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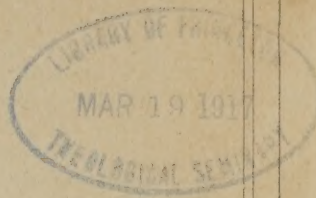
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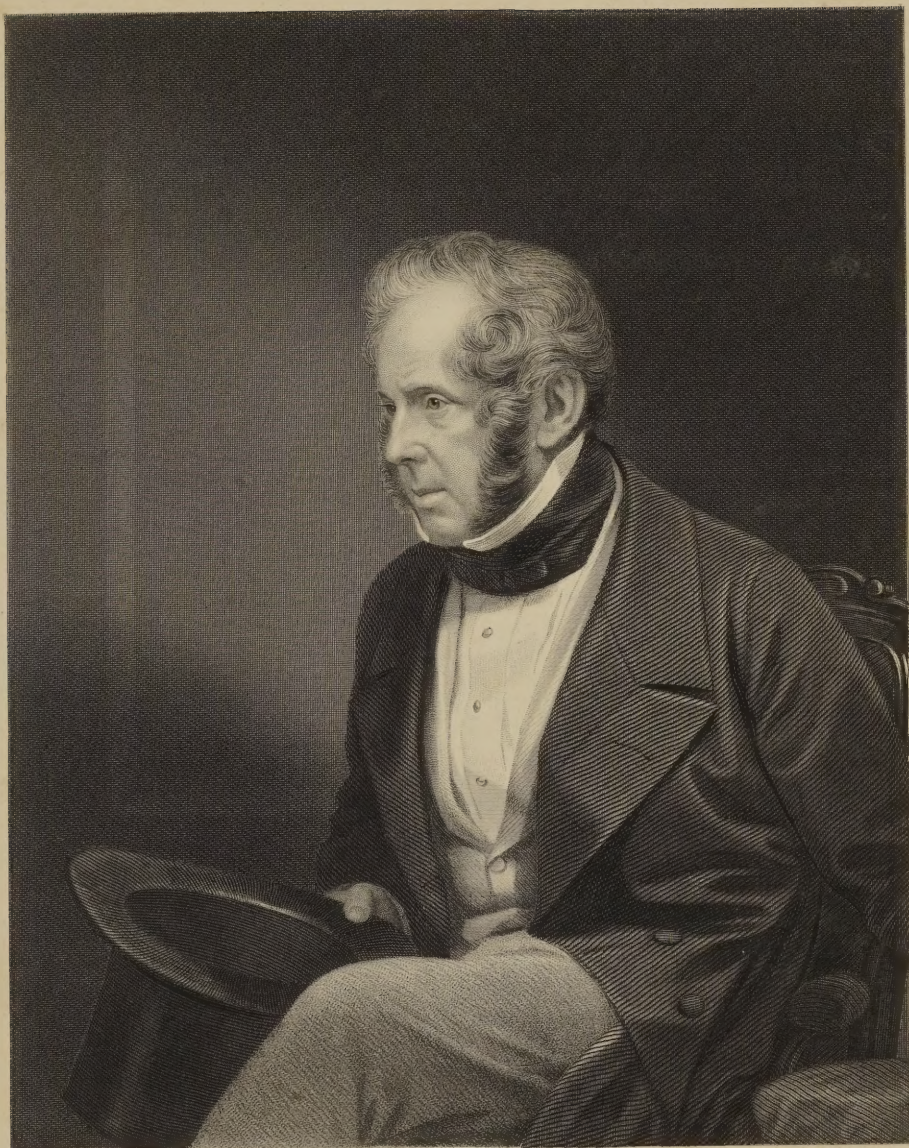
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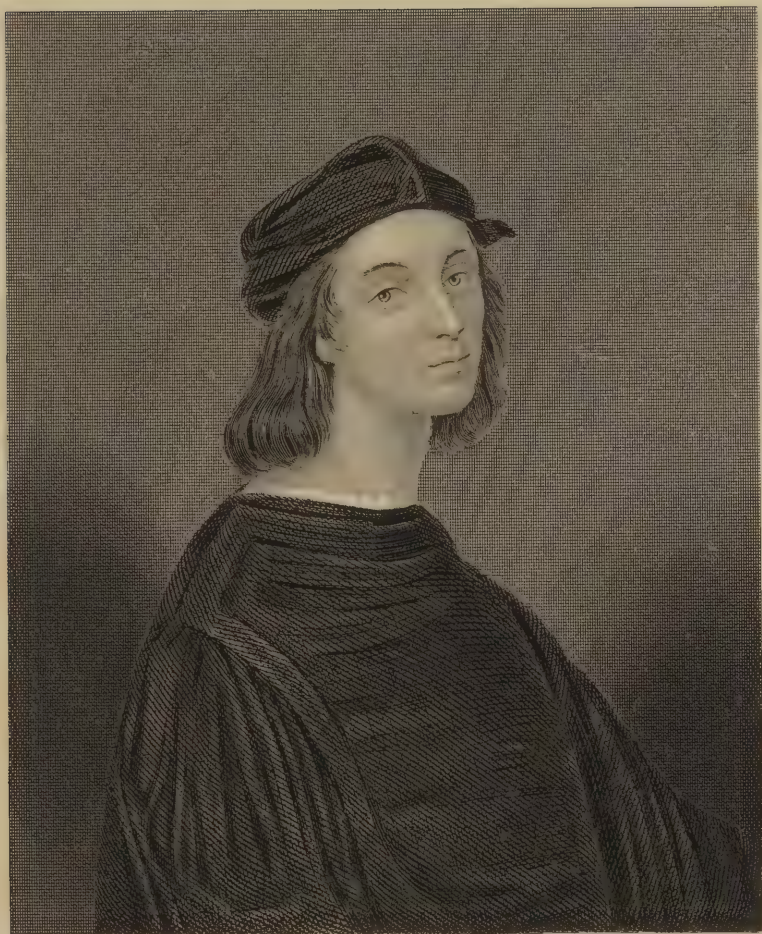


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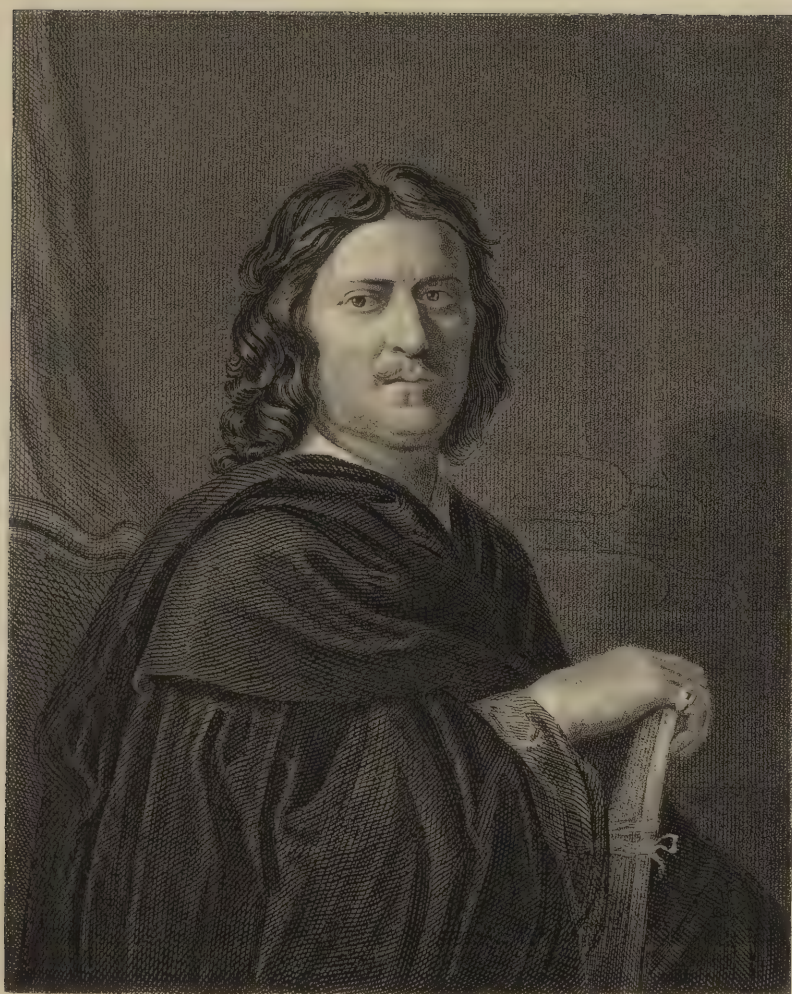














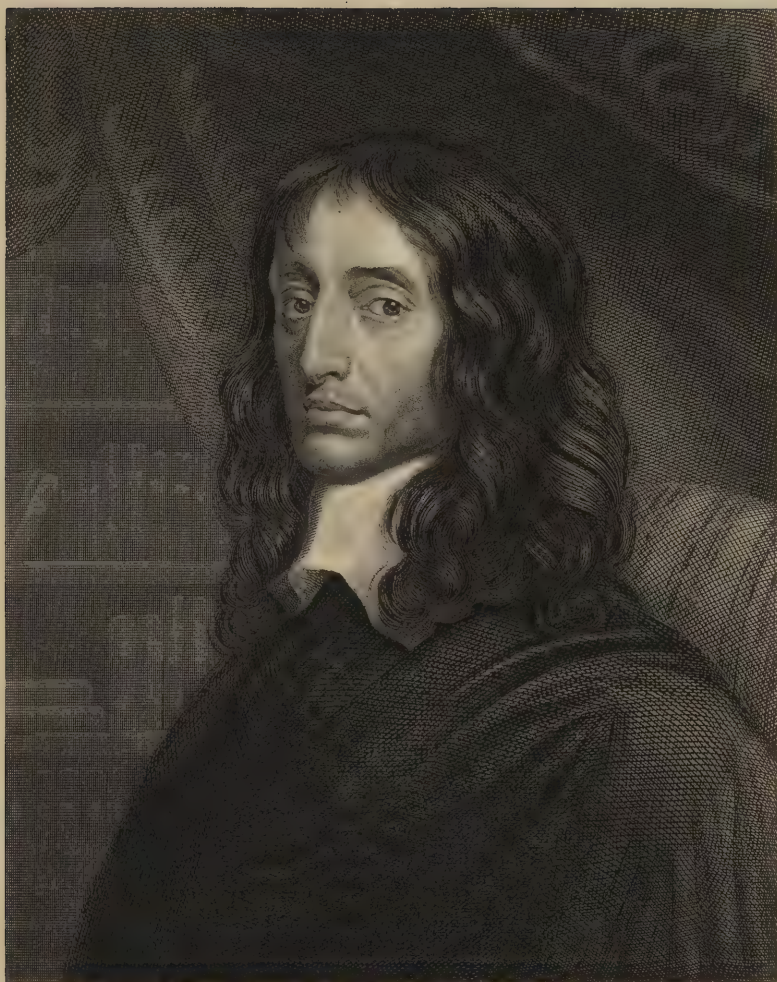




Portrait of Sir Thomas Elliott Drake







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— P L O N .







PROFESSOR WHEATSTONE.





between the vessels of the Cinque Ports and of France, and then to a deadly quarrel between the two monarchs. Philip summoned Edward as his vassal to appear before the parliament of Paris, and the English king sent his brother Edmund to expostulate against such a summons, and to settle the grounds of dispute. It was agreed in order to avoid a war that six towns in Guienne should be delivered up to Philip; but the latter in violation of this agreement caused the entire province to be occupied by an armed force, and declared the whole of the English possessions in France forfeited on account of Edward's alleged contumacy. This treacherous proceeding immediately produced a war between the two nations. Philip entered into alliance with John Baliol of Scotland, while Edward concluded a treaty with the emperor, and with various minor continental powers. Hostilities, however, were carried on languidly and were at last terminated by a lengthened truce, which was converted into a peace by the mediation of Boniface VIII. Guienne was restored, the prince of Wales married the daughter of Philip, while Edward himself espoused that monarch's sister. But the allies on both sides were ungratefully and treacherously abandoned, without any stipulation in their favour. Scarcely had Philip become reconciled to his English rival, when a fierce dispute broke out between him and Pope Boniface. The king was excommunicated by the pontiff, and his crown offered to Albert of Austria, while on the other hand Philip protected the Colonnas the implacable enemies of Boniface, and by their assistance arrested the pope at Anagni. He was rescued, however, by the citizens and conveyed to Rome, where he soon after died of chagrin and disappointment. The count of Flanders had taken part with Edward in the war against France; and Philip, eager to gratify his resentment for this injury, invaded Flanders, imprisoned the count, and took possession of his territory. But the tyranny of John de Chatillon, whom Philip appointed governor of the newly-acquired province, roused the people to revolt, and they inflicted upon the French a signal defeat at Courtrai in 1302. Philip, determined on revenge, raised another army and marched against the victorious Flemings, whom he defeated in 1304; but unable to make any permanent impression upon them, he was fain to make peace with them, and to acknowledge the independence of their country. Philip was always in pecuniary difficulties, and the means which he employed to replenish his exchequer were frequently most unjustifiable and oppressive. He debased the coin of the kingdom, repeatedly despoiled the Jews, and ultimately banished them the country and confiscated their property, and imprisoned and robbed the Italian merchants on the most frivolous pretexes. His suppression of the great military order of the Templars, and the shocking tortures which he inflicted on many of its members, were believed to have been dictated by his avaricious desire to obtain possession of their immense estates. The latter part of Philip's life was embittered by domestic calamities and crimes, which are believed to have seriously impaired his health. He died in 1314, in the forty-seventh year of his age and thirtieth of his reign.—J. T.

PHILIP V., known as LE LONG or the Tall, the second son of Philip IV., was born in 1294, and ascended the throne in 1316. The reign of Philip V., although short and otherwise obscure, possesses one point of considerable interest—the decision of a great constitutional question by his elevation to the royal power. Philip's elder brother and predecessor, Louis X., or Louis Hutin, who died in June, 1316, having left his wife pregnant, Philip assumed the regency in behalf of the future infant. But the child, a male, died soon after its birth; and Philip immediately seized the sceptre, proclaiming himself king, to the prejudice of Jeanne of Navarre, his brother's surviving daughter by his first marriage. On the states being assembled by Philip for the ratification of this step, he alleged to them in his favour the old German law of the Franks, which excluded daughters from the Salic land, and he maintained that the crown of France was too noble a fief *pour tomber en quenouille*, "to fall into hands used to the distaff"—"a feudal argument," as Michelet remarks, "the effect of which was to ruin feudality." Properly, the text of the Salic law sanctions no such opinion; and it is only from this period that the exclusion of females carries with it the air of legal authority. The states, however, confirmed the title of Philip; and thenceforward the Salic law became firmly established as a fundamental principle of the French monarchy. The reign of Philip the Tall was disgraced by atrocious persecutions, directed partly against the Jews, partly against those afflicted with leprosy (a disease imported by the crusaders from

the East), and numbers of both classes were mercilessly slain. Their spoils went to enrich the monarch's treasury; but his exactions were arrested by the hand of death. Philip expired at Longchamps, near Paris, on the 3rd of January 1322.—J. J.

PHILIP VI., usually called Philip of Valois, as the first king of France of the collateral branch of Valois, was the son of Charles, count of Valois, brother of Philip IV., and ascended the throne in 1328, on the death of his cousin, Charles le Bel. His first important enterprise after his coronation was to aid the count of Flanders against his disaffected subjects, the citizens of Bruges and Ypres, over whom on the 23rd August, 1328, he gained a victory at Cassel, slaying no fewer than thirteen thousand of them. At this period and for some time afterwards, the power of the king of France was at its zenith. He had just made Flanders his dependency; the English sovereign had done him homage for his French possessions; his cousins ruled at Naples and in Hungary; he was protector of the Scottish monarch; and he was surrounded by a circle of reigning princes—those of Bohemia, Majorca, and Navarre. At his court was kept up "one constant festival, where jousts and tournaments ever went on, and the romances of chivalry, King Arthur and the Round Table, were fairly realized." But the bright prospect were long overclouded. Edward III. of England advanced his famous claim to the French crown, which resulted in a struggle of one hundred and twenty years' duration, and inflicted fearful miseries on France. Edward maintained that although females were excluded from the succession, their male issue might succeed, and hence that his mother Isabella, sister of the last three kings, could transmit to him her title. It was in 1337 that hostilities actually commenced between Philip and his English rival. The earlier operations of the war were not peculiarly favourable to Edward, and were closed by a year's truce in 1340. Having been resumed in 1341, they were conducted with much energy in Brittany, where Philip and Edward were engaged on opposite sides as auxiliaries in reference to a disputed succession to the duchy, and also in other parts of France. On the 26th August, 1346, was fought the great battle of Cressy, in which Edward gained a complete victory, and thirty thousand French, besides one king, John of Bohemia, eleven princes, and twelve hundred knights, were left dead on the field. Next year Calais, the key of France, surrendered to the English sovereign. On the side of Guienne and Poitou Philip was additionally unsuccessful in 1345 and 1347; while, as if to complete his calamities, the third part of his subjects were swept away by a terrible pestilence. Happily, through the interposition of Pope Clement VI., a truce was in fine concluded, which lasted until 1355. It was during this sovereign's rule that Dauphiny was ceded by Hubert II. to the crown of France. Philip closed his troubled career at Nogent-le-Roi, near Chartres, on the 22nd August, 1350, in the fifty-seventh year of his age.—J. J.

#### DUKES OF BURGUNDY.

PHILIP, surnamed LE HARDI, or the Bold, fourth son of John, king of France, was born in 1342, and obtained his surname when only sixteen years old, from the courage which he displayed in the battle of Poitiers, when he fought near his father, protected him from some of his assailants, and was wounded whilst valiantly fighting at his side. They were both taken prisoners and brought to England. It is said that Philip once struck the cup-bearer at the English court for serving his own master before the king of France, preferring thus, as Philip said, the vassal to the sovereign. Philip was made duke of Burgundy by his father, and confirmed in his title to the dukedom by Charles V. He married, in 1369, Marguerite of Flanders, who succeeded her father in his possessions, and thus endowed Philip with a dominion equal to that of the most powerful European sovereigns. Upon the death of Charles V., Philip was appointed to a prominent position in the administration of public affairs, and became involved in disputes with the duke of Anjou, regent of the kingdom during the minority of Charles VI., which produced many disastrous consequences. He died at Halle in April, 1404, aged sixty-three years, and was buried by his own desire at Dijon Chartreuse, of which he was the founder. He had five sons and four daughters by Margaret of Flanders, who died a year after him.—F.

PHILIP, surnamed LE BON, or the Good, was son of Jean Sans Peur, the eldest son of Philip the Bold of Burgundy, by Margaret of Bavaria, and was born at Dijon in 1396. Jean Sans Peur was murdered in 1419 by the party of the dauphin, to meet whom he had gone to Montreuil, to enter into negotiations



for the purpose of establishing the peace of the kingdom. In consequence of this act of barbarity and the progress made by Henry V. of England in the invasion of France, the queen and Philip concluded with that monarch the famous treaty of Troyes, by which the crown of France was transferred to the house of Lancaster, Henry undertaking to unite his arms with those of the duke of Burgundy, in order to subdue the adherents of Charles the dauphin. After the death of Henry V. it is said that Philip refused the regency, which was therefore confided by the dying king to his brother, the duke of Bedford, whose marriage with Anne of Burgundy bound Philip more powerfully in the support of English interests. An unforeseen occurrence, however, prevented the results which might have arisen from this union. The duke of Gloucester had in the absence of Bedford inconsiderately kindled a war in the Low Countries, and carried thither the troops intended for the reinforcement of the English army in France; his object being to depose the duke of Brabant, Philip's cousin-german. Upon this the Burgundians abandoned Bedford to march against Gloucester and his newly-married wife, Jacqueline of Bavaria, and obtained several advantages over the English forces. Subsequently, the duke of Bedford acted with such prudence and address as to induce Philip to renew their alliance, the crowning point of which was the coronation of the youthful Henry VI. at Paris. Philip in concert with the earls of Arundel and Suffolk besieged the town of Compeigne, to the succour of which Joan of Arc came with a numerous force, but was routed, was herself taken prisoner, and eventually burnt to death. This act of cruelty tended to increase the strong inclination which had seized the French for returning into obedience under their rightful sovereign. Philip soon after deserted the English interests, and formed an alliance with Charles VII. On January 10, 1430, Philip married at Bruges Isabella of Portugal, and instituted in her honour the order of the golden fleece, which became afterwards and remained for some time one of the noblest orders in Christendom. The title of this order is derived, according to some, from the golden tresses of Philip's mistress, and according to others from his desire to honour the commerce in wool which was the foundation of the riches of Bruges and of the Low Countries—the sovereignty of which had been unwillingly ceded to him by Jacqueline after the death of Brabant. Philip and his son were both present at the coronation of Louis XI., but this king, whose subtle and deceitful character earned him such an unenviable name in history, behaved to the duke with his wonted treachery. Philip resigned the administration of his own dukedom to his son, the count of Charolois, who openly opposed the king, and the intrigues which he instigated. Philip died at Bruges, July 15, 1467, aged sixty-one.—F.

#### II.—PRINCES OF GERMANY.

PHILIP OF SUABIA, surnamed SUEVUS, the youngest son of the Emperor Barbarossa and Beatrice of Burgundy, was sent in early life by his brother, the Emperor Henry VI., to Italy, to take the government of the Tuscan-Sicilian states. Combating the chronic insurrection of the Italians, he heard of the death of his imperial brother, and under great troubles fought his way back across the Alps, in 1197, to gain the crown for his young nephew Frederick. Defeated in this object by the intrigues of Pope Innocent III., he assumed himself the imperial diadem, 1198, to keep the sovereignty in his family. After a long and severe struggle against several rival emperors nominated by the pope, he succeeded in subduing all his enemies, and in the year 1204 was solemnly crowned at Aix-la-Chapelle by the archbishop of Cologne. After a few years passed in peace, he began to make preparations in 1208 for a campaign against the Danes. Residing, on the 21st of June, in the city of Bamberg, he had an interview with the count-palatine of Wittelsbach, whom he had formerly promised, but afterwards refused, the hand of his daughter Cunigonde. A lively altercation on this subject ensuing, the count drew his sword and nearly severed the emperor's head from his body. Thus ended one of the best and bravest of German kaisers; a man praised by all his contemporaries as enlightened far beyond the princes of his age. He left four daughters, by his consort Irene, daughter of the Emperor Isaac Angel of Constantinople.—F. M.

PHILIP, Landgrave of Hesse, was born at Marburg on the 23rd November, 1504; succeeded to the government of his hereditary states in his fourteenth year; and died at Marburg on the 31st March, 1567, in the sixty-fourth year of his age, and

the forty-ninth of an energetic and successful reign. He was one of the ablest, most active, and most influential princes of Germany in the Reformation age; and to none of the evangelical princes was the Reformation indebted for more important services. It was not till the year 1525 that he declared himself openly on the side of Luther—before which time he had already distinguished himself highly in arms, both in the defeat of Francis von Sickingen, and in the suppression of the revolt of the peasants under the fanatical Munzer. He immediately introduced the Reformation into his states, with the help of Francis Lambert and other evangelical divines; and applying the endowments of the monasteries which he suppressed in the most conscientious manner, he devoted a large portion of them to the founding of a new university at Marburg, which was opened in 1527, and was the first university in Europe to be founded without the authority of the pope. He early saw the necessity of cementing the closest union among all the adherents of the Reformation, with a view to their common safety. It was in order to this that he brought about the Marburg conference in 1529 between Luther and Zwingli, and other Saxon and Helvetic theologians, the results of which, though indecisive, were still highly favourable to a better understanding between the two parties. In 1530 he entered into a bond or league for six years with the cities of Zurich, Basle, and Strasburg, for mutual and joint defence against the Emperor Charles V., by whom he was regarded as the most energetic enemy of Rome; and in 1531 he succeeded in forming the formidable league of Schmalkald (from which the Swiss protestants were excluded, much to his regret), which combined against the emperor the resources of all the princes who adhered to the Augsburg Confession of 1530. This league preserved the reformed states from attack till 1546, and would probably have warded off the blows of the emperor much longer but for the treachery of Maurice, the young duke of Saxony, who, though the son-in-law of Philip and the cousin of John Frederick of Saxony, fell off from the league in the very crisis of its fate. Philip and John Frederick were already in the field against Charles at the head of a united army, when Maurice invaded the territories of the latter, and obliged him to separate from the landgrave in order to repel the disgraceful invasion. This separation of their forces involved both princes in disaster. John Frederick was defeated and taken prisoner by the emperor in 1547 at Mühlberg, and Philip unable longer to keep the field, was compelled to make his submission upon terms sufficiently humiliating. Withal, however, he expected to be left at liberty. But in this he was overreached by the bad faith of Granvella, the emperor's chief minister; he was kept Charles's prisoner for several years, was led about captive from place to place, even as far as the Netherlands; and it was not till the treaty of Passau was forced upon the emperor by the brilliant successes of Maurice in 1551, that as one of its conditions, he recovered his liberty, and returned to his states. His long captivity of five years, at first bitterly resented, was not in the end without some softening influence upon his naturally noble spirit and character. The remainder of his life was devoted to the welfare of his states, which had suffered much from his long absence and the miseries of war; and he continued to the end of his days, to display upon all occasions the same tolerant and liberal desire to accommodate theological differences among the different sections of the protestant church of Germany, which had been a guiding principle of his whole public life. He favoured the moderate views of Melancthon, rather than those of the extreme Lutherans; and he left instructions to his son in his last testament, that he should abstain from troubling any of his clergy who adhered to Melancthonian opinions. In one important particular he had the high honour of going beyond even the moderation of Melancthon, and of being far in advance of his own age—he disapproved of the execution of Servetus, holding strongly that religious errors ought to be combated not by brute force, but only by the arms of truth and reason. In one act alone of his life did he carry himself unworthily of an evangelical prince and a champion of reformation—we allude to his double marriage, an incident which caused deep concern to the friends of the struggling evangelical church, and gave a sad advantage to its enemies. But the last achievement even of the greatest heroes and the most energetic rulers, is the conquest and government of self.—P. L.

#### III.—KINGS OF MACEDON.

PHILIP II., born 382 B.C., was the youngest son of Amyntas



II., king of Macedon. While a youth he passed some time at Thebes, where he studied the political condition of the Greeks, and was instructed in the art of war by Epaminondas. In 360 B.C., he succeeded his brother Perdiccas III. on the Macedonian throne. After subduing the Pæonians and Illyrians in some hard-fought battles, he was at leisure to turn his arms to the south of his dominions. Here he took the two important cities of Amphipolis and Pydna, 357 B.C. Potidæa was captured by him in the following year, and given to his allies, the people of Olynthus. The year 356 B.C. is memorable for the birth of Alexander the Great. About this time Philip got possession of the gold mines of Mount Pangæus, east of the Strymon, which he worked with such success as to derive from them a yearly revenue of more than one thousand talents. Near these mines he founded the famous city of Philippi. Meanwhile he was busily occupied with intrigues to form a party favourable to his interest throughout Greece, in disciplining and drilling his semi-barbarous soldiers, and in establishing his authority over the Illyrians and other warlike and uncivilized nations who surrounded his kingdom. It now became of great importance to him to have a secure hold over Thrace, before carrying his arms into southern Greece. Here in 353 B.C. he took the strong city of Methonæ, but lost an eye in the siege. In the same year he invaded Thessaly, then in a state of anarchy during the sacred war, and became involved in a struggle with the Phocians, who were also endeavouring to establish their power in Thessaly. Onomarchus, the Phocian general, defeated Philip and forced him to retire from the country; but in 352 B.C. Philip gained a decisive victory, in which Onomarchus was slain. He now captured Phæræ and Pagasæ, and all Thessaly submitted to his arms. Philip acquired much popularity by this war, in which he appeared as the champion of the Delphian god against the Phocians who had plundered his temple. He was, however, checked at the pass of Thermopylæ by an Athenian army, which prevented his further advance. The possession of Thessaly, however, enabled him seriously to annoy Athens. His fleet ravaged the Athenian islands of Lemnos and Imbrus, 351 B.C., insulted their coast, and endangered their commerce. Philip now resumed his aggressions upon Thrace, defeated the king Cersobleptes, and gained a large accession of territory. Demosthenes in vain endeavoured to arouse his countrymen to energetic action against their enemy. It was about this time that the first of the celebrated orations, termed the Philippics, was delivered. From 350-347 B.C. Philip was occupied in reducing the cities of Chalcidicæ, of which Olynthus with its confederate towns was the most important, and to this period belong the Olynthiac orations of Demosthenes. Thirty-two Chalcidic cities are said to have been destroyed by Philip, and the inhabitants sold for slaves, among whom were many Athenian citizens. In 346 B.C. the Thebans called in Philip to their aid against the Phocians. The latter surrendered Thermopylæ to Philip, and submitted to his power without resistance. In the same year the Athenians made peace with Philip, and the place and rights of Phocis in the Amphictyonic council were granted to him. He was soon elected president of the Amphictyonic assembly, and thus greatly strengthened his influence in Greece by acquiring a position which gave him an apparently legitimate claim to interfere in her affairs. He continued his intrigues in Greece, inflaming the jealousy of each state against its neighbours, and bribing many of the leading Greek politicians, while he consolidated his power in the extensive regions he had already conquered. The peace between him and the Athenians lasted nominally till 340 B.C., in which year war broke out upon his attacking the cities of Perinthus and Byzantium in the Thracian Chersonese. Philip, who had gradually subdued nearly the whole of Thrace, was bent upon obtaining these towns, and the Athenians knowing their value resolved to prevent him. Both at Perinthus and Byzantium Philip was baffled, chiefly through the aid of the Athenian fleet under Phocion. In 339 B.C. the third sacred war began, and the intervention of Philip was invoked by the Amphictyonic council. He readily accepted the invitation, and marching through Thermopylæ seized the town of Elatæa in Phocis. His next effort was to persuade Thebes to act with him against Athens. In this, however, he failed, the Thebans uniting their forces with those of Athens against him. The decisive battle of Chæronea, in which he signally defeated his combined adversaries, was fought in August, 338 B.C. The young Alexander here first displayed his military talents and energy. After the victory the Athenians

were generously treated by Philip; their territory was left intact, and their prisoners restored without ransom. Thebes was more harshly dealt with; many of her citizens were put to death, a Macedonian garrison was placed in the Cadmea, and she was deprived of her supremacy over the other Bæotian cities. Philip now marched into the Peloponnesus where he strengthened his adherents in the several states, and punished Sparta by a diminution of her territory. A general congress was summoned by Philip at Corinth, to which all the Greek states sent representatives, Sparta excepted. By this assembly, Philip was recognized as captain-general of Greece against Persia, and large naval and military contributions were promised him for the war which he meditated against the Persian king. He undertook preparations on a very large scale for his Persian expedition, and in 336 B.C. he sent Parmenio and other officers with an army into Asia Minor, to concert measures there with the Greek cities against Persia. His marriage in 337 B.C. with Cleopatra, the daughter of Attalus, one of his generals, gave great offence to his queen Olympias and his son Alexander. An apparent reconciliation, however, took place, and in the summer of 336 B.C. Philip held a great festival at Egæ, the ancient capital of Macedonia, to solemnize the nuptials of his daughter Cleopatra with a prince of Epirus. Pausanias, a noble Macedonian who had been injured by Philip, revenged himself by assassinating the king, and was cut to pieces on the spot by his guards. Philip was forty-six years of age at the time of his murder, and had reigned twenty-three years. He was certainly a great man, according to the common scale of princes, though not a hero like his son, nor to be tried by a philosophical model. If we charge him with duplicity in his political transactions, we must remember that he preferred the milder ways of gratifying his ambition to those of violence and bloodshed, that he at least desired the reputation of mercy and humanity. The many examples of generous forbearance reported of him by Plutarch, cannot be all groundless fictions; and when compared with the ordinary type of conquerors he certainly appears superior to them both in humanity and wisdom. Yet we must not forget that in order to gratify his ambition he caused a vast amount of human suffering, and sold into slavery the unoffending inhabitants of many populous cities.—G.

PHILIP V., son of Demetrius II., was born 237 B.C. His father died when Philip was but eight years old, leaving the crown to Antigonus his brother, who died 220 B.C., and was succeeded by Philip, then seventeen years of age. The Ætolians and Spartans, presuming on his youth, made war on him immediately on his accession; but Philip, in conjunction with the Achæan league, repelled them successfully, and an advantageous peace was concluded by him, 217 B.C., on condition that each side should keep what they had gained in the struggle. The Roman power was now threatening Greece with subjugation, and Philip wisely concluded an alliance with Hannibal against Rome after the battle of Cannæ. His ambassador, however, fell into the hands of the Romans on his return, who thus forewarned stationed a fleet off Brundisium to watch Philip's movements. He conducted a campaign in Illyria with success, 218 B.C., but suffered the critical period, while Hannibal was still pressing Rome, to slip away neglected. It is probable that he was embarrassed by the affairs of Southern Greece, where the Romans stirred up enemies against him. In 213 B.C. he caused Aratus, his former friend, the chief of the Achæan league, to be poisoned, thus proving himself to have degenerated from a generous prince into a suspicious and cruel tyrant. In 211 B.C., the Ætolians allied themselves with Rome against Philip and the Achæan league, and the war was continued for some years with varying success. In 205 B.C., Philip concluded a peace with Rome and the Ætolians, but he nevertheless sent a strong body of auxiliaries to the assistance of Hannibal at Zama. The ambition of Philip now involved him in a war with Attalus, king of Pergamus, and the Rhodians, and this continued until 200 B.C., when the Romans having finished the war in Africa, again renewed their conflict with Macedon. The consul Flamininus gained a decided victory at Cynocephalæ in Thessaly, 197 B.C., and in the following year peace was concluded on the condition that Philip should abandon all his conquests, withdraw all his garrisons from Greece, pay one thousand talents for the expenses of the war, give up all his fleet, and reduce his army to five thousand men. His son Demetrius and other noble Macedonian youths were carried to Rome as hostages. His power and ambition being thus crushed, Philip indulged more than ever his cruel and tyrannical inclina-



tions. He put to death many of his noblest subjects, and massacred the inhabitants of whole cities which had offended him. He also became suspicious of his son Demetrius, who had been allowed to return from Rome, fearing that he was conspiring with the Romans against him. This jealousy was increased by his elder son Perseus, who hated his brother, and Philip was at length induced to put Demetrius to death. Remorse for this crime soon followed, on discovering the innocence of his son, and Philip died hopeless and desperate 179 B.C. His early years gave some promise of virtue, but the temptations of supreme power soon corrupted his nature, and he became a cruel, debauched, and treacherous prince.—G.

#### IV.—KINGS OF SPAIN.

PHILIP I. OF CASTILE, surnamed THE HANDSOME, was the son and heir of Maximilian I., emperor of Germany, by Mary I. of Burgundy, in right of whom he inherited the seventeen provinces of the Netherlands. He was married in 1496 to Joanna, the imbecile daughter of Ferdinand and Isabella of Spain. On the death of Isabella (1504), the crown descended to Joanna, as "queen proprietor," and Ferdinand took measures to establish his own authority as regent during her incapacity. Philip, however, was not long in asserting his claim, and a futile correspondence took place, intended, on Philip's part, only to cause delay, until he could appear personally in Spain. On their voyage to Spain from Zealand, Philip and Joanna were driven by a storm into Weymouth, and remained some time at the court of Henry VII., who took advantage of the occasion to obtain from his young guest two treaties, neither of which was advantageous or honourable to the latter. At length (28th April, 1506) the royal pair landed at Corunna, and on the 27th June Ferdinand was compelled to swear to an agreement by which the sovereignty of Castile was vested in Philip and Joanna alone, and on the 12th July the usual oaths were taken to Joanna at Valladolid. Philip, whose treatment of his wife had long been scandalous, would have induced the nobles to authorize the confinement of the queen, and to devolve the whole power upon him; and though this was refused, he virtually assumed the government, and began a course of reckless and arbitrary rule, involving an expenditure to which the revenue was wholly unequal. What rendered him, however, still more unpopular was his tacit discouragement of the inquisition. But all hopes and fears were laid at rest by his sudden death from a fever, brought on by too violent exercise, 25th September, 1506.—F. M. W.

PHILIP II. was born on the 21st of May, 1527, and was the only legitimate son of the Emperor Charles V. and Isabella of Portugal. He entered on the government of the Netherlands in 1555, and succeeded to the Spanish throne on the abdication of his father in January, 1556. He thus became at the age of twenty-nine the sovereign of the most extensive and powerful monarchy that Christendom had ever known. The pride of his subjects boasted that the sun never set upon his dominions. In Europe, besides Spain and the Netherlands, his inheritance included the kingdom of the Two Sicilies, with Milan and other Italian provinces; in Africa, Oran, Tunis, and other important stations on the north, and the Cape de Verde islands and the Canaries on the western coast; in Asia, the archipelago of the Philippines and several of the Spice islands; and in America, Mexico and Peru, with the archipelago of the West Indies. His revenue far exceeded that of any other monarch of his time, his navy was more numerous than that of any other country, and he had in his service the ablest generals and the best troops of the age. In his empire "the arts of war and the arts of peace flourished with equal splendour, and he had at his disposal the gold of Mexico and Peru, the infantry of Spain, the industry of Flanders, the science, the taste, and the statecraft of Italy." But ere long the despotic, cruel, and bigoted policy of Philip cast a dark cloud over the dominions so peaceful and prosperous at his accession. A long series of mortifying disasters befel his arms. His ambitious schemes were completely defeated, and at his death he left the Spanish monarchy enfeebled, depressed, and mutilated in its possessions. The great object of Philip's anxiety, the rule and standard of his policy at home and abroad, was the punishment and extirpation of heresy, and the maintenance of the Romish faith. His father had on his death-bed commanded him in the most peremptory terms to "pursue and chastise heretics without regard to the prayers, the rank, and condition of any man," and most unflinchingly did he obey his father's injunctions. During the

first four or five years of his reign, however, his ruthless policy was not fully inaugurated, as he was completely occupied with his French and Italian wars. Two years before his accession to the throne he had married as his second wife Mary, queen of England, and this alliance enabled him to engage that kingdom with his own in the war against France. The English auxiliaries did good service at the celebrated battle of St. Quentin (10th August, 1557), in which the French were totally defeated. The town of St. Quentin was soon after taken, and after a series of signal disasters the French monarch, Henry III., was fain to conclude the inglorious peace of Chateau Cambresis in 1559, and to promise in marriage to the Infant Don Carlos the Princess Elizabeth, who some months afterwards was espoused to Philip, himself left a second time a widower in 1558, by the death of Queen Mary. It was stipulated at the same time that the kings of Spain and France should maintain the catholic religion, and use all means to extirpate heresy in their dominions. Shortly after the conclusion of this treaty Philip returned from Flanders to Spain, and set himself at once to carry out this policy of repression with a thorough and relentless determination. Only six weeks after his arrival an *auto-da-fe* was held to celebrate his successes, at which fourteen persons were consigned to the stake. Philip was present and manifested his cordial approbation of the horrible proceedings; and when one of the victims, a Florentine gentleman named Don Carlos di Seso, who had long been a favourite of Charles V., exclaimed—"Can your majesty attend in person to see your innocent subjects burned before your eyes?" "If it were my own son," was Philip's merciless reply, "I would bring the wood to burn him, and he were such a wretch as thou art." His conduct on this occasion may be regarded as a fair specimen of his whole reign. "I would sacrifice a hundred thousand lives if I had them," he said, "rather than submit to a single change in matters of religion." In his Spanish and Italian possessions this remorseless policy was crowned with success. Fire and sword extirpated the principles of the Reformation; and after a dreadful contest, marked by frightful atrocities, the Moorish population in the south of Spain were either reduced to submission or driven to seek refuge in Africa. But the attempt of Philip to destroy the reformed faith, and establish the Spanish inquisition in the Netherlands, met with a very different result. Unlike his father, Philip was really and thoroughly a Spaniard, in faith, manners, tastes, and habits. Spain was his favourite residence, and Spaniards alone were summoned to his councils or admitted to his confidence. He had no sympathy with the Flemings, and the predilection they showed for the protestant religion still farther alienated from them the regard of their bigoted and narrow-minded sovereign. When he inaugurated in person the government of the duchess of Parma, and held the last chapter of the renowned order of the fleece that ever was assembled, the theme on which he descanted before the magnificent assembly, was the growing evil of various new reprobate and damnable sects; and he enjoined the strict enforcement of all the existing edicts and decrees for the extirpation of heresy. Then began that mighty contest between an absolute king and an intolerant church—on one side religious freedom, and the ancient constitutions of the country on the other—which was protracted for many long and weary years and through seven successive administrations, and terminated in the entire alienation of those magnificent provinces from the Spanish monarchy. From the beginning to the end of the struggle Philip kept one end in view, with unswerving pertinacity. The rule and standard of his policy was, the extirpation of heresy. For this purpose he kindled the strife of civil war in his hereditary dominions, and devastated them by fire and sword; gave up their towns to be sacked and burned by his blood-thirsty mercenaries, whose cruelties caused a shudder of horror throughout Europe; supported the inquisition in its most hateful practices; shed the blood of his noblest subjects in torrents, sometimes on the scaffold with a show and mockery of law, at other times secretly in the dungeons into which they had been entrapped; offered rewards for the life of his great antagonist; employed unblushing falsehoods, frauds, forgeries, assassinations, and every species of wickedness; in a word, resolutely carried out his favourite maxim that it were better not to reign at all, than to reign over heretics.—(See ALVA, EGMONT, and WILLIAM OF ORANGE.) His foreign policy was conducted throughout on the same principle. He instructed the duke of Alva to tell the queen-mother that "a prince can do nothing more scandalous or more injurious to his interests, than to allow his people



to live according to their conscience; that it was necessary before all things by severe remedies, and without sparing steel or fire to extirpate this evil to the root; that if the queen was wanting in this her so just duty, his catholic majesty had resolved to sacrifice everything and even his life to stop the course of a plague which he considered alike menacing to France and Spain." With this view he ardently fomented civil war in France; sometimes combined with the court, sometimes with the fanatic popish malcontents; frantically applauded the massacre of St. Bartholomew; supported the Ligue and the Guises in their most factious plots, to such an extent that even the pope, and that pope Sixtus V., repudiated and denounced his policy; and conspired with them to obtain the crown of France for himself or some of his descendants. His project for the conquest of England and its subjection again to the sway of Rome, was avowed more openly, prosecuted more perseveringly, and met with a more direct and terrible defeat. He took part in all the plots of Mary Stuart and the English Romanists against the life and authority of Elizabeth, proposed sometimes to marry the Scottish queen to the Infant Don Carlos, sometimes to deliver her from captivity, and to place her on the throne of England, "whether Queen Elizabeth died a natural death or by any other kind of chance." By a tissue of falsehood and dissimulation probably unparalleled even in the annals of diplomacy, he contrived to lull the suspicions of the English sovereign and her ministers, until he had prepared and actually sent out against their country the most powerful armament which had ever sailed from the ports of Spain. It is unnecessary to repeat here the spirit-stirring story of the defeat and dispersion of the Great Armada by the blasts of the tempest and the valour of English seamen. But the manner in which Philip received the news of this overwhelming disaster, displayed some greatness of mind as well as religious resignation.

The reign of Philip was still farther darkened by a mysterious domestic tragedy, which has given rise to endless suspicions and conjectures. His eldest son, Don Carlos, was a young man of a haughty and violent temper, and gave many proofs of a disordered mind. His father suspected him of heretical tendencies. He had expressed a lively interest in the wrongs and resistance of the Low Countries, and had more than once spoken in terms of bitterness and hostility against the inquisition. He was at length arrested at midnight on the 18th of January, 1568, and condemned to an imprisonment from which Philip indicated there was to be no release, and in which he was to be treated with the utmost rigour. The whole affair was studiously wrapped in mystery. Philip refused to explain the reasons of his harsh treatment of his son, merely stating that it was dictated by his "duty to God and to his kingdom as becomes a christian prince." But the unhappy prince was released from his sufferings by death, 24th July, 1568, after a period of six months spent in alternate paroxysms of frenzy and depression.

As the reign of Philip drew near a close, increasing disasters, the fruits of his cruel and wicked policy, gathered round his decaying monarchy. The Low Countries were completely lost to him. Seven of these provinces had entirely emancipated themselves from his yoke, and had become free and independent. The remaining provinces of Flanders he had been obliged to hand over to his daughter Isabella and her husband, the Archduke Albert, and thus to separate them altogether from the Spanish crown. The acquisition of Portugal, which fell into his hands on the death of his uncle in 1580, might indeed be regarded as some compensation for the loss of the Netherlands; but in every other quarter his ambitious and unprincipled designs were completely foiled. One of his last public acts was to conclude a treaty of peace, 2nd May, 1598, with Henry IV., which secured that monarch's undisturbed possession of the throne of France; and it was with manifest repugnance, and only on the solicitation of the French king, that Elizabeth consented to join in the peace of Vervins, a peace far less necessary to himself than to the Spanish monarch, who, notwithstanding the enormous revenues and resources of his kingdom, died insolvent. Philip died on the 13th September following, after protracted and excruciating sufferings, in the seventy-second year of his age and forty-third of his reign. He was four times married; but two daughters by his third wife, Elizabeth of France, and Philip, his son and successor, by his fourth wife Anne, daughter of the Emperor Maximilian IV., were the only legitimate issue which he left. Philip was possessed of consider-

able ability, and skill in the selection and use of instruments, with remarkable devotion to business, patient industry, constancy of purpose, and resignation under calamity. He was fond of work, and was especially addicted to the writing of letters and despatches. But he was sparing of speech, slow and secret, consulted few counsellors, had no friends, was fond of seclusion, averse to journeys and changes of every kind, and disliked all intercourse with the people. He was haughty in his disposition, morose in his temper, ill-educated and ill-informed, false, treacherous, cruel, and vindictive; a narrow-minded bigot, utterly regardless of the rights of others, or of the plainest principles of morality. He recognized but one duty—his obligation to maintain the Romish faith, and to extirpate heresy. His private life was as depraved, as his public policy was wicked. He indulged without hesitation, and apparently without the slightest misgiving, in every sort of vicious and atrocious actions, under the conviction "that his religion permitted and pardoned every thing, provided every thing was sacrificed to his religion."—J. T.

PHILIP III., surnamed THE PIOUS, born 14th April, 1578, succeeded his father Philip II. in 1598, being then not twenty-one years of age. As bigoted as his father, he lacked the energy which made the latter powerful; and, almost from the first, dismissing the old counsellors of Philip II., he resigned the entire management of affairs into the hands of his favourite the duke of Lerma, who ruled the kingdom for twenty years. The chief events of his administration were the acknowledgment of the independence of the revolted provinces of the Low Countries—an event which indicated the decline of Spanish power since the days of Ferdinand and Isabella; and the expulsion of the Moors from Valencia, and subsequently from all Spain. By this act—foreign to the disposition of Philip and his minister, but forced upon them by the ecclesiastics—a million of the most industrious and skilful subjects of Spain were driven into exile, or murdered under circumstances of the most refined cruelty; and the estates of a large portion of the nobility were rendered almost valueless for want of cultivators. While maintaining a lavish expenditure, the policy of this monarch was to look for supplies rather to the mines of America than to the development of the industry of Spain; and the result laid the foundation of the decline of the kingdom. Philip died in February, 1621. By Margaret of Austria he had three sons—Philip, who succeeded him; Charles, who died in 1632; and Ferdinand, known as the Cardinal Infante of Spain. His daughter Anne married Louis XIII. of France, and Maria Anna, who was contracted to Charles I. of England when prince of Wales, was afterwards married to the Emperor Ferdinand III.—F. M. W.

PHILIP IV., surnamed THE GREAT, was born in 1605, and succeeded his father, Philip III., in February, 1621. At first he manifested a vigour strongly contrasting with his father's character. But in the state of the kingdom at that time it was impossible that the task of ruling it could be a pleasant one, and Philip IV. soon abandoned himself to pleasure, and resigned the real sovereignty to Gaspar Guzman, count-duke of Olivarez. The first step of this minister was to rid himself of the favourites of the last reign—the duke of Lerma, Rodrigo de Calderon, and the duke of Ossuna. Among the leading events of the reign we note the romantic visit of Charles I. of England to Madrid, as the suitor of the infanta, Philip's sister; the reversion of the Low Countries to the Spanish crown, and the final recognition of their independence by the peace of Westphalia (1648). The war with France continued for eleven years afterwards, France being at that time leagued with England, under Cromwell, and the peace of the Pyrenees (1659) was only obtained by a cession of territory. Twice, also, was Spain engaged in wars in Italy during this reign, besides the insurrection in her Neapolitan dominions under Massaniello. The home administration of Olivarez was as disastrous as his foreign policy. The insurrection in Catalonia (1640), brought on by the burdens recklessly imposed to carry on the war with France, was quenched with great difficulty. But the necessity of withdrawing troops for this purpose from Portugal gave occasion for an insurrection, which ended in the duke of Braganza being proclaimed king of that country, 15th December, 1640. The favourite whose administration had caused all these calamities was disgraced in 1647, and succeeded by his nephew Louis de Haro. The war with Portugal, however, continued during the whole of this reign, but the battle of Villa Vicosa (1665) firmly established the independence of the kingdom. Philip died, it is said of



grief at the loss of this province, on the 17th of September, 1665, and was succeeded by his son Charles II. then only three years old. His daughter Margaret Theresa was married to her cousin the Emperor Leopold, and his daughter Maria Theresa to Louis XIV.—F. M. W.

PHILIP V., great-grandson of Philip IV., through his daughter Maria Louisa, and grandson of Louis XIV. of France, was born in 1683, and succeeded Charles II. as king of Spain, on 3d November, 1700. The first years of his reign were distinguished chiefly by the "war of succession," caused by the rival claim to the throne of Charles, grandson of Charles II. through his younger daughter Margaret Theresa. The cause of Charles was espoused not only by his father, the Emperor Leopold, but by the Dutch and the English; and the most memorable incident of the war was the capture of Gibraltar by Sir George Rooke (1704). The citadel and town of Barcelona surrendered to the forces commanded by the earl of Peterborough, and all Catalonia acknowledged Charles as king. Arragon followed his example. Philip and his queen (Maria Louisa of Savoy) were compelled to leave Madrid, and Charles entered in triumph. The French king rendered his grandson what aid he could, but the combination of the allies was too strong for him to resist, and, towards the close of the war, he was obliged to promise, if not strictly to observe, a neutral policy. The death of Leopold called Charles to the throne of Germany, and Philip, who had on his part renounced his contingent right to the French crown, was acknowledged king of Spain and the Indies by the treaty of Utrecht, 11th April, 1713. The loss of his consort (February, 1714) seems to have aggravated the hypochondriac weakness of Philip, and he was more than ever under the influence of the Princess Orsini, who had been lady of the bedchamber to the late queen, and of Alberoni, a man of low extraction, afterwards made a cardinal. By these two persons the king was induced to marry Elizabeth Farnese, niece of the duke of Parma. The first step of the new queen was to dismiss the princess, and she speedily gained an ascendancy equal to that which the favourite had long wielded, Alberoni being her faithful coadjutor. These two ambitious counsellors devoted their efforts chiefly to two points—securing the reversion of the French crown in case of the death of Louis XV., and the recovery of the Italian provinces lost by the treaty of Utrecht. The result was the formation of the triple alliance of England, France, and the Empire, which became the quadruple alliance by the accession of Holland, and Philip was obliged to evacuate Sicily and Sardinia, to dismiss his minister, and accede to the alliance. In 1724 Philip abdicated in favour of his son Louis, and retired with the queen to the monastery of San Ildefonso; but the death of Louis compelled him to resume the crown a few months afterwards. The active intrigues of the queen secured the throne of the Two Sicilies for her son Carlos, afterwards Charles III. of Spain, and the dukedom of Parma for her son Philip. The king died in 1746, and was succeeded by his son Ferdinand.—F. M. W.

PHILIP OF ORLEANS. See ORLEANS.

PHILIPPA, Queen of Edward III., king of England, was second daughter of that Count William of Hainault at whose court Edward and his mother, Queen Isabella, took refuge in 1326. Philippa was then about fifteen years old, and Prince Edward a few months older. She was a beautiful princess, and he a handsome prince. They became mutually attached, and when Edward succeeded his deposed father he married Philippa by proxy at Valenciennes in October, 1327. She reached London before the end of the year, was received with public rejoicings, but did not meet her husband till the 24th January, 1328, when she arrived at York. Her union with this brave and able king was blessed with a numerous progeny, of whom at least two—the Black Prince and John of Gaunt—raised the military renown of England to the highest pitch. During forty years of her married life she exercised a mild and beneficent sway over the impetuous disposition of her husband. At Calais she saved the lives of the captured burghers by her intercession. She accompanied Edward in several of his campaigns, but in 1346, being left regent of the kingdom, she resisted the invasion of the Scots and animated the English troops by her presence as they proceeded to Neville's Cross, where the Scots suffered a defeat which led to the capture of David their king. She was the glory of that brilliant court of which her poet Chaucer has sung. More enduring fame belongs to her for the earnestness with which she promoted the manufacture of cloth in England, which

she first naturalized by establishing a colony of Flemings at Norwich. This good queen died of a dropsical complaint on the 14th August, 1369, and her loss to the king would seem to have been the loss of his good genius, for the remaining years of his reign were tarnished by his excesses and his folly.—(Strickland's *Lives of the Queens*).—R. H.

PHILIPPUS, MARCUS JULIUS, Emperor of Rome, was of Arabian extraction. His father is said to have been the chief of a band of robbers. Philippus served under Gordian III. in the Persian war, and succeeded Misitheus (Timesicles) in the office of prefect of the prætorians. He is accused of having made way for his own appointment to this important office by poisoning his predecessor. His next step was to excite disaffection towards Gordian among the troops, and his intrigues for this purpose resulted in the deposition and death of the emperor. Philippus was raised to the throne, and he immediately brought the war to an end, and returned to Italy in 244. He was afterwards engaged in a war with the Carpi, whom he defeated. In 248 the secular games were celebrated by him on a magnificent scale, in honour of the thousandth anniversary of the foundation of Rome. In the same year a rebellion broke out under Maximus in Mœsia, and Decius was sent by Philippus to suppress it; but the troops in Mœsia, with Decius at their head, marched against Philippus, who fell in an engagement with the rebels near Verona in 249.—D. M.

PHILIPS, AMBROSE, one of the minor English poets, was born in 1671, and educated at St. John's college, Cambridge, where he obtained a fellowship in 1700. In the verses written in 1702 to a friend on the propriety of some poetical commemoration of William III., the warmth of Philips' whiggism and the modesty of his literary aspirations are both apparent. He makes the best criticism on his own poetry when he says—

"Thus, without pains, I tinkle in the close,  
And sweeten into verse insipid prose."

When in London Philips was assiduous in his attendance at Button's coffee-house, where he became acquainted with the eminent men who resorted there, and inspired Steele with a feeling of personal regard. In 1708 he published his "Pastorals," written on the model of Spenser's Eulogies. His friends of the Tatler and Spectator befriended him on several occasions. In No. 12 of the Tatler appeared the lines addressed from Copenhagen to Lord Dorset describing the wintry aspect of the country with considerable force. In No. 290 of the Spectator, Steele, and in No. 335 Addison, eulogized the tragedy of "The Distrest Mother," which Philips had adapted from the Andromaque of Racine. The play was successful on the stage, but two other tragedies, "The Briton" and "Humphrey Duke of Gloucester," written nine years later, were less fortunate. In 1718 he began a periodical publication entitled the *Freethinker*, in which he was assisted by Dr. Boulter, then incumbent of a parish in Southwark. On the elevation of the latter to the see of Armagh, Philips accompanied him in the capacity of secretary, and obtained several lucrative situations in Ireland. For a time he represented the county of Armagh in the Irish parliament. He returned to England in 1748, was struck with palsy in the following year, and died at the ripe age of seventy-eight. To promote the ecclesiastical views of his whig friends he published an abridgment of Hackett's Life of Archbishop Williams, the determined foe of Laud and all high churchmen. The quarrel between Philips and Pope arose out of a too friendly criticism in the Guardian of the "Pastorals" of Philips, while those of Pope were slighted. A comparison of the two poets afterwards appeared in No. 40 of the Guardian. It was written by Pope himself, who has set in juxtaposition his best passages with the feeble lines of Philips, and ironically awards the superiority to the latter. From that time Pope and Philips lived in what Dr. Johnson calls "a perpetual reciprocation of malevolence."—R. H.

PHILIPS, JOHN, the author of "The Splendid Shilling," a humorous travesty of Milton's blank verse, was born the 30th of December, 1676, at Bampton, Oxfordshire, where his father, Dr. Stephen Philips, archdeacon of Salop, was minister. He was sent to Winchester school, where being delicate in health, he addicted himself to reading as an amusement, and familiarized his mind early with Milton's poetry. In 1694 he went to Christ church, Oxford, where in the intervals of more serious study he wrote "The Splendid Shilling." Being destined for the profession of medicine, he applied himself particularly to the study of botany, and subsequently turned his acquirements to



poetical account in his poem entitled "Cyder," which though partly inspired by Virgil is a genuine English rustic poem. After the battle of Blenheim in 1704, while Godolphin and Halifax were hunting out Addison for an ode, Harley and St. John selected for the same task Phillips, who was the guest of the latter during the time he was engaged upon it. He afterwards acknowledged his host's hospitality in a Latin ode. Phillips had planned a poem on the Resurrection and the Day of Judgment. But before he could accomplish any part of his project, he had a closer acquaintance with those solemn verities. A troublesome asthma obliged him to remove to Bath, where he obtained relief from his disorder. He then went to Hereford, where his mother was residing, and died there on the 15th February, 1708, in his thirty-third year. An edition of his poems, with a memoir, was published in London in 1762.—R. H.

PHILLIPS, KATHERINE, the "matchless Orinda" of her contemporaries, was born in 1632, the daughter of Mr. John Fowler. Before she was five years old, she had read the Bible through. Later in life her knowledge of French made her the translator of Corneille's *Pompey* and the *Horatii*, which were played at court by the young nobility. Italian she studied with Sir Charles Cotterel, to whom her published letters are addressed under the name of *Polliarchus*. Her verses are not without merit—clear, harmonious, and full of good sense. She was married to Mr. James Phillips of the Priory, Cardigan, who seems to have been continually in difficulties. She was cut off in her prime by the small-pox on the 22d June, 1664.—R. H.

PHILLIPS, CHARLES, barrister and author, born at Sligo in 1789, and educated at Trinity college, Dublin, was called to the Irish bar in 1812 and to the English in 1821. He had acquired such fame by his fervid forensic addresses, very effective with juries, that in 1817 his "Speeches" were collected. In London he became the leader of the Old Bailey bar, and in the defence of Courvoisier was thought to have carried to an extreme the privileges of a professional advocate. By his early patron, Lord Brougham, while chancellor, he was appointed to the district court of bankruptcy at Liverpool, and in 1837 he became a commissioner of the insolvent debtors' court in London, where he died on the 1st of February, 1859. In early life he published some poems, and in his later years an "Historical Sketch of Arthur Duke of Wellington," 1852; "Napoleon III.," 1854, a vindication of that sovereign and of the French alliance; and "Vacation Thoughts on Capital Punishments," 1856. His only work of any real note, however, was "The Recollections of Curran and some of his Contemporaries," an interesting book, first published in 1818, and which has gone through several editions.—F. E.

PHILLIPS, EDWARD, one of the nephews of Milton, was the son of Edward Phillips, secondary in the crown office, by Anne, sister of the great poet, and was born at London in August, 1630. He received his earliest education under his uncle. In 1648 he became a student of Magdalen Hall, Oxford, where he continued till 1651. The precise date of his death is not known. From the number of works which Wood attributes to Edward Phillips, it is probable that he was an author by profession. These works our space will not permit us to enumerate, nor is it necessary that we should do so, inasmuch as, with two exceptions, they are of comparatively little interest or importance. We refer, in the first place, to his "Theatrum Poetarum, or Complete Collection of the Poets, especially the most eminent of all ages, the ancients distinguished from the moderns in the several alphabets: with some observations and reflections upon many of them, especially those of our own nation; together with a prefatory Discourse of the Poets and Poetry in general." Into this work, published at London in 1675, there is, says Warton, "good reason to suppose that Milton threw many additions and corrections. It contains criticisms far above the taste of that period, and such as were not common after the national taste had been just corrupted by the false and capricious refinements of the court of Charles II." The preface, however, displays more manifest traces of Milton's pen than the book itself. In 1800 Sir Egerton Brydges published a new edition of the "Theatrum," as far as regards the English poets, and subjoined valuable additions to every article. The second work by which Edward Phillips is chiefly known, is his life of his illustrious uncle, prefixed to the English translation of Milton's *State Letters*, published in 1694.—The poet's other nephew, JOHN, the brother of Edward Phillips, seems at first to have been a staunch supporter of his uncle's political opinions, for he wrote a "Miltoni Defensio," in answer to the "Apologia

pro Rege," which was falsely ascribed to Bishop Bramhall; but he afterwards changed his sentiments, as appears from his continuation of Heath's *Chronicle*, published in 1676, and some of his other writings, which are now obsolete. Wood gives us no account of his death; but he reports very unfavourably of the character of John Phillips, who appears, indeed, from his publications, to have reflected little credit on his family.—J. J.

\* PHILLIPS, JOHN, F.R.S., F.G.S., one of the most distinguished of British geologists and palæontologists, was born on December 25, 1800. He derived an early taste for geological science from the instruction and example of his maternal uncle, William Smith, the father of British geology. In the preface to the memoir of his uncle, Professor Phillips speaks of himself as "an orphan who benefited by his goodness—a pupil who was trained up under his care." As the companion of his uncle he was affected by the misfortunes which clouded a portion of the career of that remarkable man. From 1815 to 1839 he was constantly associated with Dr. Smith, either as pupil or fellow-worker. He assisted him in his laborious geological surveys and explorations. As an example of the method in which he was trained as a field geologist, we may refer to the account which he gives, in the memoir above quoted, of the different pedestrian tours made by the uncle and nephew in 1819 and the following years, for the purpose of completing Dr. Smith's series of geological county maps. In 1819 their journey lay through the counties of Rutland, Northampton, Bedford, Oxford, and Wiltshire. In 1821 they explored the coal fields of Yorkshire with the intention of determining the true general order of the coal beds, ironstone courses, and characteristic rocks. Professor Phillips thus describes the mode of operation adopted:—Two lines were drawn across the country which required to be surveyed, for the purpose of completing the maps. "On one of these Mr. Smith moved with the due deliberation of a commander-in-chief; the other was traversed by his more active subaltern, who found the means often to cross from his own parallel to report progress at head-quarters. This mode of strata-hunting was not necessarily expensive; it was extremely agreeable and effective, and was faithfully executed in peregrinations which lasted six months, and permitted one of the parties to walk over two thousand miles of ground, and preserve memoranda of almost every mile along the line." Such training, as might be expected, produced its results.—Mr. Phillips became one of the first practical geologists and surveyors of his age. Palæontology and zoology formed part of his pursuits, and the constant use of his pencil made him a most expert scientific draughtsman. In 1824 his acquirements recommended him to the York Philosophical Society as a fit person to be intrusted with the task of arranging the fossils in their museum; and in the following year he was appointed its keeper. He lectured frequently on geology and zoology in York and its neighbourhood, and it was mainly to his influence that the society of the locality acquired a scientific character, which it has never lost. Amongst Mr. Phillips' earlier contributions to geology was a paper on the direction of diluvial currents in Yorkshire, which was read before the York Philosophical Society on November 7, 1826, and was published in the *Philosophical Magazine* for August, 1827. In 1828 he was admitted a fellow of the Geological Society. In the following year the collections of the York museum were removed to a new building erected in the grounds of St. Mary's abbey; and the keeper soon after occupied the house which had formerly been the gate of the abbey. On the occasion of the first meeting of the British Association, which took place at York in September, 1831, Mr. Phillips, as a secretary to the Philosophical Society, was appointed one of the secretaries to the Association for York. In the following year the Association met at Oxford; the Rev. W. V. Harcourt was elected general secretary, and Mr. Phillips assistant general secretary. In this capacity he has arranged and edited twenty-seven volumes of the *Transactions of the Association*. His work as a lecturer was not long confined to a province. He delivered courses on geology at the Royal and London institutions, and at University college, London. In 1835 he was appointed to the chair of geology in King's college; and five years later he resigned the superintendence of the York museum, but accepted the title of honorary curator, and continued to supervise the geological department. In 1844 the chair of geology in the university of Dublin was awarded to him; and in the same year he devoted himself to the examination of the Malvern district, on the part



of the Geological Survey. He has also held for a short time the office of government inspector of mines. In 1853, on the death of Mr. Strickland, he became the successor of Dr. Buckland as reader or professor of geology in the university of Oxford—a chair which he still fills. He was chosen president of the Geological Society for the years 1858 and 1859. He has also received the honour of the Wollaston medal. Professor Phillips' printed contributions to geological science are far too numerous to be here completely catalogued. We may, however, mention the following as amongst his best known works—"A Guide to Geology," fourth edition, 1854; "Figures and Descriptions of the Palæozoic Fossils of Cornwall, Devon, and West Somerset, observed in the course of the geological survey of that district," London, 1841; an essay "On the Geology of the Lake district" in Black's Guide to the Lakes; the "Neighbourhood of Oxford and its Geology," in the Oxford Essays; the president's address to the Geological Society, February, 1860; a manual of geology, practical and theoretical; a volume of the Encyc. Metrop.; a treatise on geology in Lardner's Cabinet Cyclopædia, second edition, 1852; the Malvern hills compared with the palæozoic districts of Abberley, in the second volume of the Memoirs of the Geological Survey, 1848; a memoir of W. Smith, 1844; "Life on the Earth," 1860; articles on geology in the Penny Cyclopædia and in the Encyclopædia Britannica; a "Geological Map of the British Isles, 1842," published for the Society for the Promotion of Christian Knowledge; and many papers contributed to the Transactions of the Geological Society.—F. C. W.

PHILLIPS, SIR RICHARD, Knight, author and publisher, was born in London in 1767. It is said that his real name was Philip Richards, and that he was brought up in the business of his uncle, a brewer. A reader and even a student, he became in time a schoolmaster at Leicester, where in 1790, he founded the *Leicester Herald*; and starting as a bookseller, he was imprisoned in 1793 for vending Paine's Rights of Man. Returning to London, he ultimately started in 1796 the *Monthly Magazine*, with Dr. Aiken for its first editor, and Peter Pindar and Belsham among its contributors. The *Monthly*, with its radical politics, flourished, and Phillips became a publisher on a large scale. In 1807 he was chosen a sheriff of London, and accepted the honour of knighthood in 1808, somewhat to the surprise of his republican friends. During his tenure of office he failed, but managed afterwards to repurchase some of his copyrights, which included the successful school-books, known as Mavor's. He died at Brighton in 1840. Besides his violent contributions to the *Monthly Magazine*, signed "Common Sense," he wrote several books, among them "A Morning's Walk from London to Kew," 1817, and "The Proximate Causes of Material Phenomena," 1821, in which he endeavoured to overthrow the Newtonian theory of gravitation! With all his extravagance Phillips was a man of some practical sense and shrewdness—a Cobbett on a wider scale. His "Million of Facts" was one of the earliest of those miniature encyclopædias of universal knowledge which have since become so popular. From an early age he had abstained from the use of animal food, and the vegetarian editor of Mr. Borrow's Lavengro may, we think, be easily recognized as a portrait of Sir Richard Phillips.—F. E.

PHILLIPS, SAMUEL, LL.D., known chiefly as the literary critic of the *Times*, was born in London in 1815. His father was a Jewish tradesman in Regent Street, and seems to have kept a bric-à-brac shop. The young Phillips displayed a good deal of histrionic talent, and was destined for an early appearance on the stage. Through the interposition, however, of the late duke of Sussex and others, this intention was abandoned, and he was sent to London university, to the university of Göttingen, and finally, with the view of entering the English church, to Cambridge. He was soon recalled from the university by the death of his father, whose business, with the aid of a brother, he endeavoured unsuccessfully to carry on for the benefit of his mother and her family. He then embraced literature as a profession. He was accepted as a contributor by *Blackwood's Magazine*, where appeared his striking novel, "Caleb Stukely," of which more than one edition was published in a separate form, and other tales; "We're all low people here," &c., reprinted after his death with that title. At one time, we believe, Mr. Phillips acted as secretary to Mr. Alderman Salomons. In political journalism, whether as writer, editor, or proprietor, he did not succeed. His leading articles in the *Morning Herald* were written chiefly to prop up the falling cause of protectionism,

and he lost by the purchase of the *John Bull*, the old organ of Toryism, which he owned and edited for a period. His literary criticisms in the *Times*, elaborate, acute, and sometimes eloquent, excited however great attention; as a series they were the earliest literary papers of mark contributed to a London daily newspaper in our time, admirable as was and has been the literary criticism of several of the weekly journals. They procured him the degree of LL.D. from the university of Göttingen, and the best of them were published separately in two series as "Essays from the *Times*," 1852-54. He was an active promoter of the Crystal Palace at Sydenham, near which he resided, and was for a time its literary director, composing its "General Guide," and volumes of brief biographical notices, "The Portrait Gallery of the Crystal Palace." An early tendency to consumption had been aggravated by a fall from a horse in 1844, and by subsequent overwork. He died at Brighton in 1854 of a sudden pulmonary derangement.—F. E.

PHILLIPS, THOMAS, R.A., was born at Dudley in Warwickshire in 1770, and died in London in 1845. He was brought up at Birmingham as a glass painter, and was the assistant of West in painting the window of St. George's chapel at Windsor. He, however, eventually distinguished himself as a portrait painter, and in 1808 was elected a member of the Royal Academy. In 1825 he was made professor of painting, but he resigned this post in 1832. During his professorship he made a tour in Italy, with Hilton the historical painter. Phillips was a contributor to Rees' Cyclopædia; and the ten lectures which he delivered to the students of the Royal Academy were published by himself—"Lectures on the History and Principles of Painting," 8vo, London, 1833.—R. N. W.

PHILO, properly PHILON JUDEUS, so called to distinguish him from others of the same name, was a native of Alexandria, and belonged to a priestly family of distinction among the Jews settled there. The greater part of his life was devoted to the pursuit of learning and philosophy; but in consequence of the persecutions to which the Jews were subjected by the Roman emperors, he was compelled to engage in public affairs in his old age. He was one of an embassy sent to Rome, A.D. 39 or 40, to endeavour to procure relief from the oppression and persecution to which the Jews were exposed; and as he speaks of himself as the oldest of the ambassadors, we shall probably not err in concluding that he was at this time about sixty years of age; in which case his birth must have taken place somewhere about 20 B.C. The embassy to Rome was fruitless, and Philo and his friends were glad to escape from the near proximity of the furious madman who then wielded the sovereign power at Rome. We read of one other journey he undertook to Jerusalem, and beyond this we know nothing with certainty of his personal history. He has left behind a considerable number of writings, the principal of which are occupied with the application of the Alexandrian philosophy to the allegorical and theosophic interpretation of scripture. Philo's mind was deeply under the influence of Hellenic culture, and throughout his writings this is much more apparent than the influence derived from his national religion and training. His aim is to reconcile the revelations of scripture with the speculations of Platonism. His writings do not give evidence of his possessing either a very original or a very powerful mind; but they are valuable as preserving for us a form of religious thought and speculation, of which no other specimen equally complete survives. The best edition of his works is that by Mangey, 2 vols., folio, London, 1742. A useful edition is that by Richter, Leipsic, 1828-30.—W. L. A.

PHILOLAUS, the earliest expositor of the Pythagorean philosophy of whom we have any knowledge, was born either at Crotona or at Tarentum in Southern Italy. The dates of his birth and death are uncertain, but he was a contemporary of Socrates, 469-399 B.C., although somewhat younger than the Athenian sage. Plato is said to have availed himself of the researches of Philolaus, more particularly in his dialogue entitled *Timæus*. All that we possess of his writings are a few fragments, which have been collected and carefully edited by the German scholar, Augustus Boeckh.

PHILPOT, JOHN, a divine and martyr, born at Compton, Hampshire. He studied at Oxford, and afterwards went abroad. He returned early in the reign of Edward VI., and was made archdeacon of Winchester. He was a zealous promoter of the Reformation, and wrote against Arianism. While in Italy he was in danger from his opinions, and at home Gardiner sometimes forbade him to preach; but he continued his opposition to



popery after the accession of Mary, whereupon he was imprisoned for a year and a half. During this time he was often examined, and in his defence showed great courage and ability. At length he was condemned by Bonner, and was burned in Smithfield, December 18, 1555. He suffered triumphantly. He was a man of learning, as is shown by his "Epistolæ Hebraicæ," and his other works printed by Fox, including an account of his examinations, which Fox translated into Latin.—B. H. C.

\* **PHILPOTTS, HENRY**, Bishop of Exeter, prebendary of Durham, was born at Bridgewater in the year 1778. He was educated at Corpus Christi college, Oxford, where he gained a scholarship before he was fourteen, and obtained the chancellor's prize essay, 1795. Having been promoted to a fellowship at Magdalen college in the same university, he took his degree of M.A., 1798; B.D. and D.D., 1821; he was ordained deacon in 1802 by the then bishop of London, and priest in 1804 by the bishop of Bangor. He was created canon of Durham cathedral, 1831, and was consecrated bishop of Exeter in the same year. Bishop Philpotts' writings are most voluminous, consisting chiefly of trenchant pamphlets on various points affecting the doctrine and discipline of the Church of England, besides some on the administration of the poor laws. Among the principal are, a Letter to the Right Hon. W. S. Brown on a bill to amend the laws respecting the settlement of the poor, 8vo, Durham, 1819; and a series of letters to various persons relative to what were then called the Roman catholic claims. These were marked by the strongest protestant sentiments, expressed in very terse and vigorous language, until the year 1828, when Dr. Philpotts found reason to change his sentiments upon the subject. We learn from his writings since he was raised to the episcopal bench, that he is opposed to the present system of national education carried on in Ireland, that he is in favour of the offertory as a means of supporting the charities of the church, that he is desirous of promoting the strict observance of the rubrics among the clergy of his diocese, that he is opposed to the use of such lay agency mingled with quasi-ministerial character as distinguishes scripture readers, that he holds high and peculiar views relative to the sacrament of baptism, that he is opposed to all relaxations of the law of marriage within the prohibited degrees, and that he entirely condemns the modern theories concerning the inspiration and interpretation of holy scripture which have been developed especially in the notorious Essays and Reviews. Many eminent nonconformist ministers and laymen have expressed their admiration of the vigorous protests which the aged bishop has made against these opinions, however hostile they may have been to his views on confession and absolution, and the necessity of episcopal ordination. He is remarkable as one of the few men "whose mental eye is not dimmed nor natural force abated in extreme old age," yet he has been a valetudinarian in many senses for a long period. He is now (1862) in his eighty-fifth year. The net value of his see is only £2700; but he has given very large sums for the promotion of church education. His jurisdiction extends over the counties of Devonshire, Cornwall, and the Scilly isles, and a population of about a million of souls.—T. J.

**PHIPPS, CONSTANTINE JOHN**, Lord Mulgrave, born in 1734, is chiefly remembered in connection with a voyage into high northern latitudes, made in 1773. He was the son of an Irish peer, and early in life entered the naval service of Britain. The project of a north-west passage to the Indies, revived under the influence of the Royal Society of London, attracted the notice of the British government, when Captain Phipps was intrusted with the command of an expedition, consisting of the *Racehorse* and *Caracas* bombs, for the purpose of ascertaining the practicability of approaching the northern pole. Leaving the Thames in June, 1773, he reached with his ships the northernmost extremity of Spitzbergen, but was prevented by the ice from passing the latitude of 80° 48'. Phipps became a member of the house of commons in 1775, and was two years later made one of the lords commissioners of the admiralty, continuing his services at sea at intervals with his political functions. He was raised to the peerage of Britain in 1784, and died at Liege in 1794, in the course of a visit to the continent, undertaken for the purpose of restoring his failing health. The narrative of his voyage to the North pole, by his own pen, published in 1774, contains much curious and valuable information.—W. H.

**PHOCAS**, a Byzantine emperor, who reigned from 602 to 610. From the position of a groom he gradually rose to the rank of centurion in the army of the Emperor Manucius; and in

602, on the defection of the army then employed against the Moors, he was chosen by the soldiers to be their commander. He marched upon Constantinople, was proclaimed emperor, and at once ordered the execution of Manucius, his sons, and his chief adherents. He soon became involved in an unsuccessful war with the Persians, owing to the machinations of Narses, a follower of Manucius, who afterwards fell into his hands and was burned alive. The Empress Constantina having been detected in conspiracy against him, also suffered death, along with her daughters. The cruel and oppressive reign of Phocas was at last terminated by a revolt under Heraclius, who took Constantinople in 610, and destroyed the tyrant.—D. M.

**PHOTIUS**, the famous patriarch of Constantinople, was born of noble parents about the beginning of the ninth century. His mother's name was Irene, his father's is unknown. His mother's brother had married a sister-in-law of the emperor, and Photius was thus connected with the royal family. His abilities began to show themselves at an early period, and the youth was no mean proficient in grammar and philosophy, poetry and rhetoric. He collected, too, according to one of his eulogists, an "all-comprehensive library." A young man so richly endowed with talents, and no stranger to ambition, rose rapidly at the imperial court. He first held various secular offices, was proto-a-secretis or chief justice, and a captain of the guards. He was also employed in various embassies, still eagerly pursuing at every moment of leisure his literary studies. Suddenly he rose to the summit of ecclesiastical dignity, on the deposition and banishment of the patriarch Ignatius. Ignatius had excommunicated Bardas, uncle of the Emperor Michael, then a minor, and Bardas retaliated by sending the patriarch into exile and elevating Photius to his place. To qualify himself for the ecclesiastical honour, he summarily passed through all the inferior grades of office—becoming, in less than a week, monk, reader, sub-deacon, deacon, and presbyter. He was installed into the patriarchate on Christmas day, 858. This questionable and hasty procedure was confirmed by two councils. Ignatius would not consent to his own degradation, and the severities inflicted on him stirred up many friends on his behalf, so that in 862 Pope Nicolaus, during a dispute about jurisdiction, declared the election of Photius void, and anathematized him and all his adherents. Photius, however, retained his place, and the result was a schism between the Eastern and Western churches. Cæsar Bardas was assassinated by the emperor's orders in 866, and the emperor himself met the same fate in 867, and his murderer and successor, Basil I., exiled Photius, who, though he had consecrated him, refused for his crimes to admit him to the communion of the church. Basil at once recalled Ignatius, and at a council held at Constantinople in 869 his restoration was confirmed. Photius contrived, however, to regain the imperial favour, and on the death of Ignatius in 877 he resumed the patriarchate—an act ratified by the pope. Ecclesiastical intrigue was busy at work, and Photius spared no threats or bribes to fortify his second elevation. Leo succeeded Basil in 886, and he at once banished the restless patriarch on an accusation of conspiracy. He was sent to the monastery of Bordi in Armenia, and he remained there till his death, which took place, according to some, in 891. Photius was a scheming, clever, and rather unprincipled man. His machinery of self-advancement and defence belonged to the age in which he lived. He was ambitious and unscrupulous—jealously watched all his rivals, and lost no opportunity of promoting his own interests. It must be remembered at the same time that his life and acts have come down to us through the reports of his enemies, who lose no opportunity of traducing him. Baronius affirms that he was a eunuch, and the story or tradition is proof that his private life was not tainted with the pervading licentiousness of his time. Photius was an accomplished critic; amidst all his plots and political activities he must have been a hard student and a voracious reader. His "Myriobiblon," or *Bibliotheca*, is a review and epitome of ancient Greek literature in two hundred and eighty divisions, and contains notices of many rare and valuable works no longer in existence. Bekker's edition of it appeared at Berlin, 1824–25. His "Nomo-canon" is a collection of the canons and constitutions recognized by the Greek church. His "Amphilochia" is a theological treatise in the form of question and answer. Homilies and commentaries in abundance may be added to the list, with numerous letters, many of which exist only in MS. Photius is also author of a Greek lexicon, first edited by Her-



mann in 1808, and latterly and far better by Porson, and published after his death in 1822.—(See PORSON.) No collected edition of the works of Photius has appeared. Had he been a professional author he could scarcely have written more, and our wonder at his voluminous remains is increased by a review of that busy scheming life—that career so chequered—for he was at once diplomatist and ecclesiastic, courtier and patriarch, plotter and preacher, polemic and exile.—J. E.

PHRANZA or PHRANZES, GEORGIUS, a Greek historian, born in 1401, was keeper of the wardrobe in the Byzantine court. He became a monk, and died in 1491, leaving a chronicle of Byzantine and Peloponnesian affairs in his own time to 1457. This work was printed at Venice in 1733, but is best known by the Latin abridgment of Jacob Pontanus. It is not very accurate nor dignified.—B. H. C.

PIAZZI, GIUSEPPE, a celebrated astronomer, was born at Ponte in the Valtellina, on the 16th of July, 1746, and died at Naples on the 22nd of July, 1826. He was educated at Milan; studying rhetoric under Tiraboschi, and mathematics and philosophy under Beccaria. In 1762 he became a monk of the Theatine order, and went to Rome to study theology; and there he was instructed in the mathematical sciences by Le Sueur and Jacquier, the well-known editors of Newton. He then proceeded to Genoa, where he taught philosophy in the Theatine convent; but becoming obnoxious to the inquisition on account of the alleged heretical tendency of some of his doctrines, he fled to Malta, in the university of which he was appointed professor of mathematics by the grand-master Pinto. On the dissolution of the university by the subsequent grand-master, Ximenes, Piazzi returned to Rome, and afterwards obtained in succession various academic appointments in Italy. At length, in 1780, he was appointed by Ferdinand IV., king of the Two Sicilies, to the post, which he held for the remainder of his life, of professor of the higher mathematics at Palermo. In consequence of the king's proposal to found an observatory at Palermo, Piazzi went to France and to England in order to study practical astronomy under the greatest astronomers of the age, and to obtain instruments, for which latter purpose he employed Ramsden. It was at the suggestion of Piazzi that Ramsden for the first time substituted the circle for the quadrant as a means of observing altitudes—a most important improvement, by which various errors are annulled. In 1789 he returned with his instruments to Sicily, and in 1790 he commenced a long course of highly accurate and valuable observations. He devoted his labours in the first instance to the preparation of an improved catalogue of stars; and in so doing he determined the position of each star by means of repeated observations at distant intervals of time. It was owing to this method of observation that on the first day of the nineteenth century he discovered Ceres, the first known of the small planets called asteroids, which revolve round the sun in orbits lying between that of Mars and that of Jupiter. The observations of that body were reduced, and the elements of its orbit calculated, by Piazzi's friend Oriani (*q.v.*). Ferdinand IV. wished to strike a medal in commemoration of this discovery, but Piazzi prevailed upon him to devote the sum which the medal would have cost to the purchase of an equatorial telescope. He was president of the Academy of Sciences of Naples, foreign associate of the French Institute, and fellow of the Royal Society of London and of various other scientific bodies.—W. J. M. R.

PICARD, JEAN, an eminent French mathematician, astronomer, and geodetician, was born at La Flèche on the 21st of July, 1620, and died in Paris on the 12th of July, 1682; according to some authorities, 1683; according to others, 1684. He was priest and prior of Rillé in Anjou. In 1645 he became assistant to Gassendi, whom he afterwards succeeded in the office of professor of astronomy in the collège de France. In 1666 he became a member of the Academy of Sciences. His scientific labours were of very high importance to the progress of astronomy and geodesy. He invented various adjustments and verifications of astronomical instruments, which produced a degree of accuracy of observation unknown before. He reinvented the use of telescopic sights, which had been previously invented by William Gascoigne (*q.v.*). He was the first to accomplish the measurement of an arc of the meridian with approximate accuracy, and thus to furnish astronomers with a tolerably correct measure of the size of the earth, at the very time when that quantity was about to become of vital importance to the

progress of astronomy. He is considered to have been the first inventor of the transit instrument, the most useful of all instruments in a fixed observatory. He proposed the use of the length of the seconds pendulum as a standard of measure. He determined with great precision the amount of the aberration of the fixed stars; but the cause of that phenomenon, viz., the time occupied by the transmission of light across the earth's orbit, was not discovered until a later period.—(See BRADLEY.)—W. J. M. R.

PICCINI, NICOLÒ, the musician, was born in 1728, at Bari in the kingdom of Naples, and died at Paris, 7th May, 1800. In 1742 he was placed in the conservatorio di S. Onofrio. There he was first assigned to the care of one of the primary masters, and afterwards Leo received him as a pupil, and gave him daily lessons; upon whose death he passed into the hands of Durante. On quitting the conservatorio in 1754 he wrote his first opera, "*Le Donne dispettose*," which was given at the minor theatre in Naples. The good reception of this work opened the way for others; and Piccini's name thus rose so rapidly, that in 1756 he was commissioned to compose a serious opera, "*Zenobia*," for the chief theatre. He surpassed everything he had before accomplished in "*Alessandro nell' Indie*," which he wrote for Rome in 1758, and its brilliant success induced him to make that city his residence. There he brought out "*La Cechina, ossia, la buona Figliuola*," the most popular of all his operas, in 1760. Its enormous success prompted the managers of all the theatres in Italy to invite Piccini to write for them, and his prodigious fecundity enabled him to satisfy almost all their demands. As a proof of this may be noted that within seven months, in 1761, he brought out six operas, three serious and three comic, in six different cities. In the year following he married one of his pupils, whose voice and whose singing were equally matter of admiration. His first reverse of fortune occurred in 1773, when Anfossi produced an opera at Rome, which so turned the heads of the notoriously fickle public of that city, that they hissed an opera of Piccini's from the stage. He retired to Naples, where he opened a fresh career of success, by composing anew the text of his opera of "*Alessandro*." It was now that the memorable excitement on the subject of dramatic music arose in Paris, and Piccini was invited thither to represent the merits of the Italian school in opposition to Gluck, whose operas were so admired by one court party there, that the rival faction required also a favourite who might contest the claims of this master; and tempted by liberal promises, he went to Paris in December, 1776. His total ignorance of the French language was a great hindrance to him on his arrival; but Marmontel, who modernized Quinault's libretto of "*Roland*" for him to set to music, explained to him the sense and the accent of every word. The opera was not produced until January, 1778; it was well received, but its success was incommensurate with the expectations of his party, and their virulence, like that of their opponents, was heightened in consequence. An account of the feud between the supporters of the two schools, will be found in the article GLUCK in the present work, an inaccuracy in which may here be corrected—namely, though Piccini stipulated that his version of "*Iphigénie en Tauride*" should have precedence of Gluck's opera on the same subject, it was nevertheless not produced until January, 1781, whereas the rival work appeared in 1779. To console Piccini for the disappointment he endured in Paris, the queen, who was Gluck's chief patron from the first, did him the honour to take singing lessons of him, for which, however, she paid nothing; and to popularize his style with the French public, the management of the theatre, gave him the direction of an Italian company, which performed alternately with the French singers, and by which some of his most esteemed operas were represented. When Gluck finally left Paris in 1780, a new rival was raised against Piccini; this was his own pupil and his friend, Sacchini. Piccini's "*Atys*" was produced with indifferent success in 1780, and he made indeed no real stand in France until 1783, when he wrote "*Didon*" for performance at Fontainebleau, on the same occasion as Sacchini's *Chimène*, from which it entirely bore the palm. This work was immediately brought out at Paris, where it was received with immense applause. "*Atys*" was then reproduced with equal success, and "*Le Dormeur éveillé*" added to the triumphs of this fortunate year. In 1784 he was appointed professor of singing in the école royale de musique; and subsequently he brought out several operas, but their reception was equivocal. A large pecuniary loss, occasioned by the revolutionary disturbances, induced him in July,



1791, to return to Naples. He was honourably received by the king; but the marriage of his daughter to a Frenchman caused him to be suspected of republican principles, which he was at no pains to disavow, and this cost him the displeasure of the court. In 1793 he went to Venice, to produce "Il Servo padrone," the last opera he composed; and when he went back to Naples, he was placed under arrest for his political sentiments, and confined to his own house for four years. During this period he set to music an Italian version of the Psalms, and wrote some other pieces of sacred music. On the intercession of the French commissioners, he was set at large in 1798, to go to Venice to write another opera; delayed at Rome, however, to attend a performance of his works given in his honour, he was there persuaded to revisit Paris, and on reaching this city at the end of the year, he was liberally welcomed by the first consul. He had now to support himself by teaching and by giving concerts at his own residence. He was promised the office of inspector of the conservatoire, indeed, but he was not installed in this until the month before his death. The misfortunes of his latter years had much broken his spirit, and an attack of paralysis brought his life to a close. Ginguéné states Piccini to have produced one hundred and thirty-three operas before he went to Paris, besides fifteen while he was there, and five after he left. But this account is extremely doubtful; Fétis gives the names of eighty dramatic works, including oratorios.—Piccini's second son, LUDOVICO, was a musician, and his own pupil; he was born at Naples, 1766, and wrote several French and Italian operas, none of which made any effect; was kapellmeister at Stockholm from 1796 till 1801, when he went to Paris; and he died at Passy in 1827.—LOUIS ALEXANDRE, the son of Piccini's elder son, born at Paris in 1779, composed many dramatic pieces for the Parisian minor theatres.

PICCOLOMINI, OTTAVIO, of the noble Sienese family of that name, general of the imperial troops, duke of Amalfi, prince of the empire, knight of the golden fleece, and grandee of Spain; born in 1599, and died in Vienna, 10th August, 1656. Having at an early age adopted the profession of arms, he served under the Spanish flag in Italy. The grand-duke of Tuscany afterwards despatched him with a cavalry regiment to the emperor; and he first distinguished himself at the battle of Lutzen (1632). At Nordlingen he held joint command of the imperial army; and followed up the engagement by over-running Suabia and Franconia, capturing towns and provisioning his troops. His military success, though not unchequered by reverses, made the king of Spain desire his support; and with the emperor's consent Piccolomini transferred his allegiance to the most catholic monarch, and was constituted general-in-chief of the Spanish forces in the Low Countries. In 1648, however, the emperor reclaimed his services, and bestowed upon him the baton of field-marshal. When at length peace was concluded, Piccolomini's military career closed; but the civil talents he had evinced led to his appointment as chief commissary of Austria at the congress of Nuremberg, convened to execute the treaty of Westphalia. Ottavio Piccolomini died childless.—C. G. R.

PICHEGRU, CHARLES, a celebrated French general, was born in 1761 at Arbois, and studied at the college there, and at the military school at Brienne. He entered the army at an early age as a common artillery soldier, and rose to the rank of sergeant and adjutant. He subsequently became a republican, and was appointed commandant of a battalion of volunteers of the guard. In 1794 he was appointed general-in-chief of the army of the North, and reorganized it. After several engagements, in which he evinced great skill and was thoroughly successful, he entered Amsterdam with his troops, January 19, 1795, and two days after took the Dutch fleet, which was there detained by the ice. The English were then obliged to abandon their allies, and the French troops took undisputed possession of the country. After this campaign Pichegru resigned his command of the army of the North for that of the Rhine; but in the interval fulfilled an important duty at Paris as general of the army in April, 1795, during the insurrection of the Faubourgs, and aided materially in quelling the disturbances at that time. As chief of the army of the Sambre and the Meuse in 1795, it is said that Pichegru entered into a treasonable correspondence with the prince of Condé, with the purpose of restoring the Bourbons to the throne. He was recalled by the directory, and superseded in his command—Moreau being appointed to succeed him. There was, however, no specific proof of his guilt, and he was not punished, but allowed to retire to Arbois, where he lived privately until his election for

the department of the Jura in 1797. In that year he became president of the council of Five Hundred, and was again suspected of designs against the republic. He was arrested with several others, Barthelemy and Willot being of the number, and was with them condemned and transported to Cayenne, whence after a sojourn of eight months he managed to effect his escape. He came to England, and was received with great favour, in consequence of his Bourbon tendencies, as he was also subsequently when he visited Germany. In 1804 he went secretly to Paris, where he conspired with Georges and Moreau, and upon being discovered, was arrested and imprisoned in the Temple. He died there by strangulation, whether by his own hand or by another's is uncertain, on the 4th of April, 1804.—F.

PICKERING, WILLIAM, a publisher not unworthy of the title which he gave himself in his device, "Aldi discipulus Anglus," was born towards the close of the eighteenth century. Apprenticed in 1810 to a firm of London publishers, he started in business for himself in 1820, and published a series of well-known miniature classics, Latin and Italian, admirable for the beauty and accuracy of their typography. Among his publications was the fine Aldine edition of the British poets. He died in 1854.

\* PICKERSGILL, FREDERICK RICHARD, R.A., was born in London in 1820, and is of an artistic family, being nearly related to Mr. H. W. Pickersgill, R.A., and Mr. W. F. Witherington, R.A. He was a student in the Royal Academy. His first oil picture, "The Combat between Hercules and Achelöus," appeared at the Royal Academy in 1840. This was followed in successive years by other paintings, chiefly of poetical subjects, or historical subjects of a poetical cast. At the Cartoon competition of 1843, Mr. F. R. Pickersgill was awarded one of the additional prizes of £100, for his cartoon of the "Death of Lear." At the competition of 1847, he obtained one of the three first-class prizes of £500 for his oil painting of "The Burial of Harold," the commissioners purchasing the picture for the house of lords for £500 more. Since then Mr. Pickersgill has been a steady contributor to the Academy exhibitions. Many of his pictures are from Italian poetry and history, as "The Death of Francesco Foscari," 1854; "Warrior Poets of the South contending in Song," 1859; several from Spenser, Shakspeare, and Milton, and others from the Scriptures. His latest exhibition picture is "The Return of a Crusader," 1862. All his pictures are carefully drawn and painted, and warmly and harmoniously coloured. Lately he has made a few drawings for wood engravings. He was elected A.R.A. in 1847, and R.A. in 1857.—J. T.-e.

\* PICKERSGILL, HENRY WILLIAM, R.A., was born about 1782. He at first painted historical and mythological subjects, and has continued once and again to make similar essays; but he is known only as a portrait painter. In this line of art Mr. H. W. Pickersgill held for a long series of years a foremost place; his likenesses are considered faithful, and his style is pleasing. His portraits include a very large proportion of the literary and scientific celebrities of his time. He has been a most industrious painter, and even in the present year (1862) he has contributed no fewer than seven pictures to the Academy exhibition. Mr. Pickersgill was elected R.A. in 1825, and librarian to the Academy in 1855.—J. T.-e.

PICO, GIOVANNI DELLA MIRANDOLA, was the son of the sovereign of the small principality of Mirandola in Italy, and was born in the year 1463. Gifted with a marvellous precocity of intellectual endowments, he gave from the earliest period public proof of their possession, and before the age of twenty-three had studied nearly every branch of human knowledge. That he had mastered them, as well as studied them, it would be too much to affirm; we must make allowance for the exaggerated admiration of his contemporaries; yet enough remains to warrant us in coming to the conclusion that Giovanni Pico was naturally blessed with talents of a high order, and that he had sedulously cultivated them in a remarkable degree. His memory was prodigious, and he seems to have taxed its powers to the uttermost. All kinds of learning were alike to him; he studied philosophy, philology, law, poetry, and general literature; and as to languages, both classic and oriental, his mind appeared virtually their storehouse. This versatility of genius and variety of accomplishments had full justice done them by their aspiring owner. Pico was by no means of the class who hide their candle under a bushel; and even before the early age already mentioned he travelled through France and Italy, and conducted public disputations in some of the universities. When twenty-three



years old he went to Rome, and, compiling no fewer than nine hundred theses on all possible subjects of human science, he challenged the whole learned world of Europe to meet him in their discussion. The gauntlet thus magnificently thrown down was picked up by several adversaries; and Pico is reported to have proved conqueror in the lists. But the victory had its drawback, and so ostentatious a display of erudition brought with it the then inevitable result. Learning, as has too often happened, was construed by the church into heresy or something worse; and certain of Pico's theses were denounced to Pope Innocent VIII., who ordered a strict inquiry to be made, for the purpose of ascertaining in how far they were pervaded by the genuine heretical or infidel flavour. Pico defended himself, asserting his orthodoxy. The pope condemned the theses, but acquitted their author of any heretical intentions. After this Pico went to Florence, where Lorenzo de' Medici at that time held splendid sway, and at whose court genius and learning were ever welcome. There he wrote on the Platonic philosophy, and composed works on astrology (against that pretended science), ancient mythology, and biblical subjects. In 1491 he renounced all other learning, and devoted himself to the study of divinity. The career of this extraordinary scholar, famous rather for the precocious universality of his acquirements than for the productions of his pen, which are now buried in oblivion, was prematurely closed by his death at Florence, in November, 1494.—J. J.

PICTET, BENEDICT, a protestant divine, was born at Geneva, 30th May, 1655. On finishing his studies, in his twentieth year he travelled through various countries of Europe, and made the acquaintance of many learned men, as Dailé and Du Bosc in France, and Spanheim in Holland. He also visited England, and was introduced to its chief scholars and ecclesiastical dignitaries. On his return to his native city he assumed the pastoral office, and became professor of theology in 1702, having refused a similar situation at Leyden. He died in 1724. His works are very numerous; many of them are disputations with the catholics, such as his "*Défense de la Religion des Protestants*," in 1716, and many on systematic theology, such as his "*Théologie Chrétienne*," in 1701, and his "*Morale Chrétienne*." He also wrote a popular "*Histoire du Onzième Siècle*." He was a man of great piety, and strove to infuse its true life into dogmatic theology. Some of his best compositions are hymns, sermons, and treatises on personal religion. Among the last may be named "*L'Etat de bien vivre et de bien mourir*," and "*Prieres pour tous les jours de la semaine*."—J. E.

PICTON, SIR THOMAS, G.C.B., a distinguished general, was the second son of John Picton, Esq., of Poyston in Pembrokeshire, at which place he was born in 1758. Having determinately chosen a military life, he obtained an ensigncy in the 12th regiment of foot in 1771, and served as such under his uncle, Lieutenant-colonel Picton, to whose wise instruction and his own early and zealous attention to the discipline and pursuits of his profession he owed much of his subsequent renown. Some six years afterwards he was promoted to a lieutenancy; but becoming soon tired of the garrison duty at Malta, where his regiment was stationed, he exchanged into the 75th, in which he was gazetted captain. However, he did not gain the purpose for which he had taken this step, for he found that he had removed from his regiment just in time to preclude the possibility of his sharing with it the siege of Gibraltar; and while his old comrades were thus engaged with a terrible activity, he was doomed to spend the next five years in the unpalatable monotony of provincial towns and home garrisons. Upon his regiment being disbanded, he retired on half-pay to Pembrokeshire, where he spent twelve years in the enjoyment of field sports, the study of classics, and, as though possessing some foreboding of his destiny, in mastering the art of war. At the commencement of the war between England and France in 1793, he repeatedly applied for reappointment to active service, until at last, wearied with evasive replies, he went on his own responsibility to the West Indies, with the hope of receiving a commission from Sir John Vaughan, who was the commander-in-chief of that station, and through whom his desires were realized. Sir Ralph Abercrombie coming out to replace Sir John Vaughan, Picton was afterwards superseded, but as volunteer aid-de-camp assisted Sir Ralph in the attack on St. Lucia, for which service he received a lieutenant-colonelcy, and in this capacity he was present at the battle of St. Vincent. At the close of the campaign he returned home with Abercrombie, to

accompany him back, however, in 1797 to the West Indies, when upon the reduction of Trinidad he was appointed its governor. Though under his rule the island became so formidable a commercial rival to the neighbouring continent, that the governors of Caracca and Guiana offered a reward of twenty thousand dollars for his head, it was there also he gained great dishonour; for whilst there he was applied to by a Spanish magistrate to sign an order for torturing a female slave, and being told it was a customary practice, he signed it without inquiry. This act was the cause of his being brought to trial in 1806, and the jury found him guilty; but as many exaggerated rumours had preceded the colonel to England, a new trial was granted, by which he was acquitted of legal guilt. In 1809 he was at the siege of Flushing, and was appointed its governor, but driven thence by fever to England. Having recovered, he joined the army in the Peninsula, and in that season of awful bloodshed was associated with such historic names as Badajos, Ciudad-Rodrigo, and Vittoria, as the victorious leader of the "fighting division." On returning home at the end of the war he was invested with the order of the bath, received the thanks of parliament, and was elevated to the rank of knight grand cross. But when Napoleon escaped from Elba, Picton was again found in full service. At the battle of Waterloo, June 18, 1815, although two of his ribs had been broken by a cannon ball the preceding day at Quatre-Bras, he led the fifth division to that awful struggle with five times their number, in which his followers conquered, while their leader fell. Monuments designed to perpetuate his fame have been erected in St. Paul's Cathedral and at Caermarthen.—D. T.

PIERMARINI, GIUSEPPE, a celebrated Italian architect, was born at Foligno, July 18, 1734. He studied architecture at Rome under Paggi, and afterwards under Vanvitelli, who took Piermarini with him to Naples as his chief assistant in the erection of the great palace of the Caserta. Some years later, Piermarini accompanied his master to Milan in order to superintend the alteration of the imperial palace; and eventually the sole direction of the work was transferred to him. During the thirty years of his residence at Milan, Piermarini directed nearly all the public improvements made in the city, and erected most of the new public buildings, besides many important private edifices. Of all his works the most important was La Scala theatre, one of the most magnificent structures of the kind in Europe. His last years were spent at Foligno, where he died, February 18, 1808.—J. T.-e.

PIERRE. See SAINT PIERRE.

PIETRO DA CORTONA, the name by which PIETRO BERTIN, architect and a celebrated painter both in oil and in fresco, is commonly known, from his birthplace Cortona, where he was born in 1596. He went early to Rome, and was the head of the school of painters known as Macchinisti or Machinists in Italy, from the vast dimensions and the merely ornamental design and effect of their great fresco paintings. Pietro da Cortona and his followers were the principal painters at Rome during the pontificates of Urban VIII. and Innocent X., chiefly through the patronage of Bernini, long all-powerful in matters of art at Rome. The only rival of Pietro was Andrea Sacchi who established an opposing school, in which careful study of the best masters and natural truth, attempted in vain to compete with the superficial but showy and attractive style of the Machinists, the followers of Pietro, of whom the principal were Ciro Ferri and Giorgio Francesco Romanelli. The former, after the death of Pietro da Cortona, succeeded to his position as a species of pictorial dictator at Rome. Pietro died at Rome, May 16, 1669, and was buried in the church of San Martino, built by himself, and to which he bequeathed his large fortune. His principal works are the ceilings of the Pitti palace in Florence, and the frescoes of the Barberini palace at Rome. The Louvre possesses some good specimens of his easel pictures in oil.—(Passeri, *Vite dei Pittori*, &c.)—R. N. W.

PIGALLE, JEAN BAPTISTE, a celebrated French sculptor, was born at Paris in 1714. He was a pupil of Lemoine, and completed his studies at Rome, where he remained three years. Pigalle is said to have owed his rapid success to the patronage of Madame Pompadour, for whom he executed a statue of Louis XV., "*Silence*," and other works. His masterpiece was considered to be the monument to Marshal Saxe at Strasburg, executed by order of Louis XV. Another famous work of Pigalle's is the tomb of Comte d'Harcourt in Notre Dame, Paris. More pleasing, because more natural in design, are such works as his "*Child*



with a Bird Cage." Pigalle reached the highest honours in his profession. He died chancellor of the Academy in 1785.—J. T.-e.

**PIGAULT-LEBRUN, GUILLAUME CHARLES ANTOINE**, the most famous novelist of the imperial epoch, was born at Calais in 1753. His early life was one of much vicissitude. A merchant's clerk in London, a prisoner by *lettre de cachet*, a member of the gendarmerie d'élite, a struggling actor and dramatist, a lieutenant of dragoons—Pigault had been all these before the publication of "Un Enfant du Carnaval" in 1794 laid the foundation of his reputation. Eleven other romances followed before 1808, when he became secretary to Jerome, king of Westphalia. In 1811 he resumed the pen of the novelist, and only abandoned it in 1820 for that of the historian. Pigault died in 1835 at Celle, near St. Cloud. The charming gaiety and humour of his earlier romances can scarcely atone for their excessive laxity; but his later works, as pictures of manners and character, find few equals in contemporary literature.—W. J. P.

**PILATO, LEONZIO (LEO or LEONTIUS PILATUS)**, an eminent Greek scholar and native of Calabria, flourished in the fourteenth century; died, struck by lightning in a storm at sea. Boccaccio, at once his patron and his pupil, having procured for him a stipend and admission among the Florentine professors, Leonzio opened the earliest Greek school in Italy, and subsequently translated the *Odyssey* into Latin. An industrious scholar, he aided in the revival of literature in Europe, and enjoyed the friendship of Petrarch; but his person and manners were unattractive, and his conduct was sometimes fickle.

**PILKINGTON, JAMES**, a learned prelate of the English church, was born in Lancashire in 1520. He received his education at Cambridge. In 1548 he became master of St. John's college, and was of immense service to the cause of literature by his zealous efforts to promote the study of Greek in England. In 1549, a discussion having taken place before a royal commission on the doctrine of transubstantiation, in which Ridley "learnedly determined," the judgment of Ridley was attacked by one Langdale, but ably defended by Pilkington. He was presented by Edward VI. with the vicarage of Kendal. During the Marian persecutions he was obliged to take refuge on the continent, and from the Swiss reformers he seems to have imbibed those opinions about externals which he afterwards professed. Soon after the accession of Elizabeth he was elevated to the bishopric of Durham, and in 1562 was appointed queen's reader of divinity. The Church of England was in 1564 agitated with a contest about ecclesiastical habits. Pilkington had scruples regarding the habits (especially the cap and surplice), though he did not refuse to wear them. He objected, however, to forcing them on others, and wrote an earnest letter to Leicester, entreating the government to refrain from exacting compliance in this matter, and justifying his own conduct by declaring that he complied for the sake of peace. He died in 1575, and his remains were interred in the choir of Durham cathedral. Pilkington wrote commentaries on many of the books of scripture, and was the author of a defence of the service of the church.—D. G.

**PILKINGTON, LETITIA**, was born at Dublin in 1712, her father, Dr. Van Leuwen, having been for some time settled there. She married when very young the Rev. Matthew Pilkington, the author of a collection of second-rate poems. They lived unhappily together, in consequence, if the lady may be believed, of her husband's conceiving a jealousy of her superior talents; but the more probable account is that her irregularities gave him but too much cause for dissatisfaction. He attempted to obtain a divorce, but was only able to bring about a separation *a mense et thoro*. Mrs. Pilkington after the separation, which was effected in 1732, repaired to London, and with the assistance of the good-natured Colley Cibber, successfully published her "Memoirs" by subscription. This is a lively and piquant production, and contains many anecdotes about Dean Swift. She seems, however, to have failed in the attempt to earn a livelihood in London by writing, and to have returned to Dublin; for her play of "The Turkish Court, or the London Prentice" was first acted in that city in 1748, and she died there prematurely—being, it is said, addicted to the bottle—in 1750.—T. A.

**PILPAY**, a corruption of BIDPAI, the name affixed to the earliest extant collection of fables. It is now impossible to determine the birthplace of the originals of these tales, but there can be no doubt that the collection which bears the name of Pilpay had its origin in Hindostan. From a very early

period, stories in which animals are introduced as speakers and actors were current among the Hindoos. The parent stock of all of them is the Sanscrit book, called the Pancha Tantra or Five Sections, an analytical account of which has been published by Professor H. H. Wilson in the first volume of the Transactions of the Royal Asiatic Society. An abridgment of the Pancha Tantra, entitled the Hitôpadesa or Salutory Instruction, has been translated into English by Sir Charles Wilkins and by Sir William Jones, and has thus become more generally known in Europe than the original work. The fables contained in both of these collections are narrated in prose, but reflections in verse, chiefly quotations from the poets, are freely interspersed throughout the narrative. The names of the compilers of these works, as well as the exact epoch of their composition, are unknown; but it appears from internal evidence that they must have been compiled subsequently to the fifth century. According to an ancient tradition these celebrated fables were carried into Persia about the middle of the sixth century by an eminent physician named Barzûyeh, who is alleged to have been a christian monk. An Arabic version of the fables made two centuries later, but long ago lost, was the channel through which they reached Western Asia and Europe. It is usually called the "Kalila Damana" from the names of two jackals which figure prominently in the first story. And the name Bidpai, given in this version to the wise man who is the story-teller, has been corrupted into Pilpay. In the twelfth century Pilpay's fables were translated from the Arabic into Hebrew by Rabbi Joel, a learned Jew; and this version was in the following century turned into Latin by a converted Jew named Johannis de Capua. The fables have been translated into Spanish, Italian, English, and other languages; and it is believed that there is no work except the Bible of which so many versions have been made. Pilpay's fables bear unmistakably the stamp of their origin. "The animals, the scenery, and the aspect of society, are all genuinely Indian, and not a few features image vividly the ancient state of Indian greatness and independence. Among other tales found in the collection which are not properly fables, are the originals of the Arabian Alnaschar, of the story of the faithful dog, versified in Bethgeleit; and of several of the French fabliaux."—J. T.

**PINA, RUY DE**, one of the earliest Portuguese historians, flourished in the latter part of the fifteenth century. He was Chronista Mor, or chief historiographer to John II. and Emmanuel his son. His chronicle of these reigns is perhaps the best work of the kind extant. It is found in Correa de Serra's collection of documents relating to the history of Portugal.—F. M. W.

**PINDAR**, a celebrated lyric poet of ancient Greece, was the son of Daiphantus and Clidice, and born at Cynocephalæ, a village between Thebes and Thespia, about 518 B.C. The family to which he belonged were hereditary flute players, and he himself appears at first to have been intended for that profession—one of considerable respect at Thebes in those old times. At least we are informed that his father began to teach him the flute, and discovering that he possessed talents which fitted him for something higher, placed him under Lasos of Hermione, who instructed him in lyric poetry. The famous Corinna was, however, in all probability, the chief preceptress of Pindar. Plutarch distinctly tells us so, and informs as also that it was she who recommended the youthful poet to introduce mythical narratives into his odes, as the proper business of that kind of composition—an advice he afterwards closely followed. At a very early age Pindar commenced the career that was destined to be so illustrious, as a composer of choral odes for special occasions. He speedily reached the highest eminence, and throughout a protracted life he acquired and retained not merely wealth and fame, but the friendship of the greatest rulers in Greece and its various colonies. Honours were lavishly heaped upon him by cities, states, and tyrants; he received the franchise as a mark of reverence from Athens, Ægina, and Opus; and after his death his statue was erected at the former place. Poetry has seldom, during the poet's lifetime, been so justly and so magnificently rewarded. Pindar's decease occurred about 439 B.C. His wife was Megaclea, daughter of Lysitheus and Callina; and he had a son, Daiphantus, and two daughters, Eumetis and Protomache. Many of this great poet's works are lost, and the great majority of those we now possess belong to a single class—that of the epicinian or triumphal odes, in which he celebrates the victories achieved at the various public games. But it is not improbable that dithyrambic poetry was the com-



position in which he peculiarly excelled, if we may draw a conclusion from the fact that Horace places the dithyramb first in his celebrated enumeration of the kinds of poetry cultivated by Pindar—

"Seu per audaces nova dithyrambos  
Verba devolvit."

His extant works are of a very high order of merit. There is in them a vivid and opulent pictorialism, and an impetuous sweep of lyric energy, that stamp them at once as proceeding from the hand of a master. Truly has the last of these characteristics been portrayed by the great Roman poet in lines that glow themselves with something of Pindaric fire—

"Monte decurrens velut amnis, imbres  
Quem super notas aluere ripas,  
Fervet immensusque ruit profundo  
Pindarus ore."

Doubtless, the lofty dignity which so many are inclined to consider as essential to the highest kind of lyrical poetry, is often lowered to an almost coarse jocoseness which impairs the general effect of his strains; but it must be remembered that the epicinian ode properly demanded the presence of both these features, and that without the merriment as well as the solemnity, such poems might be deemed imperfect. They were in their nature festal, besides being religious; and hence the seeming contradiction which has offended not a few. On the whole, we may place the works of Pindar among the noblest specimens of lyric poetry which the world has ever seen, and find no undue exaggeration in the language which, with a pardonable egotism, he ventures to apply to himself in one of the most beautiful of his odes—*Διὸς δεινὰ πτεῖν* ("The divine bird of Jove"). Few flights in the atmosphere of song are more eagle-like than those of the great Greek lyricist.—J. J.

**PINDEMONTE, IPPOLITO**, poet, born in Verona on the 13th of November, 1753; died in the same city on the 18th of November, 1828. His early success at college in knightly exercises and letters, his later home studies with his friends, Torelli and Pompei, his love of dancing, drawing, recitation, and poetical composition, must have fitted him to enjoy with a discriminating relish his subsequent residence in Rome (where he met with Monti and Angelica Kaufmann); in Naples, in Sicily, and in Malta, the head quarters of the knights of St. John of Jerusalem, to which order he belonged. About the age of thirty the state of his health induced him to retire to a quiet country home at Aversa, where he composed his admired "*Prose e Poesie Campestri*;" the "*Poesie*," published in 1785; the "*Prose*," ten years later. In 1788, resuming his travels, he visited France, and made acquaintance, amongst other noted persons, with Marmontel, Delille, and Barthélemy. There also he renewed his friendship with Alfieri, and by judicious criticisms earned from the tragic poet the title of *sa blanchisseuse* (his laundress). The revolution having induced him to quit France he removed to England, and in London studied English with William Parsons. Thence he proceeded to Germany and Switzerland; he stayed for some months at Marseilles, and about 1791 once more settled in Italy. His compositions are numerous, including drama, discourse, dissertation, romance, translation, and poetry: in particular, the already-mentioned "*Prose e Poesie Campestri*;" "*Epistole in Versi*," which treat of political topics; "*Dissertazione sull' educazione delle Donne Italiane*;" "*Sermoni*," which satirize natives and foreigners; a translation of the *Odyssey*; "*La Francia*," a poem, written on occasion of the assembling of the states-general in 1789; a dissertation on English gardens; and his last work, "*Elogi di Letterati*," forming two volumes of biography.—C. G. R.

**PINKERTON, JOHN**, a Scottish historian and antiquarian, was born at Edinburgh in 1758, and was educated at the grammar school of Lanark. He was articled to a writer to the signet, in whose office he spent four years, but it does not appear that he ever followed that profession. He manifested at an early period a turn for poetry, and on the death of his father in 1780, he removed to London and devoted himself to literary pursuits. He manifested a special fondness for antiquarian researches, formed a collection of old Scottish ballads, and added imitations by himself. His "*Essay on Medals*," in 2 vols. 8vo, appeared in 1782, and has been twice reprinted since with improvements. In 1785 he published under the assumed name of Robert Heron an octavo volume of "*Letters of Literature*," a work characterized by various singularities and affectations, but which procured him

an introduction to Horace Walpole, who made him acquainted with Gibbon and other distinguished literary characters. In the following year appeared one of the most valuable of his publications, "*Ancient Scottish Poems never before in print, with large Notes and Glossary*." This was followed by his "*Treasury of Wit*," and a "*Dissertation on the Origin and Progress of the Scythians or Goths*," a work which exhibits great ingenuity as well as learning, and gave rise to a very acrimonious and protracted controversy. The other publications of this laborious and voluminous writer are, "*Vitæ Sanctorum Scotiae*," 8vo, 1789; an edition of Barbour's *Bruce*, in 3 vols. 8vo; "*An Enquiry into the History of Scotland preceding the reign of Malcolm III.*," 2 vols. 8vo—a very valuable work for the many rare and curious documents it contains; "*The Medallist History of England to the Revolution*," 4to, 1790; "*Scottish Poems*," reprinted from scarce editions, 3 vols. 8vo, 1792; "*Iconographia Scotica*, or Portraits of Illustrious Persons of Scotland, with biographical notes," 2 vols. 8vo, 1795–97; "*The History of Scotland from the Accession of the House of Stewart to that of Mary*," 2 vols. 4to, 1797—a work of great research and importance, though disfigured by its vicious style formed on the model of Gibbon's; "*Walpoliana*," 2 vols. 12mo; "*The Scottish Gallery*," &c., 8vo, 1799; "*Modern Geography*," 2 vols. 4to, 1802; "*Recollections of Paris in the years 1802–5*;" "*General Collection of Voyages and Travels*," 16 vols. 4to, 1808–13; a *New Modern Atlas*, 1809–15; "*Petralogy, or a Treatise on Rocks*," 2 vols. 8vo, 1811. He also wrote some poems or "rimes," as he called them, of no great merit. Mr. Pinkerton took up his residence in Paris in 1802, and died there in 1826 in indigent circumstances. His works bear the stamp of a vigorous and original though perverse mind, but are disfigured by his arrogance, self-conceit, and dogmatism, and by his shallow and petulant attacks upon religion.—J. T.

**PINSON.** See **PYNSON**.

**PINTELLI, BACCIO**, an eminent Italian architect who flourished in the second half of the fifteenth century. Pintelli was the confidential architect of Pope Sixtus IV. (1471–84), and designed or directed all the important works erected by him. His most famous building was the Sistine Chapel erected about 1473. Pintelli was a man of learning and literary tastes; and besides being architect, he held the office of librarian to the pope. After the death of Sixtus IV. he went, at the invitation of Duke Federico II., to Urbino to finish the ducal palace of that city. For Duke Giovanni he built in 1491 the church of Sta. Maria delle Grazie at Sinigaglia. He probably died shortly afterwards at Urbino.—J. T.-e.

**PINTO, FERNAM MENDEZ**, a Portuguese traveller, born 1510. After various adventures he embarked for India, and arrived at Diu in 1537, where he enlisted in a vessel fitted out to cruise against the Turks. He was captured and sold as a slave at Mocha, but was ransomed by the Portuguese governor of Ormuz, and sent back to India. Here he was intrusted with the command of a vessel belonging to Pedro de Faria, captain-general of Malacca, which was soon afterwards captured by Chinese pirates. Pinto, who escaped, was intrusted with the command of another vessel, and inflicted condign punishment on the pirates. From this time his life seems to have been marked by the most extraordinary adventures in the East Indies, China, Japan, Siam, &c., though it is not easy to discover what portion of his published narrative can be received as literal truth. It is certain that he was more than once engaged on missions to Japan, that he entered the Jesuit college at Malacca, and was present during the last hours of Francisco Xavier. He afterwards returned to Portugal, and died in 1558. His work, "*Peregrinaçam de Fernam Mendez Pinto*," &c., was first published at Lisbon, 1614. It has often been reprinted and translated.—F. M. W.

**PINTO, GEORGE FREDERICK**, a musician, was born at Lambeth, September 25th, 1785, and was remarkable for an unusual share of beauty. His father, Thomas Pinto, a celebrated performer on the violin, died young, and his mother immediately retrenched every expense that might interfere with the education of her child, who early indicated so uncommon a genius for music that she resolved to cultivate this natural talent. At eight years of age he was placed under Saloman for instruction on the violin, and after attaining remarkable proficiency on this instrument, he took lessons on the pianoforte. After performing at private concerts for some time, he was at twelve years of age engaged to play concertos on the violin at Covent Garden theatre,



which considerably increased his reputation. At the age of sixteen he produced his first compositions, consisting of lessons and sonatas for the pianoforte. Many of these works are very elegant—full of pathos, invention, and science. He also published several canzonets, all of which had a rapid sale. In July, 1805, he went to Birmingham to perform at a benefit concert. Sleeping there on a damp bed he caught cold, which terminated in his death on the 23d of March, 1806. He lies at St. Margaret's, Westminster, beneath the same stone which covers his grandmother, Mrs. Pinto, once the celebrated Miss Brent, who loved him as her own son. As a performer on the pianoforte few exceeded him in taste, precision, and brilliancy. But he most excelled on the violin, on which instrument he could best express his fine enthusiastic feelings. Saloman said of him that had he lived England would have had the honour of producing a second Mozart.—E. F. R.

**PINTURICCHIO, BERNARDINO**, called also Bernardino di Betto, was born at Perugia in 1454, and is one of the most distinguished of the Umbrian painters. Whether the pupil of Niccolò Alunno or of Pietro Perugino is not known, but he was the assistant of the latter painter, worked completely in his style, and in some respects surpassed him. He early distinguished himself in Rome, in the church of Santa Maria del Popolo, for which he painted the vault of the Tribune, very rich in ornament. In 1502 Pinturicchio was employed on his great work, the painting of the library of the cathedral of Siena, for the Cardinal Piccolomini, afterwards Pope Pius III. Here he executed ten large frescoes from the life of Enea Silvio Piccolomini, afterwards Pius II., in which he employed the young Raphael as his assistant, owing to which circumstance, till quite lately, the chief merit of these really good works has been unjustly attributed to Raphael. The aid of Raphael seems to have been confined to the preparation of some of the cartoons; the frescoes were not completed until 1509, years after Raphael left Siena. Though a clever painter and original observer, Pinturicchio never entered into the spirit of the cinquecento, and he is said latterly, like Perugino, to have neglected his work, painting rather for money than for credit; he also trusted too much to pupils. He was a good landscape painter for his time, to which class of art he was one of the first to pay any great attention. He was an eccentric character seemingly, and he failed to preserve the affection of his wife Grania, if he ever had it. She consigned him to a terrible death. She locked him up in his house at Siena alone, during an illness, and there left him to starve to death, December the 11th, 1513. Many of his works are still preserved at Rome and elsewhere. In the cathedral at Spello is his own portrait signed "Bernardinus Pictoricus Perujinus, 1501." His father's name was Benedetto; Pinturicchio is simply a nickname signifying the "little painter."—(See Vasari, *Vite*, &c.; and Rumohr, *Italianische Forschungen*; also the life of the painter by G. B. Vermiglioli, *Di Bernardino Pinturicchio Pittore Perugino del Secoli xv.*, xvi., &c., 8vo, Perugia, 1837.)—R. N. W.

**PINZON, MARTIN ALONZO**, the eldest of three brothers who assisted Columbus in fitting out his first expedition, two of them commanding two of the three vessels of which it consisted. Martin Alonzo, becoming impatient of the authority of the admiral, parted company with him during a storm, and sailed in search of a region to the eastward abounding in gold, but rejoined his companions at Hispaniola. During the voyage home he was again separated, but arrived at Palos on the same day as his chief, and it is said died of mortification at the rebuke administered to him by the sovereigns for his desertion.—F. M. W.

**PINZON, VINCENTE YANEZ**, brother of the above, who commanded one of the vessels in Columbus' first voyage. In 1499 he fitted out an expedition under license from the crown. He was the first European that crossed the equinoctial line, and this voyage was signalized by the discovery of Brazil, and of the river Amazon. On his return he lost two of his vessels among the Bahama islands. He received a royal license to colonize the lands he had discovered, but never availed himself of it. In 1506 he undertook a voyage in company with Juan Diaz de Solís in search of a strait which Columbus supposed to exist, leading from the Atlantic to the Pacific, and in 1508 another with the same object. The family of the Pinzons were ennobled by Charles V., and their descendants still occupy the ancestral estates at Moguer, near Palos, in Andalusia.—F. M. W.

**PIOMBO, SEBASTIANO DEL (SEBASTIANO LUCIANI)**, commonly known as Frate del Piombo from his office of keeper of the pope's leaden seals, was born in Venice in 1485. He was

originally a musician, but influenced by the works of John Bellini and Giorgione, was led to follow painting as his profession, and he studied under both of those masters. About 1512 he was invited by Agostino Chigi to Rome, to aid in the decoration of his villa on the Tiber, afterwards known as the Farnesina. At Rome he made the friendship of Michelangelo, who has the credit of putting Fra Sebastiano forward as a worthy rival of Raphael. In 1519 he painted his masterpiece, the large picture of the "Raising of Lazarus," now in the National gallery. It was completed for Giulio de' Medici, then bishop of Narbonne, and afterwards Pope Clement VII.; and this picture was sent to Narbonne in the place of the Transfiguration by Raphael, which had been originally destined for the cathedral there. The Lazarus is supposed to have been painted from a design by Michelangelo, probably one of his several attempts at showing the original position of the figure, of which there is a grand fragment known as the Torso of Apollonius. Michelangelo can have had nothing to do with the painting of the picture, as he left Rome shortly after Sebastiano commenced it, and did not return until years after it was completed, from 1513 to 1525. Clement VII. made Sebastiano Frate del Piombo, an office he held until his death in 1547; and after he enjoyed the emoluments of this office he became very idle. He was a fine colourist and an excellent portrait painter. His picture of Andrea Doria in the Doria palace at Rome is a grand example of portraiture. Federici supposes Fra Sebastiano to have been the Fra Marco Pensaben who executed some good works at Treviso, but there are important facts against the supposition.—(Vasari.)—R. N. W.

**PIOZZI, HESTER LYNCH**, the "Mrs. Thrale" and "Thralia" of Dr. Johnson, was born at Bodvel in Carnarvonshire in 1740. She was the only child of John Salusbury, Esq. of Bachycraig, Flintshire, and of Hester Maria, daughter of Sir Thomas Cotton, Bart., of Combermere, Cheshire. Clever, lively, well-educated, and piquant, if not pretty, Miss Salusbury captivated Mr. Thrale, the wealthy London brewer, and was married to him in 1763. Two years afterwards the Thrales became acquainted with Dr. Johnson; the acquaintance quickly ripened into friendship; Johnson became in a measure one of the family, and a room was appropriated to him both in their town-house, and in their more famous villa at Streatham. During his frequent visits to them for sixteen years, says Boswell, "he had at Mr. Thrale's all the comforts and even luxuries of life, his melancholy was diverted, and his irregular habits lessened by association with an agreeable and well-ordered family." Mrs. Thrale's own conversation was clever and lively, and she gathered round her a circle which included—with Johnson—Burke, Reynolds, Garrick, Goldsmith, the Burneys, Wedderburn, and Dunning. Her latest biographer has gone the length of comparing Mrs. Thrale's to the Holland house of the succeeding generation. In 1781 Mr. Thrale died, and in 1784 Mrs. Thrale married Signor Piozzi, the music-master of her daughters, a man quiet and inoffensive, but whose powers of attraction seem to have been felt by herself alone. The match was strongly opposed, perhaps with unnecessary asperity, by Johnson, and his intimacy with her terminated. Their quarrel was not a long one, for in the year of Mrs. Thrale's marriage to Piozzi, Johnson died. Immediately after his death she published her well-known "Anecdotes" of him, a very lively and interesting work, though not free from inaccuracy and exaggeration. In 1788 appeared her correspondence with Johnson. Of her other works none are remembered. In 1809 she lost her second husband, and survived intelligent and lively until 1821, when she died at Clifton, near Bristol. The year before her death, she celebrated her eightieth birthday at Bath, by giving an assembly, at which seven or eight hundred guests were present, whom the octogenarian hostess surprised by her vivacity and sprightliness. In 1861 appeared an amusing and interesting work, "Autobiography, Letters, and Literary Remains of Mrs. Piozzi," edited with notes and an interesting account of her life and writings, by A. Hayward, Esq., Q.C., the translator of Faust.—F. E.

**PIPER, CARL**, Count, the founder of a distinguished Swedish family, was raised from obscurity towards the close of the seventeenth century by King Charles XI., who, reposing entire confidence in him, afforded him the opportunity of gaining a singular ascendancy over the heir to the throne. Charles XII. on becoming king made Piper his prime minister, taking him with him in all his celebrated campaigns. Piper, it has been said, after a conference with Marlborough, induced Charles to make that fatal



march towards Moscow, which resulted in the battle of Pultowa, where the king of Sweden was overthrown and his minister made captive. Piper was roughly treated by the Russians, by whom he was dragged from one fortress to another till he died in the castle of Schlüsselburg in 1716.—His son, Count CARL FREDERIK, inherited great wealth, and reached high offices in the state, but quitted the court in 1756 on the execution of his son-in-law, Count Brahe, and died in 1770.—R. H.

PIPPI, GIULIO, or rather GIULIO DE' GIANNUZZI, commonly called Giulio Romano, was born at Rome in 1498, and became as a boy the pupil of Raphael, who was very fond of him, employed him extensively in the frescoes of the Vatican, and ultimately left him his co-heir in his art effects, with Gianfrancesco Penni, with the sole obligation that they were to complete his unfinished works. Giulio having performed this task, the chief part of which was painting the "Battle of Constantine" in the Sala di Costantino in the Vatican, left Rome in 1524, and entered the service of Federigo Gonzaga, duke of Mantua, and spread the influence of the Roman school in that city, establishing a great school of art there; Primiticcio being among his scholars. Giulio painted many pictures at Mantua, superintending also all the paintings of the Palazzo del Tè, which he rebuilt. Among the celebrated paintings are the story of Cupid and Psyche; and the Fall of the Giants, not painted by Giulio. His principal assistants, besides Primiticcio, were Benedetto Pagni and Rinaldo Mantuano. Giulio is considered the most able of all the scholars of Raphael; he excelled as an oil-painter, as well as in fresco. He died of fever, after fifteen days' illness, on the 1st of November, 1546, aged forty-seven, according to the registry of the death in the Archivio della Sanità of Mantua.—(Carlo D'Arco, *Istoria della vita e delle opere di Giulio Pippi Romano*, folio, Mantua, 1838).—R. N. W.

PIRANESI, GIOVANNI BATTISTA, an eminent Italian architectural draftsman and engraver, was born at Venice in 1720. At the age of eighteen he went to Rome to study as an architect, but devoted his attention to the picturesque rather than to the constructive character of the ancient edifices. He acquired remarkable facility in drawing, and his professional studies gave him great precision in delineating architecture; accordingly, from the publication of his first work on the "Antiquities of Rome," in 1741, he took rank as the ablest architectural draftsman in Italy. Piranesi was equally skilful with the etching needle as with the pencil; and when his prints had come to be so much in request he was accustomed to draw the subject at once upon the copperplate without making any preparatory sketch. He thus was enabled to produce some two thousand prints of all the more remarkable architectural monuments of Rome and its neighbourhood; of ancient statues, busts, vases, and candelabra; and of the antiquities of Herculaneum, Pompeii, &c. Most of these prints are of large size, and some, folding plates, open out to an extent of ten feet. They were published chiefly in series, some of them after his death; and the whole were issued in a collected form by his son in thirty large folio volumes. Piranesi was undoubtedly the greatest artist of his time in his special line, and one of the greatest of his time. He died at Rome, November 9, 1778.—J. T.-c.

PIRKHEIMER, BILIBALDUS, a historical writer, was born at Nuremberg in 1470. His father was in the council of the bishop of Eichstadt. Pirkheimer, after a brief period of service in the army, devoted himself to the study of law at Padua and afterwards at Pisa. On his return to his native place he was admitted into the senate. In 1499 he took command of the troops sent to assist Maximilian against the Swiss, and on the conclusion of the war was honoured with the title of imperial councillor. On his dismissal from the senate by a faction opposed to him, he gave himself to literary pursuits. He wrote Latin versions of portions of Plutarch, Plato, Xenophon, and Ptolemy, as well as several volumes on German history. In his epistle to Pope Adrian VI., the learned civilian enlightens his holiness on the true condition of Germany, throwing the blame of persecution and social disturbances on the Dominicans, who had menaced Reuchlin on the one hand, and openly sold indulgences on the other. Pirkheimer was in correspondence with all the leading men in Germany, and was held in universal respect for his learning and integrity. Died 22nd December, 1531.—J. E.

PIRON, ALEXIS, a poet and famous epigrammatist, born at Dijon in 1689. Of a careless temperament, thirty years of his life passed away without any more substantial result than a reputation

for graceful verses. He went at length to Paris, and there, while earning a scanty pittance as a copying-clerk, commenced writing for the minor stage, his first production being "Arlequin Deucalion." It was not, however, till the publication of his "Metromanie" in 1738, that he achieved anything like brilliant success. Thenceforth rich and noble patrons vied in attention to the poet; and their generosity and a wealthy marriage elevated him to a sphere in which his brilliant wit and conversational powers had full scope for display. Of his bon-mots, which are of the highest order, an 18mo volume has been published; and a collection of his entire works, including much that might have been judiciously omitted, was given to the world by Rigoley de Juvigny in 1776. Piron died in 1773.—W. J. P.

PISA, LEONARD. See LEONARDO OF PISA.

PISAN, CHRISTINE DE. See CHRISTINE DE PISAN.

PISANI (THE), a distinguished group of artists of the thirteenth and fourteenth centuries, painters, sculptors, and architects, of Pisa, so called simply from the place of their birth, being in no other way connected—Giunta, Niccola, Giovanni, and Andrea Pisano. GIUNTA PISANO or GIUNTA DI GIUSTINO of Pisa is the earliest known Tuscan painter, and he is said to have been instructed by some Greeks engaged at Pisa at the close of the twelfth century. The capture of Constantinople by the Venetians in 1204, caused a considerable immigration of Greek or Byzantine artists into Italy during the thirteenth century. Giunta had established a sufficient reputation in the early part of the thirteenth century to be invited by Frat' Elia of Cortona, general of the Minorites, to execute some works in the upper church of San Francesco at Assisi. A crucifixion painted by him for the church of Santa Maria degli Angeli there, about 1236, is still preserved, is of good impasto, and has some excellent qualities of art for its period. It is inscribed "Junta Pisanus Juntini me fecit." The Düsseldorf painter Ramboux has published a facsimile of it in his *Outlines from Tracings*, illustrating the old christian art in Italy. And this work shows Giunta to have been a superior master to Cimabue in taste or form at least, though he preceded him by a generation; still his figures, like those of his contemporaries Guido of Siena, and Bonaventura of Lucca, are brown and emaciated.—NICCOLA PISANO, born about 1205, was equally distinguished as a sculptor and architect. He was the contemporary of Giunta, and was established as early as 1225. Niccola made great progress in the expression of form, having made some judicious studies of ancient sarcophagi preserved at Pisa. He earned a great reputation by his tomb or arca of San Domenico executed at Bologna, conspicuous for its excellent bas-reliefs, by which Niccola proved himself the first real pioneer of the renaissance of Italian sculpture. As an architect he built the church and convent of San Domenico at Bologna; the church of Sant' Antonio at Padua; and the celebrated church of the Frari at Venice, distinguished for the then novel classical character of its ornamentation. He built also the church of the Santa Trinità at Florence, besides many other excellent churches in various cities of Italy, including the Campanile of San Niccola at Pisa. In 1260 he executed a pulpit for the Baptistery of Pisa, and after the completion of this in 1266, a similar but richer work for the cathedral of Siena, engraved in Cicognara's *Storia della Scultura*. Niccola died at Pisa in 1278. In some of his later works he was assisted by his equally distinguished son, GIOVANNI PISANO, who died honoured and wealthy in 1320, and was placed in the same tomb with his father in the Campo Santo at Pisa, one of his own architectural monuments, finished in 1283. Some of the works of Giovanni were attributed to the father, as, for instance, the sculptures of the Last Judgment on the front of the cathedral of Orvieto. Among his principal works are, in architecture, the Castell' Nuovo at Naples; in sculpture, a fountain at Perugia, an altar for the cathedral of Arezzo, and a pulpit for the church of Sant' Andrea at Pistoja—the most remarkable works of their time.—ANDREA PISANO, born in 1280, was also an architect, but was most distinguished as a sculptor, and was the most celebrated metal founder of his age. He executed the first pair of bronze, and still perfect, gates for the celebrated Baptistery of Florence, containing a series of reliefs from the life of John the Baptist; the general design of the gates being attributed to Giotto, but without any direct evidence. From the inscription they bear, they were apparently completed or cast in 1330; the casting being performed by Venetian artists. They were originally gilt, and placed in the centre doorway, but were afterwards



removed to the side to give place to the still more beautiful gates of Lorenzo Ghiberti in 1424. Andrea was made a citizen of Florence, and died there in 1345. He was buried in Santa Maria dal Fiore, the cathedral of Florence.—(Vasari, Ed. Lemonnier; Cicognara, *Storia della Scultura*, &c.; Lasinio, *Le tre Porte del Battistero di Firenze*, &c.)—R. N. W.

**PISCATOR, JOHANNES** (John Fisher), was born at Strasburg, 27th March, 1546. His theological career was begun under the famous Zanchius, and afterwards he studied at Wittenberg and Tübingen. On his return to his native town he taught theology for a brief period only, his doctrine being suspected. From 1574 to 1577 he taught philosophy at Heidelberg. He then travelled a good deal, and led apparently an unsettled life. On the founding of a college at Herborn in 1584 Piscator became professor of theology, and in that situation he remained till his death in 1625. Under Piscator the fame of this university drew crowds of students from various countries. His commentaries are still held in repute, especially those on the New Testament. One of his doctrines led to a great deal of disputation, viz., that men are redeemed through the sufferings and death of Christ apart altogether from his active obedience, which was commensurate only with his personal obligation; or in the phrase of the time, that his passive, to the exclusion of his active obedience, was imputed to believers for salvation.—J. E.

**PISISTRATUS**, the Athenian despot, was born about 612 B.C., of a noble family, and related to Solon the legislator. While still very young, he took a leading part in the capture of Nisæa in Salamis, and soon became distinguished for energy and talent. Placing himself at the head of one of the three factions which then divided the Athenian commonwealth, he seems to have early aimed at the supreme power. His liberality made him popular with the poorer citizens, and by an ingenious artifice he persuaded the people to allow him a body-guard of fifty men. Solon, who had been on his travels in the East, vainly strove to awaken the Athenians to a sense of the designs of Pisistratus. In 560 B.C. Pisistratus seized the citadel with an armed force, and drove Megacles and the Alcmaeonidae, his political opponents, into banishment. His first usurpation, however, seems to have lasted only a few months; his opponents combined against him, and he was driven into exile for a period of six years. At the end of this time, about 553 B.C., he became reconciled to Megacles, who gave him his daughter Cæsyra in marriage, and Pisistratus was restored to power at Athens. In the following year, however, he quarreled with Megacles, and was again driven out by a coalition of his adversaries. He retired to Eretria in Eubœa, where he resided with his family for ten years. Having obtained assistance from Thebes and Argos, he invaded Attica, where a large body was still favourable to him, and after winning a battle was again reinstated as ruler of Athens, 542 B.C. He banished some of his most powerful enemies, and took the children of others as hostages. He formed a strong body-guard of foreign mercenaries, but his government, though despotic, does not appear to have been cruel or oppressive. He preserved as far as possible the forms of Solon's constitution; taking care of course that the highest offices should be filled by himself or his partisans. He employed the people in building the Olympian and Pythian temples, and he laid out the gardens of the Lyceum. No foreign conquests are ascribed to him except those of Naxos and Sigeum. It was apparently under his auspices that Thespis introduced his rude form of tragedy, and that dramatic contests were made a regular part of the Attic Dionysia. He encouraged the due performance of religious rites, and the celebration of festivals and processions. To him is assigned the origin of the Panathenaic feast, and he favoured the public recitations of poets and rhapsodists. He is said to have been the first person in Greece who collected a public library, and he is even held by some to have first reduced the Homeric poems to a written form. It has even been said that the Homeric poems never existed as a whole before the time of Pisistratus. This view is now, however, generally rejected; and there is good reason to believe that the *Iliad* and *Odyssey* existed substantially in their present form at least two centuries earlier. Doubtless Pisistratus collected and multiplied copies of the poems, and he may very likely have caused a corrected edition to be prepared for his public library. To defray the expense of his magnificent public buildings, he was obliged to impose a heavy land-tax of five per cent. (or as some say ten per cent.) on the wealthier citizens; and Aristotle charges him with designedly

impoverishing his people to keep them in subjection. He died at an advanced age, 527 B.C., and was succeeded by his sons **Hippias** and **Hipparchus**.—Hippias was born probably about 560 B.C. The joint rule of the brothers has been characterized as at once virtuous and intelligent. In 514 B.C. Hipparchus was assassinated, after which Hippias, dreading a similar fate, became morose and suspicious. In revenge for the death of his brother, he put many of the citizens to death, and extorted money by means which were felt to be arbitrary and oppressive. Influenced by the Alcmaeonidae and other Athenian exiles, the Lacedaemonians sent an army against him, but it was defeated and its commander slain. The Spartans then sent a larger army, before which Hippias retreated into the Acropolis. Here he could have defied his enemies, but his family attempting to leave the city, fell into the hands of the besiegers, who restored them only on the condition that Hippias and his relatives should depart from Athens within five days. They retired to Sigeum. The Spartans subsequently repented of their conduct towards one who had been their friend, and with a view to his restoration invited Hippias to their capital. Hippias afterwards proceeded to the court of Darius, and persuaded him to fit out an expedition to chastise the Athenians. Hippias, who had now reached a very advanced age, accompanied this army, which he led to the plains of Marathon. While making arrangements for battle he happened to sneeze, when one of his teeth fell out and was buried in the sand. This he regarded as a bad omen, and forthwith abandoned the enterprise. There is much uncertainty regarding the after history of Hippias. It is usually stated that he met his death while fighting against the Athenians at the battle of Marathon, but this is very doubtful.—G.

**PISTRUCCI, BENEDETTO**, a distinguished Italian gem engraver and medallist, was born at Rome in 1782. He practised in that city as a gem engraver with much success, having among his patrons several of the principal English dilettanti. At the suggestion, it is said, of one of them, Mr. Hamilton, he engraved a sardonix of three strata with a head of Flora, which was so successful an imitation of an antique cameo that it was purchased as a genuine antique by the celebrated Payne Knight, and assigned a leading place in his famous collection. In 1816 Pistrucci came to England and was introduced to the prince regent, who was so delighted with his skill in deceiving Payne Knight that he gave him a commission to engrave his portrait; and though not a medallist he was soon after appointed to engrave the dies for the new coinage. During the remainder of the regency and the early part of the reign of George IV., Pistrucci acted (without the official title) as chief engraver to the mint; but about 1822 the king preferring the more youthful profile given to him in Chantrey's bust, desired that it should be copied on the coinage. Pistrucci, however, declined to copy another artist's design, and the engraving was taken out of his hands. On Mr. Wyon being appointed some years later chief engraver to the mint, Pistrucci was named medallist to the king, and in this office he was continued under William IV. and Queen Victoria. He died September 16, 1855.—J. T.-e.

**PITAVAL.** See GAYOT DE PITAVAL.

**PITCAIRNE, ARCHIBALD, M.D.**, a physician of eminence in the seventeenth century, whose teaching and writings exercised a considerable influence on the medical opinions of his time, was born in Edinburgh in 1652. His early education was principally obtained at the university of his native city. He applied himself first to the study of divinity, but not finding that to his taste, he turned his attention to law. Health, however, failing he went to Montpellier, where he acquired a taste for and adopted the profession of medicine. He pursued his studies for a time at Paris, and then returned to Edinburgh, where he went through a course of mathematical reading. He again visited Paris for the purpose of medical study, and ultimately graduated at Rheims in 1680. He was a man of original thought, and endeavoured to connect a theory of medicine with the laws of mathematics. After his graduation he returned to Edinburgh, and soon after produced a short treatise on scientific discoveries, in which he vindicates Harvey's claim to the discovery of the circulation. In 1692, the chair of medicine at Leyden being vacant, Pitcairne was invited by the university to fill it. Finding that his political opinions and attachment to the exiled monarch were a bar to his advancement at home, he accepted the offer; and although he remained professor at Leyden for little more than a year, he had the good fortune to number among his pupils Boer-



haave and Mead—afterwards the two most distinguished physicians in Europe. In his lectures he expounded those mechanical doctrines of which he was the originator. He is said to have been generally reserved towards his pupils; but in the case of Mead he permitted a greater degree of intercourse than usual, and communicated to him hints which were afterwards used and acknowledged in Mead's writings. In 1693 he visited Edinburgh, and married the daughter of Sir A. Stephenson. It was his intention to have returned to Leyden; but the wishes of his wife's parents prevailed, and he consented to resign his professorship and to remain. He now rapidly attained the foremost place as a physician in the northern capital, which he held until his death in 1713. Pitcairne was an elegant scholar; he was the author of some Latin poems, which were published by Ruddiman in 1727. Amongst his scientific writings are "*Dissertatio de Legibus Historiæ Naturalis*," and "*Elementa Medicinæ Physico-Mathematica*." His works were collected and published at Leyden in 1737. Of open, convivial, and eccentric habits, Pitcairne was an avowed enemy to the rigid presbyterianism of his time and country, and a warm partisan of the cause of the Stewarts.—F. C. W.

PITHOU, FRANÇOIS, a learned French canonist, born at Troyes, 1543, attorney-general to the chamber of justice, established by Henry IV., to check the frauds of the financiers, and appointed a commissioner for settling the boundaries between the Netherlands and France, was remarkable alike for learning and integrity. He assisted his brother in his great work on the *Body of the Canon Law*, Paris, 2 vols., folio, 1687. He published separately an edition of the *Salic law* with notes, "*Antiqui Rhetores Latini*," Paris, 1597, and he discovered the *Fables of Phædrus*. He died in 1621.—T. J.

PITHOU, PIERRE, was born at Troyes in 1589. He was one of the pupils of Turnebus. As a protestant, he nearly lost his life in the massacre of St. Bartholomew. Next year, having conformed to the Romish church, he was made substitute to the attorney-general, and in 1581 attorney-general to the chamber of justice in Guienne. Pithou was a zealous Gallican, and wrote a strong defence of his king and country against the brief of Gregory XIII. on the ordinance of Henry III. concerning the council of Trent. He was a leaguer till the conversion of Henry IV., but after that event he became one of his most loyal friends, especially by the publication of a paper entitled "*Raisons pour lesquelles les Evêques de France ont pu de droit donner l'absolution à Henri de Bourbon*," &c. He died in 1596. De Thou eulogized him as most remarkable for the depth of his learning and political wisdom. By his masterly "*Traité des Libertés de l'Eglise Gallicane*," he has won deservedly the gratitude of his nation. The best edition is that of Paris, 1731, 4 vols., folio. He wrote also works upon French antiquities, notes on various authors, and a commentary on the Customs of Troyes.—T. J.

PITISCUS, SAMUEL, a philologist of considerable attainments, was born at Zütphen, Holland, in 1637, and, having gone through a course of linguistic studies at the universities of Deventer and Gröningen, became master of the grammar-school of Zütphen, and afterwards of that of Utrecht. He retired in 1717, and died in 1727. His principal works are a *Lexicon Latino-Belgicum*, Amsterdam, 1704; and "*Lexicon antiquitatum Romanarum*," 2 vols., Leuwarden, 1713, second edition, Venice, 1719. Besides these books, which are still in use, he edited a large number of Latin classics, among others Suetonius, Quintus Curtius, and Aurelius Victor.—F. M.

PITOT, HENRI, a distinguished French physicist and hydraulic engineer, was born at Aramon on the 31st of May, 1695, and died there on the 27th of December, 1771. In 1724 he was appointed a member of the Academy of Sciences, and in 1740 a fellow of the Royal Society of London. Having attained a high reputation for his knowledge of practical mechanics and of hydraulics, he was appointed in 1740 chief engineer of Languedoc and inspector-general of the royal canal of that province. A well-known instrument for measuring the velocity of currents is still called after him, "*Pitot's tube*."—W. J. M. R.

PITS, PITSENS, or PITSINS, JOHN, the compiler of a well-known volume of memoirs of illustrious Englishmen, published in 1619, was born in 1560 at Alton in Hampshire. He was sent to Winchester school, and thence to New college, Oxford. Before he had completed his second year at the university he went abroad "a voluntary Romish exile," and became a student at Douay, whence he proceeded to Rheims and after

spending a year there was sent to the English college at Rome, where he studied philosophy and divinity for nearly seven years, and was ordained a priest. In 1589 he became professor of rhetoric and Greek at Rheims; but at the end of two years he quitted France, then convulsed by the wars of the league, and passed several years in various parts of Germany and Italy. Being appointed confessor to Antonia, daughter of the duke of Lorraine and wife of the duke of Cleves, he found leisure to compile the "*Lives of the kings, bishops, apostolic men, and writers of England*," which were comprised in four large volumes written in Latin, of which only that concerning the writers has been published under the title of "*Relationes Historici de rebus Anglicis*," 4to, 1619. The first three volumes were preserved in manuscript in the archives of the Collegiate church of Liverdon on the Moselle, where Pitts held a deanery until his death, which took place on the 17th October, 1616. In his account of English writers he has made free use of Bishop Bale's Summary of British Writers, without due acknowledgment, for which he is branded by Anthony Hall with the epithet "*plagiarius confidentissimus*."—R. H.

PITT, CHRISTOPHER, an elegant scholar and versifier of the reign of Queen Anne, was born in 1699 at Blandford, Dorset, the son of a physician, and cousin of Governor Pitt, Lord Chatham's ancestor. He was educated at Winchester school, and New college, Oxford, where he became a fellow, and then professor of poetry. In 1724 he retired to the living of Pimperne in Dorsetshire, presented to him by his relative, Mr. Pitt of Strathfieldsaye. In 1727 he published a volume of juvenile poems, none of which rise above mediocrity. His translation of *Vida's Art of Poetry* was very successful. "*It exhibits*," says Dr. Johnson, "*the skilful adaptation of the numbers to the images expressed*." His translation of *Virgil's Æneid*, which appeared in 1740, was also favourably received, notwithstanding the high position held by Dryden's translation. Johnson in comparing the two says, "*Pitt pleases the critics, and Dryden the people; Pitt is quoted, and Dryden read*." A second edition of Pitt's *Virgil*, edited by Joseph Warton, was published in 1754. Mr. Pitt died on 15th April, 1748.—R. H.

PITT, WILLIAM, one of the most famous of English statesmen, was the second son of William Pitt, earl of Chatham, and Lady Hesther Grenville, and was born on the 28th May, 1759. From his earliest years he displayed a rare and almost unnatural precocity, and not only pursued his studies with singular ardour, but displayed a knowledge of books and of the world which amazed all who came in contact with him. His health, however, caused great anxiety to his parents; and owing to the delicacy of his frame he was not educated, like his father and all his great contemporaries, at a public school, but under the paternal roof. He prosecuted his studies with such extraordinary success, under the careful superintendence of his father, that very few young men have gone to college so thoroughly versant both in the classics, and in mathematics. In 1773 he entered Pembroke hall in the university of Cambridge, where he applied himself vigorously to the studies of the place under the care of his tutor Pretymann, a sound scholar, though a mean, cunning, avaricious man, on whom Pitt afterwards conferred the bishopric of Lincoln, and but for the resistance of George III. would have made him archbishop of Canterbury. At this period of his life Pitt displayed an extraordinary fondness for mathematics, and the acuteness and readiness with which he solved problems was pronounced by high authority to be unrivalled in the university. His proficiency in classical learning was not less remarkable, and the facility with which he mastered the most obscure and difficult writings of the Greek authors, astonished the most accomplished scholars. He had been carefully trained by his father in the art of managing his voice and in the practice of oratory, and his tutors had spared no pains to make him a correct and fluent speaker. In his nineteenth year he had the misfortune to lose his father, whom he attended and supported in his last memorable appearance in the house of lords. As Pitt was now left with only a younger brother's portion of £300 a year, it became necessary for him to follow a profession. He made choice of the law, was called to the bar in 1780, and joined the western circuit, where he acquitted himself in such a manner as to elicit the cordial applause both of the bench and the bar. A few months later a general election took place, and the aspiring youth offered himself as a candidate for the university of Cambridge, but was left at the bottom of the poll. At the request of the duke of Rut-



land, however, he was brought into parliament by Sir James Lowther, for the close borough of Appleby. It was a time of great anxiety, and the political horizon was dark and lowering. Britain stood alone, and was compelled to carry on single-handed her contest with the united powers of France, Spain, and Holland, while her armies were meeting with a series of humiliating disasters in their vain attempt to reduce the rebellious colonies of North America; her authority in the East was threatened with destruction, and a civil war seemed on the eve of breaking out in Ireland. The government of Lord North was tottering to its fall, and the king himself shared largely in the unpopularity of the minister, whose measures he dictated, and whom his obstinacy and passionate entreaties and reproaches alone induced to remain at a post from which he was anxious to escape. Pitt naturally connected himself with that section of the opposition which was composed of the old followers of his father, headed by the celebrated earl of Shelburne. His first speech, which was delivered on the 20th of February, 1781, in favour of Burke's plan of economical reform, produced a most favourable impression upon his audience, and induced Burke to declare that the youthful orator was not a chip of the old block, but the old block itself. His subsequent appearances fully justified the warm eulogiums of his allies, and placed him at once, as Fox remarked, among the first men in parliament. On the downfall of Lord North's ministry in 1781, Pitt was offered by Lord Rockingham the comfortable and lucrative office of vice-treasurer of Ireland, but the office was at once declined. He had resolved, he said, to accept no post which did not entitle him to a seat in the cabinet. He does not appear to have regretted this decision, but he deeply regretted the declaration which accompanied it. He had no sooner uttered the words, he said, than he would have given the world to recall them. His general politics at this period were exceedingly liberal. He supported the proposal to shorten the duration of parliaments, proposed that a committee should be appointed to take into consideration the state of the representation, and denounced in strong terms the close boroughs, "the strongholds of that corruption, to which he attributed all the calamities of the nation." At this period, indeed, his zeal for reform was so great that he took a prominent part in some proceedings out of doors, for the promotion of that object. The death of Lord Rockingham dissolved the government in the short space of three months. Lord Shelburne was appointed his successor; and Fox and Burke, with their adherents, having refused to act under him, the new premier offered the office of chancellor of the exchequer to Pitt, who accepted it without hesitation, though he had scarcely completed his twenty-third year. On the new administration devolved the duty of terminating the war with the revolted colonies. Fox himself had declared that peace upon any terms was indispensable under the present circumstances of the country, and the government lost no time in bringing to a termination the negotiations which had been commenced under Rockingham, by acknowledging the independence of the United States, and ceding to France and Spain some places in the Mediterranean and the Gulf of Mexico, which had been won from these powers in previous wars. But though the terms were quite as advantageous as it was possible in the circumstances of the case to obtain, the treaty was unpopular in the country, and the ministry were anxious to strengthen themselves by a junction with Fox and his adherents. A negotiation for that purpose was entered into between the whig leader and the young chancellor of the exchequer; but it failed in consequence of Fox's insisting on Lord Shelburne's resignation as a *sine qua non*. "I did not come here to betray Lord Shelburne," said Pitt, and immediately took his departure. The great rivals never again met in a private room. Immediately on the failure of this negotiation the notorious coalition between Fox and Lord North was formed, which in the end proved most injurious to the character and the interests of both parties. Its immediate effect, however, was to drive Lord Shelburne from power. A resolution censuring the treaties of peace was carried, and the government resigned. The king, acting by the advice of Henry Dundas, offered to Pitt the post of first minister; but though many of his friends advised him to accept the offer, and the king himself entreated the young statesman to accede to his wishes, Pitt had the wisdom firmly to decline. He saw clearly that his time was not come, and that the coalition must be tried in office before public opinion would support the sovereign in his contest with the majority of the house of commons. The king was therefore compelled, most reluctantly, to

give way. The duke of Portland was nominated premier, with Fox and North as secretaries of state. Pitt, however, pointedly refused to become the recognized leader of the opposition, and declared with emphasis "that he should keep himself reserved, and act with whichever side he thought did right." He renewed his motion for parliamentary reform, which was as distasteful to the great body of the opposition as it was to the friends of Lord North, and though supported by Fox, was lost by a majority of nearly two to one.

During the recess Pitt, in company with Wilberforce, visited the continent for the first and only time of his life, and was received in France with great distinction, both by men of letters and of fashion. There appeared to be so little prospect of his speedy return to power, that he determined to resume the exercise of his profession. The government was strong in both houses of parliament, while the opposition was motley and divided. But the coalition was unpopular in the country, as well as among the decided members of both political parties, and the king was eagerly watching for an opportunity of ejecting from office a ministry whom he heartily detested. That opportunity was soon afforded by the introduction of Fox's famous India bill, which elicited a perfect storm of indignation. In spite of all opposition, however, it passed the house of commons by great majorities. But when it reached the lords intimation was privately given by Lord Temple, Pitt's cousin, that his majesty had authorized him to state that he would consider all who voted for the measure as his enemies. The bill was in consequence rejected, on the 17th of December, by a majority of nineteen. On the following day Lord North and Mr. Fox were directed to send their seals of office to his majesty by their under-secretaries, and Pitt was appointed first lord of the treasury and chancellor of the exchequer. The position of the young minister was both difficult and perilous; without the aid of a single eminent speaker he had to contend against a large majority of the house of commons, led by the most eloquent orators and experienced statesmen of the day. Even his courage almost failed him. But whatever may for a moment have been his secret misgivings, his language indicated nothing but indomitable resolution and unwavering confidence. The contest, which lasted nearly four months, was fought with consummate ability on both sides, but with superior judgment on the part of Pitt. The opposition carried address after address to the crown to remove ministers, but the king and the youthful premier stood firm. Meanwhile it became evident that if a majority of the representatives were against Pitt, the nation was in his favour. Addresses were sent up from all parts of the country, applauding his policy and condemning the coalition. The hostile majority dwindled down from one hundred and four to one; and at length the premier, having by his masterly policy suffered the opposition to waste their strength, and to alienate the public still farther by their violent and reckless attacks on the royal prerogative and on the constitution, dissolved the parliament on the 24th of March, 1784, and appealed to the country. The response was in the highest degree satisfactory, both to the king and his advisers. Not less than one hundred and sixty members who had supported the coalition, lost their seats, and were in consequence wittily designated "Fox's martyrs." The supremacy of Mr. Pitt for life was thus secured, and the whig party completely disorganized, and condemned to the "cold shade of opposition" for nearly half a century.

From this period onward a history of Pitt's life would, it has been justly said, be a history of England, or rather of the whole civilized world. During the first nine years of his administration the country was peaceful and prosperous. Her manufactures flourished, her trade increased by nearly a third, the public revenue was largely augmented, while the expenditure remained stationary. Pitt was an enlightened and zealous friend of free trade, and one of the earliest objects that attracted his attention was the reform of the commercial code, which at that time stifled the industry of the country. His proposal to place Ireland on an equal footing with England, and to allow that country to share in the benefits of the colonial trade, was thwarted by the factious opposition of Fox and his followers; but a new and liberal commercial treaty with France met with better success. A new constitution was framed for the East India Company; a new sinking fund was established, not on sound principles, however; the customs were consolidated, and various minor administrative reforms introduced, during this period of tranquillity. The



country was as highly respected and feared abroad as it was prosperous at home, and the continental powers stood nearly as much in awe of her first minister as they had done of his great father. The insanity of the king towards the end of 1788 seemed for a brief space likely to arrest Pitt's career in the full tide of his success, but in its ultimate result it greatly augmented his fame and consolidated his power. Fox and his friends, in their eagerness for office, fell into the fatal blunder of asserting that the prince of Wales had as express a right to assume the reins of government, during the illness or incapacity of the king, as in the case of his majesty's natural demise. Pitt, on the other hand, maintained the supreme authority of the two houses of parliament to determine in such a case who should be regent, and with what portion of the executive authority such regent should be intrusted. The parliament and the country alike supported the policy of Pitt with the utmost enthusiasm, and his regency bills passed both houses by large majorities. The recovery of the king at this critical moment filled the great body of the people with heartfelt joy and gratitude, and confirmed the triumphant minister in his undisturbed possession of supreme power. The remaining years of his administration, however, were beset with the most harassing difficulties and dangers, and closed amid public disasters and dark forebodings. When the French revolution broke out, Pitt regarded its early stages with interest and even approbation. He tried to avert the war between France and the other great continental powers, and he laboured with especial earnestness to preserve the neutrality of Great Britain. But the frightful excesses of the French mob, and the fanatical propagandism of the jacobins on the one hand, and the alarm of the English people on the other, rendered a collision inevitable. There is the clearest evidence that Pitt yielded to the current with the greatest reluctance, and that again and again during the progress of the contest, he was willing and anxious to make great sacrifices for the sake of peace, but without effect. His military administration was confessedly a failure. His continental expeditions were badly planned and grossly mismanaged, in the words of his powerful colleague, Lord Grenville, by "some old woman in a red riband," to whom the command was intrusted. The successive coalitions of faithless, greedy, and selfish allies, which Pitt laboured assiduously to build up, and on which he lavished vast sums, fell to pieces like a rope of sand. Meanwhile his domestic policy, which was originally liberal and mild, became rigorous and harsh in the extreme, no doubt from the conviction in which the great body of the people shared at the time, that the state could be saved by no other means. In the midst of this fierce struggle, however, he carried through the union with Ireland in the face of difficulties almost insurmountable, and had devised a series of measures for the benefit of that unfortunate country, and the removal of the Roman catholic disabilities, which were unhappily frustrated through the obstinate resistance of George III. Pitt in consequence retired from office, and Mr. Addington succeeded him at the head of the treasury in February, 1801. But before the formal transfer of office could take place, the anger and distress of the king brought back an attack of his mental malady. Pitt was deeply affected by this unexpected result, and at once conveyed an assurance to the king that he would never again during his majesty's reign bring forward the catholic question. This incident in Pitt's life has been greatly misunderstood and misrepresented; but the documents brought to light by Lord Stanhope have shown beyond a doubt that the ostensible was the real reason of the minister's resignation. Pitt remained out of office until May, 1804, when the notorious incompetency of Addington and his colleagues to provide for the defence of the country compelled them unwillingly to retire, and the king, rather reluctantly, requested his former premier to lay before him the plan of a new administration. In the critical position of the country Pitt was anxious to form a strong and comprehensive government, which should include Mr. Fox and Lord Grenville. But the king obstinately refused to admit Fox, and without him Grenville would not join. The consequent load of anxiety and toil which devolved upon the premier, proved too much for his enfeebled health. In a short time his weak cabinet was rendered still weaker by the loss of his ablest lieutenant and attached friend, Lord Melville. In this emergency Pitt again tried to induce the king to accept the services of Fox and Grenville, but his majesty was inexorable; and his selfish and unreasoning stubbornness ere long crushed his faithful minister, and reduced himself to the

humiliating necessity of putting his hated rival in his place. Pitt's health rapidly gave way under his overwhelming labours, and his loss of strength became very apparent. Still he struggled on with unconquerable spirit, though the political horizon grew darker and darker. But the news of Austerlitz at length laid him prostrate. The gout, which had hitherto confined its attacks to his extremities, assailed some vital organ, and he died on the 23d of January, 1806, in the forty-seventh year of his age. His last words were—"Oh my country! how I leave my country!"

Mr. Pitt was probably the most powerful minister who has governed the country since the Revolution. He possessed great talents and great virtues. He was pre-eminently qualified for the office of a parliamentary leader, and throughout his whole career was the idol not only of his party, but of the country. He was certainly ambitious, but his love of power had in it nothing mean, paltry, or low. His patriotism may not have been always far-seeing and sagacious, but it was at all times pure and self-denying. He was upright, straightforward, and truthful. His private life was without a stain, and he was exemplary and affectionate in all his domestic and social relations. His manner in public and before strangers was somewhat haughty, stiff, and reserved, but among his intimate associates he was amiable, affectionate, and even playful. His oratory was of a high order, and in sentiment, in language, and in delivery evidently bore the stamp of his character. It wanted, indeed, the earnestness and fire of his father's eloquence; it had none of Burke's splendour of imagination, or of Fox's impassioned argument; but it was better adapted than the oratory of any of these great masters for its sphere of action—the British house of commons. His unbroken fluency and lucid arrangement, the clearness of his statements, his forcible appeals to reason and feeling, and especially the splendour of his declamation and his powers of sarcasm—set off as these were by the majesty of his diction, the depth and fulness of his sonorous voice, and the dignity of his manner—placed him in the foremost rank of parliamentary debaters, and contributed greatly to establish and perpetuate that unrivalled pre-eminence which he so long enjoyed, both in the legislature and in the country.—(*Life of William Pitt*, by Earl Stanhope, 4 vols., 1862.)—J. T.

PITT, WILLIAM, Earl of Chatham. See CHATHAM.

PITTS, WILLIAM, English sculptor, was born in London in 1790. The son of a gold-chaser, he was brought up to his father's business, in which he early became very expert. He was employed to assist Flaxman in chasing his Shield of Achilles, and from him derived probably his instruction in the sculptor's art. Pitts was also employed under Stothard in chasing the Wellington Shield. His own works are pretty numerous, considering his adverse circumstances and unfortunate absence of patronage. He possessed many of the qualifications for a sculptor—imagination, poetic feeling, taste, and refinement; but would probably in any case have excelled most as a sculptor in metal. Among his works may be mentioned the Shield of Hercules and the Outlines from Virgil, produced in friendly emulation of Flaxman; a series of reliefs illustrative of the English poets, for the drawing-rooms of Buckingham Palace; a Christening cup, executed for the queen; the Rape of Proserpine, the Muses, and other mythological subjects; and Samson slaying the Lion, Eve, and other scriptural subjects. He became involved in pecuniary difficulties, and died by his own hand, April 16, 1840.—J. T.-e.

PIUS I., tenth bishop of Rome, is said to have been a native of Aquileia. The accounts of the duration of his episcopate vary between twelve and twenty years. Fifteen is the most common period assumed, i.e., 142 to 157. The small pieces attributed to him are generally apocryphal.—S. D.

PIUS II. (ÆNEA SILVIO DE PICCOLOMINI), Pope, was born 18th October, 1405, at Corsignano in the state of Siena. After completing his studies, and proving himself an elegant Latin scholar and good poet, he became secretary of Domenico da Caprana, bishop of Fermo. With him he repaired to the council of Basle, 1432. He then passed into the service of Bishop Nicodemus, with whom he went to the diet of Frankfort, 1432. His third master was Bartolomeo of Novara. In 1435 he went again to Basle, with the pope's cardinal-legate. He afterwards accompanied the same dignitary to Scotland. After this he took part in the council of Basle, and acted as its secretary, taking the side of the council against Pope Eugenius IV., when the council suspended the latter, and ultimately deposed him. Piccolomini became secretary of the new pope, Felix V., who sent him as



ambassador to Frederick III. to Frankfort in 1442. The emperor was so well pleased with Piccolomini that he invited him to become his secretary. In this situation he composed several of his works, but seems to have been poorly paid. At last Frederick sent him as his ambassador to Pope Eugenius, who received him in a very friendly way, and forgave all his past errors. He now entered into the service of Eugenius, and became his leading instrument at the court of Vienna. From this time he advocated the papal claims as stoutly as he had done those of a council before. His real character now became known in Germany as that of a pliant, subtle, self-seeking man, who would sell his services to any party. Pope Nicholas V., who succeeded Eugenius, treated Piccolomini with favour, and conferred upon him various offices, making him bishop of Trieste, and afterwards of Siena. He also sent him as nuncio to Germany and Bohemia. When Frederick III. was solemnly crowned at Rome in 1452, he was accompanied by Piccolomini as orator, who delivered an oration at Rome before the pope, the emperor, and the assembled consistory, in which he loaded Nicholas with praise, and in the name of the emperor called for a crusade against the unbelievers, *i.e.*, the Turks. But this measure could not be effected. Pope Calixtus III., who succeeded Nicholas, made Piccolomini a cardinal; and on his death the influential cardinal was elevated to the papal see. During his pontificate he appeared exceedingly anxious to unite all the christian princes of Europe against the Turks. For this purpose he assembled them at Mantua to devise a plan of attack in common. But Germany and France seemed indisposed to join in the crusade; and the negotiations proved fruitless. Pius II. helped Ferdinand, king of Naples, in his war against the duke of Anjou. He also warred successfully against several barons in his own states. When Count Dietrich of Isenburg was appointed archbishop of Mainz, Pius refused to confirm the election unless on certain conditions, which were rejected. The former appealed to a general council; the latter deposed Dietrich, and nominated Adolph of Nassau archbishop instead. But as Dietrich was supported by the Elector Frederick, Count Palatine, a war took place, in which the papal party were defeated. Yet Dietrich was cajoled, and submitted. No sooner was this quarrel ended than Pius became involved in a quarrel with Sigismund, archduke of Austria, who had lived for some time on bad terms with Cardinal Nicolaus, bishop of Brescia. Sigismund having finally taken the bishop prisoner, was put under ban of excommunication by the pope, and appealed to a general council. Gregory of Heimburg, who composed and circulated the appeal, was also put under an interdict. But that did not prevent him from issuing the most severe writings against the pope; in which he quoted the sentiments of secretary Aeneas Silvius against Pius II. This compelled the pope to issue a bull addressed to the university of Cologne, in which he revoked his former sentiments respecting the authority of councils. Such a proceeding, however, gained him little respect in Germany, where he was deservedly looked upon as a man of no character, and disloyal to principle. His position had altered his opinions, as is not unusual with the unprincipled. The dispute terminated by the pope's taking Sigismund back again into communion. In 1464 an army, composed of various peoples, was to assemble at Ancona to operate against the Turks. The pope set out for that place, and was greatly chagrined to find such a small armament, and an insignificant Venetian fleet. Soon after he died, August 15, 1464. The writings of Pius are numerous, but there is no complete edition of them. The Basle edition in one volume, folio, 1551, is still the fullest. His historical and geographical works are the most valuable. Voight has published the best and fullest life, Berlin, 1856, &c. Pius II. was an accomplished scholar and divine. His talents were excellent; and he had cultivated them most diligently in the earlier part of his life. He had also large experience of men and things, had visited many countries in various capacities, and seen human nature in most of its phases. But he cannot command our respect, either before his elevation to the see of St. Peter or after it. His life had been dissolute and debauched before he became pope. His statesmanship was full of the worst diplomacy. As Pius II. he renounced his former liberal and moderate views of papal authority. In fact he readily adapted himself to circumstances, without scruple on the score of conscience. The writings of Aeneas Silvius are valuable as histories of certain times and transactions; but the man of versatile genius can neither raise our admiration nor win our regard.—S. D.

PIUS III. (FRANCESCO TODESCHINI), Pope, was elected pope September 22d, 1503, and crowned October 8th. Ten days after he died. He was a sister's son of Pius II.—S. D.

PIUS IV. (GIOVANNI ANGELO MEDICI of Milan), Pope, not of the celebrated family of Medici, was raised to the papal see in 1560. His first measures were mild and tolerant. He proclaimed a general amnesty for all that had happened in Rome after the death of Paul IV., and instituted proceedings against the Caraffas, grandsons of the late pope, some of whom were executed. In 1561, at Easter, he convoked the council of Trent, whose sittings had been suspended; but the first sitting under Pius IV. did not take place till January 18, 1562. The difficulties of the pope's position in this council were numerous. The Spaniards, Germans, and French urged reforms of various kinds; and in some things the three agreed. But the Italians obstinately resisted these demands, and therefore little was done in 1562 except the passing of a resolution respecting the *index librorum prohibitorum*, and the refusal of the cup to the laity—a step agreeable to the Spaniards as well as the Italians. It was a fine piece of policy in Pius to work upon the council through the medium of the catholic princes; and therefore he entered into negotiations with Frederick I., Philip II. of Spain, and Cardinal Guise. These potentates being gained over to his plans, the three sittings of the council in 1563 were speedily brought to a close. The last took place on the 3d December; after which the council's decrees were confirmed by a bull, and the assembled bishops were compelled to subscribe them under threat of excommunication. The pope triumphed in the council of Trent. All the reforms decreed in it related to church discipline, a better order of worship, a more thorough preparation of the clergy, and a stricter obedience to the pope. Thus the head of the church and his conclave were untouched by the hand of reform. Pius IV. was an earnest zealot against heretics, who were spreading their tenets in various parts of Italy, especially Calabria and Piedmont. The Spanish viceroy of Naples sent his troops to exterminate the heretics in Calabria. Emmanuel Philibert of Savoy attacked the Waldenses; but finally permitted them the exercise of their religion in their own territory. In the quarrels between protestants and catholics in France some influential French bishops were in favour of important concessions being made to the protestants, with the view of bringing them back to the church. Catherine de Medici wrote to the pope with that object, who referred the matter to the council of Trent. But without waiting farther Catherine published the edict of pacification, 1562, allowing the protestants liberty of conscience. Pius IV. died December 9, 1565. He was an able man, generous, politic, who inaugurated a new era of catholicism.—S. D.

PIUS V. (MICHELE GHISLIERI), Pope, born at Bosco, near Alessandria, was chosen pope, 8th January, 1566. His manner of life and education prognosticated the future career of Pius V. He was a strict inquisitor, who had held most important offices in connection with the terrible tribunal in various places, as well as in Rome; had been brought up as a dominican monk; and had shown himself a rigid disciplinarian in respect of purity of conduct among the clergy, monks, and nuns. His own life was irreproachable, showing that he was earnest and devoted to the church's interests. He carried into execution the enactments of the Tridentine council. Maximilian II. of Germany and Philip II. of Spain allowed the new discipline to be introduced into their dominions; it spread from diocese to diocese, and became general. The moderation exhibited towards Pius appears from the fact that though he reintroduced the bull, *In cena Domini*, which exalts the power of the pope to the highest pitch, it did not lead to a war with any sovereign. This bull was issued with new additions in 1568; and it was natural that all catholic states should receive it with a protest. It was ordered to be read in every church every Thursday before Easter. The civil power ultimately effected its withdrawal. The measures of Pius for the extinction of heresy and suppression of protestantism cannot be approved. They were unsparing and bloody. His bull against Elizabeth of England had no effect (1570). Philip II. was encouraged in his oppressive measures in the Netherlands. Charles IX. of France was even assisted with a small army by the pope, to be employed in rooting out the Huguenots. In Italy, where the inquisition carried on its rigorous measures, many suffered. There informers plied their infamous trade, so that learning declined and books ceased to be printed. Pius V. made great efforts to promote the christian league, and lived to



see a victory gained over the Turks at Lepanto, October 8th, 1571, by the Spanish, Venetian, and Papal fleets combined, under Don Juan of Austria. He died on the 1st of May, 1572. This pope was a sincere, but bigoted man. It cannot be denied that he was learned, and a patron of learning; but he was neither merciful nor politic. His latest biographer is Falloux (*Histoire de S. Pie*), 2 vols. 8vo, 1846.—S. D.

PIUS VI. (GIOVANNI ANGELO BRASCHI), Pope, was born December 27th, 1717, at Cesena. After passing through various grades in the church he was chosen pope in 1775. His antecedents awakened good expectations from his government of the papal see; for he had shown disinterestedness and integrity as general treasurer of the apostolic exchequer. He was favourable, however, to the order of the jesuits, whom he durst not restore. He abridged the captivity of those imprisoned, allowed greater indulgence to Ricci their general, who was confined in the castle of St. Angelo, and ignored the existence of the order in Russia, &c. His general policy may be called that of resolute obstinacy in withstanding the power of the great catholic courts over the affairs of the church in their territories, and in attempting to restore the papal authority, which had declined during the preceding reigns of Clement XIII. and XIV. This policy, however successful it appeared to be at first, was disastrous in the end. One of his earliest disagreements was with Joseph II., emperor of Germany, who was making various reforms in his dominions, all of which tended to render the clergy less dependent on Rome in matters of discipline, and his own power over ecclesiastics and convents supreme. After various other measures had been tried, the pope formed the resolution of going in person to Vienna to converse with the emperor, and try to win him over (1782). The journey in question was fruitless; though Pius stayed a month at Vienna. The pope had also a dispute with Joseph's brother, Leopold I., grand-duke of Tuscany, on the subject of reforming monastic institutions in his dominions, which had become immoral and corrupt. The synod of Pistoia assembled by Bishop Ricci (1786), passed several reforming and liberal edicts, such as the right and duty of bishops to reform discipline in their own dioceses, the usefulness of a national synod, and the admission of priests to synods. But Pius in his bull *auctorem fidei*, issued in 1794, condemned these and other sentiments having the same tendency, in eighty-five propositions. Ricci's free sentiments were rejected, and he himself suspended from office. It is remarkable how far Ricci and a few others went in the liberality of their views, advocating the four articles of the Gallican church (1682), doubting the value of works of supererogation, the *limbus puerorum*, &c., and advocating Bible reading as well as the conducting of worship in the vulgar tongue. Thus ecclesiastical tradition was enlarged by Pius, though the times were not favourable. The breaking out of the French revolution disturbed the friendly relations between France and the pope. The measures of the national convention in 1790 relative to the church, were disastrous to its authority. About one hundred and thirty bishops and sixty thousand clergy refused to take the oath binding them to the new constitution; Louis XVI. and the pope striving in vain against it. The bulls and manifestoes of the latter were of no avail. In a sudden tumult at Rome (1793), Bassville, a Frenchman, was wounded and died. The papal government was charged by the convention as being accessory to the deed, and threatened with war. The threat, however, was not carried out till General Bonaparte compelled him to submit to terms, on the 23d June, 1796, at Bologna, and afterwards granted him peace at Tolentino, 19th February, 1797. In the former case Pius had to pay twenty-one millions of livres; in the latter thirty millions, besides being compelled to renounce the northern provinces of Italy. A tumult in the streets of Rome, in which General Duphot, attached to the French embassy, was shot by the papal soldiers, served as a pretext for taking possession of the city; and Berthier was ordered by the directory to march upon it, February 15th, 1798. The Roman republic was proclaimed in the Capitol, amid the acclamations of a tumultuous people; the ceremony ended with balls, illuminations, and songs. Pius was commanded to renounce his temporal sovereignty, but refused. He was, therefore, carried away out of the city, on the night of the 19th and 20th February, 1798. He was first located in a convent at Siena, where he lodged three months. The next ten months he spent among the Carthusian monks at Florence. In April, 1799, he was hurried past Parma, Piacenza,

and Turin, though the physicians asserted that he ought not to be removed. He was then carried across the Alps by the pass of Mont Genevre in a litter, amid deep snow; thence to Briançon and Grenoble. At the latter place his illness had so far increased as to exempt him from farther travelling. He died here at the age of nearly eighty-two, 29th August, 1799. The Roman republic had ceased immediately before his death; for Austrian and Neapolitan troops had taken possession of the capital. In 1801 Pius' remains were transferred to the church of St. Peter, where his statue by Canova stands. There are a goodly number of lives of Pius VI., but none is altogether complete or satisfactory. The history of the catholic church under Pius VI., by P. Ph. Wolff, in 7 vols., Zurich, 1797-1802, has not been finished. As far as it extends it is probably the best.—S. D.

PIUS VII. (BARNABAS LUIGI CHIARAMONTI), Pope from 1800 till 1823, was born on the 14th August, 1742, at Cesena, of a distinguished family. In 1772 Pius VI. appointed him abbot, subsequently bishop of Tivoli; and in 1785 cardinal and bishop of Imola. On the 14th March, 1800, he was elected successor to Pius VI. in the papal chair. The conduct of the new pope was in accordance with his known character for piety, moderation, and devotion to duty. The papal see had lost much during the reign of his predecessor. Pius VII. seemed likely to restore it to what it had been. For this end he avoided all unnecessary expense, and brought back the dissipated revenues of the state. He lowered taxes, abolished pernicious monopolies, set on foot new works to give the poor employment; and showed an honest zeal for the good of the people generally. On the 3d July he made his solemn entry into Rome, which had before been occupied by the French; and on July 15th, 1801, concluded a concordat with France. This was the most important measure that happened during the earlier years of Pius' pontificate. Peace being thus restored with France, Pius received again the possession of the Papal states in November, 1801. Concordats were also entered into with the Ligurian and Italian republics. In 1804 he reinstated the jesuits in Sicily. After much anxious deliberation he determined to comply with Bonaparte's invitation to Paris to crown him emperor, and with this view entered the capital, Nov. 28th, 1804, with much pomp. This visit, however, lengthened though it was, proved an unpropitious one; for the pope soon saw that his presence was only a secondary matter. Napoleon and Josephine were anointed by Pius, but the despot crowned himself. After many fruitless negotiations, oral and otherwise, between the pope and emperor, the former returned to Rome, May 16th, 1805. At every stage of his journey, and particularly at Lyons and Turin, the people thronged to do him honour on their knees—a spectacle doubtless gratifying to the mind of his holiness despondent at the failure of his hopes for the aggrandizement of the church. Notwithstanding the esteem in which Napoleon professed to hold him, it soon became apparent that an open breach between them was approaching. The victorious arms of France advanced; but Napoleon complained that the pope did what he could to thwart him. The conquest of Naples, the ecclesiastical reforms of Joseph Bonaparte in that kingdom, and Napoleon's threatenings because of the Romans tampering with the enemies of France, betokened disaster to Pius. But experience had taught his holiness the effects of compliance with French wishes; and therefore he opposed a firm will to the overbearing empire. Matters were brought to a crisis by his refusal to acknowledge Joseph as king of Naples, and by the opening of his ports to the English. On the 2d February, 1808, Rome was taken possession of by French soldiers, from which time Pius declared he should consider himself a prisoner. The papal forces were disbanded, and the states of the church were treated as a conquered territory. In two allocations of March 16th and July 11th, Pius addressed his complaints and admonitions to the emperor; but these spiritual weapons were of no avail, for the latter united the papal provinces Urbino, Ancona, Macerata, and Camerino with the kingdom of Italy. This was followed by protestations on the part of Pius, who in a letter of April 3rd, 1809, threatened Napoleon again with excommunication. On the 17th May, 1809, the states of the church were formally incorporated with the empire, and Rome declared a free imperial city. Two bulls dated June 10th and 11th were issued against those who had so grievously invaded the rights of the church. This brought upon him the vengeance of General Radel, who broke into his room by night, and required him to renounce his civil power. On his refusing, the general took him away from Rome along with his secretary Pacca. At



Grenoble Pius remained awhile, and was thence carried to Savona. In 1812 he was conducted to Fontainebleau. During all this time he had set himself resolutely against the will of the emperor, and resisted his demands. He refused canonical confirmation to the French and Italian bishops nominated by Napoleon, and disapproved of the latter's separation from Josephine and second marriage. On the 25th January, 1813, Napoleon forced Pius to subscribe the concordat, according to which he was to receive two millions of francs yearly in lieu of his former possessions; an act which virtually amounted to a renunciation of his claim to the states of the church. Scarcely, however, had he subscribed when he bitterly repented, for which reason he was again treated as a captive. After Napoleon's fall he returned to Rome on the 24th May, 1814, amid great rejoicings, accompanied by Pacca, with whom he had left it five years before. He then took possession of all the states of the church, with a few exceptions. Thus he had the happiness of seeing all that he had so stoutly contended for accomplished. He gave a new constitution to his territories on the 6th July, 1816, which was on the whole not illiberal. Henceforward his administration was marked by moderation and tolerance; great credit being due to his minister Consalvi. Rome became even an asylum for unfortunate kings and families, and all political opinions were allowed. Pius' conduct towards the family of Napoleon was praiseworthy. He died from the effects of a fall on the 20th August, 1823, at the age of eighty-one. The character of Pius VII. presents a favourable contrast to that of many popes. He was a man of simple and unostentatious habits, humble, modest, benevolent, and pious. His lot was hard, and he bore it magnanimously. His persevering resistance to Napoleon is a thing to be admired; and his unflinching assertion of the papal rights shows the firmness of one conscientiously believing in their divine inalienableness.—S. D.

PIUS VIII. (FRANCIS XAVERS), Count Castiglioni, pope from March 31st, 1829, till 30th November, 1830, was born at Cuigoli, 20th November, 1761, and elected bishop of Montalto, 1800. In 1808 he was banished to the south of France. After returning to Rome in 1814 he was elected bishop of Cesena, and in 1816 a cardinal. In 1829 he was chosen successor to Leo XII., though at the time he was sixty-eight years of age and very feeble in body. He had the satisfaction of seeing catholic emancipation accomplished in England. A concordat with Holland was also established. After surviving the French revolution in 1830 which gave him great uneasiness, and procuring the esteem of his subjects by the lightening of many burdens that pressed upon them, he died November 30, 1830. Pius VIII. had the reputation of being the most learned canonist of his time. He was a determined enemy to nepotism, and his disposition seems to have been good and benevolent.—S. D.

\* PIUS IX. (DON GIOVANNI MARIA MASTAI-FERRETTI), Pope, was born on the 13th May, 1792, at Sinigaglia. In early life he had a desire for the military profession, and came to Rome in 1815 during the reign of Pius VII., but was not admitted into the papal guard because of his delicate health. Accordingly he studied for the sacred profession, was ordained priest in 1823, and went to Chili to attach himself to the mission there in that year. In 1825 he returned and devoted himself with great zeal to the care of the poor and sick, so that Leo XII., made him an hospital director. In 1827 he was nominated archbishop of Spoleto. In 1832 Gregory XVI. appointed him archbishop of Imola; and in 1840 he became a cardinal. On the 16th July, 1846, he was elected pope. Great expectations were entertained from his elevation because of his upright and benevolent character; especially as the rule of Gregory XVI. had been severe, and exasperating to his subjects. After his elevation he issued a general amnesty for a month in favour of all who had been banished or imprisoned for political offences, by which fifteen thousand persons were affected. Soon after positive reforms were set on foot. Commissions were issued for revising the laws relating to civil justice, education, agriculture, and church music; an edict of March 15th, 1847, relieved the press; a council of state was instituted for the preparation of all important cases awaiting the pope's decision; a civil guard was organized, and the city received a new municipal constitution. The year 1848 brought with it other important reforms, especially the measure by which a sort of chamber of peers and a chamber of deputies were associated with the pope and cardinals in civil matters. But the revolutionary spirit that pervaded Europe in that memorable year had wrested from Pius various

things he did not like. The wave of freedom was sweeping over Italy too rapidly, bringing with it increasing changes and demands. He began to draw back in his policy, and to resist the innovating spirit of reform. The war against Austria he disapproved of, and would not join, declaring that he could not fight against fellow-Christians to whom he owed many obligations. When the Jesuits indeed were expelled from Rome, March, 1848, he sanctioned the step; but the measure was nearly tantamount to the shutting up of all good schools there. He formed Mamiani's liberal administration reluctantly; and sighed for the triumph of Austrian arms, which would decide the fate of revolutionary policy. His popularity was now gone. The sanguine hopes raised at the beginning of his pontificate were disappointed. He had never been, however, a reformer on principle. All his good measures sprang from a disposition naturally mild and gentle, inclined to moderation and beneficence, rather than from political sagacity or sound judgment. His first measures of reform were the timid steps of a well-meaning ruler. Hence it is easy to see, that sad experience might make him go back to the old policy of his predecessor. His minister, Count Rossi, whom he unhappily chose, took vigorous measures to establish public security, reorganize the army, and introduce a firm rule. But he was mortally stabbed by an assassin; nor was any attempt made to punish the guilty perpetrator. Rossi's murder was but the prelude to a measure of greater daring. Pius' palace was attacked, Palma mortally wounded; and the pontiff himself in disguise obliged to flee from Rome in the conveyance of the Bavarian ambassador, Count Spaur, to Gaeta. Here he declared all that had been enacted in Rome since 15th November, 1848, null and void. A republic was established in Rome in the pope's absence, which continued till the French troops took the city, 3d July, 1849, after a noble defence on the part of the citizens. The pope did not return till April 12, 1850. He had previously promised in two edicts of September, 1849, different measures of reform, such as the introduction of a council of state, the creation of provincial councillors, &c., and an amnesty; but little real good resulted from any of the reforms actually accomplished. The amnesty was marred by so many exceptions, that the president of the French republic himself recommended greater liberality to the three cardinals whom Pius had charged with its execution. As the French soldiers are still in Rome, and Austrian rule prevails in the northern provinces, the pope has not yet recovered the individual administration of affairs in his own territory. Little good has resulted from the French occupation of Rome, and much evil. In ecclesiastical matters Pius never pretended to be a reformer. Here everything has been conducted on the system of Gregory XVI. His first encyclical letter in 1846, addressed to all bishops, proves this; and his allocution of December, 1847, confirms it. On the 3d July, 1848, he announced the completion of a concordat with Russia; in 1851 an advantageous arrangement was entered into with Tuscany; and in the same year a favourable concordat with Spain. An attempt to arrange England into dioceses, with bishops and an archbishop of Westminster, met with a storm of indignation, and led to the passing of a bill against it, July 5, 1851. A similar measure, however, was effected in Holland, in 1853, with little opposition. In France the influence of the catholic church has been visibly augmented. The same may be said of Germany, as the measures of the council at Wurtzburg show. With Austria a concordat was made in 1855; but in Sardinia, an old catholic kingdom, Pius has gained no advantage. On the contrary affairs in it took such a turn, that he renounced all ecclesiastical connection with Sardinia and became its political foe. In 1854 the doctrine of the immaculate conception was announced as a tenet of the church by Pius from his throne in St. Peter's. In consequence of recent political events, especially the successes of Garibaldi and his followers, and the blow given to tyranny at Naples, the pope's chair has been an uneasy one. Yet he clings with pertinacity to all the church's estates. His minister, Cardinal Antonelli, replies with firmness to the French ambassador at Rome, that to yield aught of the ancient patrimony or power of the church were sacrilege. Pius therefore lives on the past rather than the present; and hopes for a better future. As to what the future of the papacy may be, it would be here out of place to speculate.—S. D.

PIZARRO, FRANCISCO, the conqueror of Peru, was born at Truxillo, a city of Estremadura in Spain, about 1476. He was the illegitimate child of Gonzalo Pizarro, a colonel of infantry



who had served with distinction in the Italian wars, and Francisco Gonzales, a person of humble rank. Colonel Pizarro had other legitimate and illegitimate sons, some of whom gained fame in Peru, when Francis became illustrious. Of the youth of Francis little is known. His education was wholly neglected; he never learned either to read or write, and to escape from the occupation of a swine-herd he enlisted as a soldier. To that new world so fruitful in marvels and adventures, where Spain was for a season omnipotent, he turned his steps. He had the qualities which command success and vanquish difficulties; for to the most daring valour, he joined the most indomitable persistency, and to the promptitude of the soldier the craft of the politician. After being conspicuously associated with many other enterprises, Pizarro accompanied the expedition of the noble, chivalrous, but unfortunate Balboa, when the latter discovered the Pacific Ocean. The conquest of Mexico by Cortes stirred all hearts; it deeply stirred the heart of Pizarro. When Panama rose into importance, many were the aspirations to penetrate the coast to the south, and the Alpine ranges behind. Pizarro entered into an alliance with Almagro, a military officer of great experience; and with Luque, an ecclesiastic. By the help chiefly of Luque, funds were raised, and two small vessels were purchased. In the larger of these Pizarro, at the head of a hundred men, set sail in November, 1524. Almagro was to follow in the other. This first voyage, rife in horrible hardships, was resultless except in revealing lands abounding in gold, silver, and precious stones, behind the snowy mountain wall. Early in 1526, by a fresh agreement between Luque, Almagro, and Pizarro, a second voyage was resolved on. It lasted eighteen months or more, and was carried to a triumphant issue only by the heroic constancy of Pizarro. The Spaniards came both into friendly and hostile contact with the natives, and at one or two points marched into the interior. Considerable was the booty of the adventurers, though small when compared with their sufferings. But what was of much more importance than booty, was the distinct knowledge which they now obtained of the vast and prosperous Peruvian empire. To subdue, however, a realm which was manifestly civilized, though in a singular fashion, and which was reported to have immense military resources, could not be the affair of private individuals. Application was first made to the governor of Panama; but he, either from ignorance or jealousy, fiercely discountenanced any fresh undertaking. The three associates determined therefore to appeal to the crown. Pizarro was chosen as ambassador. He reached Spain in the summer of 1528, and was introduced to the young emperor, Charles V., at Toledo. Pizarro enchanted the ear of the monarch with the story he had to tell, and dazzled his eyes with specimens of the wealth of Peru. Yet month after month passed away before Pizarro obtained the indispensable sanctions which he sought. In July, 1529, however, he received the royal authority to discover and conquer in those regions where he had been a discoverer and a conqueror already, of which, the name of New Castile being conferred on them, he was appointed governor and captain general. Proud of his new honour, prouder of his coming glories, Pizarro paid a visit to his native place. Three brothers on the father's side, Hernando, Gonzalo, and Juan, and one on the mother's side, Martinez de Alcantara, were glad to share his future fortunes. In January, 1531, Pizarro, having on board three vessels one hundred and eighty men and twenty-seven horses, started for Panama on the third and final expedition for the subjugation of Peru. Almagro was to follow with reinforcements. Peru had for some time been distracted by civil wars. Two sons of the late inca, or emperor, had contended for the mastery. Atahualpa vanquished his brother Huascar. Though Atahualpa had a high reputation for valour and for military and political skill, he showed both cowardice and incapacity in his dealings with the Spaniards. He heard that the Spaniards had landed and were crossing the Andes; but he made no attempt to stop their march, though in many a defile and on many a rocky height the Spaniards could have been dashed to pieces. During nearly two years which had elapsed since the expedition began, Pizarro had once or twice received reinforcements; but still he only commanded an insignificant handful of men. On the 15th November, 1532, Pizarro and his troops entered the city of Cuzamalca, in the immediate neighbourhood of which the huge host of the inca was encamped. Pizarro sent messages to the inca, professing the most peaceful intentions. Finally, still breathing peace, he invited the inca to a banquet. Strangely infatuated, the inca

accepted the invitation. Unarmed and accompanied by unarmed men, the inca came in state to Pizarro's quarters. Evening had scarcely closed, when with unparalleled and unpardonable perfidy Pizarro gave the signal for perhaps the most horrible massacre in history. Ten thousand of the defenceless Peruvians are supposed to have been murdered. Pizarro snatched Atahualpa from the general doom, though from no merciful motive. The bloody scenes at Cuzamalca had effectually terrified the Peruvians, and disarmed all resistance. After Pizarro had made whatever use of the wretched inca he wished, and had by his means wrung treasure from the remotest parts of the empire, he condemned him to be executed under the pretext that he had engaged in a conspiracy. Successful distributions of the enormous spoil had been made among the conquerors. When Pizarro, however, set foot in Cuzco, the capital of Peru, he and his bloodhounds were disappointed that the streets were not literally paved with gold, and that the sky did not rain jewels, so insane had their covetousness grown. Having nothing further to fear from the Peruvians, Pizarro vigorously commenced the consolidation of his government and the colonization of the extensive and valuable territories which he had brought under the dominion of Spain. In January, 1535, he founded Lima, at first called the City of kings. As a ruler he displayed much energy and sagacity, and though he was as cruel as any Spaniard he was seldom wantonly cruel. A rebellion into which Almagro was provoked by the repeated injustice of Pizarro, and by the insolence of Pizarro's brother, was with some difficulty put down; and Almagro, Pizarro's old companion in arms, was executed in prison. Risings of the Indians, the turbulence of his own countrymen, troubled Pizarro a little; still he reigned at Lima with tolerable tranquillity, and almost like a king. The former swine-herd was created a marquis; but Pizarro had neither the vanity nor the ostentation of the upstart. On the 26th June, 1541, Pizarro was assassinated in his own house by conspirators, adherents of the Almagro faction. At the same time fell his brother Alcantara. Pizarro had a rather imposing presence, natural eloquence, and a winning address. Whether he was a simply audacious and bad man, or a really great man, we leave each reader to judge.—W. M. L.

PLANCK, GOTTLIEB JACOB, one of the most distinguished church historians of Germany, was born at Nürtingen on the Neckar, in Württemberg, on the 15th November, 1751, and was educated in the university of Tübingen, where he finished his curriculum of theological study in 1774. From 1775 to 1780 he held the office of repent or college tutor in the same university. From 1780 to 1784 he laboured at Stuttgart as a preacher and professor in the academy or high school of that city, and here he finished the first two volumes of his "Geschichte des Protestantischen Lehrbegriffs," a history of the protestant doctrinal system. This publication procured him in 1784, upon the death of Professor W. Fr. Walch of Göttingen, the honour of succeeding to his vacant chair, and in Göttingen he remained without any further change in his outward circumstances to the end of his life. He was for nearly forty years a member of the theological faculty, associated first with Less and Miller, then with Schleusner and Ammon, Stäudlin, Eichhorn, and Pott, and last of all with his son Heinrich Planck, Lücke, and Gieseler, all of them men of distinction in theological science. He survived till 31st August, 1833, when he died in his eighty-third year. His two principal works were the history of protestant doctrine, already named; and his "Geschichte der Christlich Kirchlichen Gesellschaftsverfassung," or constitutional history of the Church, in five volumes, 1803–1809, bringing down the history till the Reformation.—P. L.

PLANCK, H. L., son of the preceding, was born at Göttingen, 19th July, 1785. He studied philology and philosophy there under Heyne, Heeren, and Bouterwek, and theology under his father, and Stäudlin, Ammon, and Eichhorn. In 1806 he became repent along with Gesenius, and in 1807 began a course of exegetical lectures on the New Testament. In these lectures he devoted special attention to the philology of the New Testament and the criticism of the text. In 1810 he was made extraordinary professor of theology, and in 1823 he became one of the ordinary professors of the faculty. His programme delivered in 1810 on taking possession of his professorship—"De vera natura atque indole orationis Græcæ Novi Testamenti" was a production of great originality and value. Winer, the chief authority upon this subject, assigns to its author the honour of being the first who discovered the errors of previous writers in



this field, and gave a clear and complete view of the peculiar Greek diction of the New Testament books. A translation of this remarkable dissertation was included in the collection of philological tracts published in Clark's Biblical Cabinet, under the editorship of the late learned Dr. John Brown. Its author contemplated and partly executed a larger work on the same subject, "Isagoge philologica in Novum Testamentum," and he gave specimens of the work in successive programmes in 1818, 1821, and 1824, but the completion of it was prevented by his early death. He was long subject to epilepsy, which cut him off in 1831—two years before the death of his father. His only other works of importance were "Remarks upon the First Epistle to Timothy," 1808, in which he defended the genuineness of the epistle against Schleiermacher; "Outline of a new Harmony of the three first Gospels," 1809; and a "Sketch of the Philosophy of Religion," 1821, in which he follows closely the results of the philosophy of Fries.—P. L.

PLANTA, JOSEPH, an eminent philologist, sometime principal librarian to the British Museum, was born in the Grisons, Switzerland, 1744. His father resided in England from 1752, and was minister of the German reformed church in London, and Italian master to Queen Charlotte. At first secretary to the British minister at Brussels, Planta was appointed in 1773 assistant librarian in the British museum; elected F.R.S. in 1774, he was soon requested to conduct the foreign correspondence of the society, and in 1776 he became one of its ordinary secretaries. About this time he wrote a memoir on the language spoken in the Grisons, which, though a philological tract, received the peculiar honour of being printed in the society's Transactions. On the resignation of Horsley, afterwards the celebrated bishop, Mr. Planta became the senior secretary. He died in 1827. He wrote two works upon Helvetic affairs, and a catalogue of the Cottonian MSS. in the British museum.—T. J.

PLANTIN, CHRISTOPHER, a celebrated printer, born at Mont Louis in 1514, established at Antwerp one of the largest printing houses in Europe. Here he won the praise of Scaliger, Lipsius, and other distinguished men, not only for the beauty of his type, but for his judicious selection of authors to be printed, and for his liberality to the many men of letters whom he employed in correcting the press. At this establishment was produced what may be considered his greatest work, the Antwerp Polyglot. He was likewise the owner of printing houses at Paris and Leyden, which he bestowed as marriage portions on his daughters. From Philip II. of Spain he received the title of archi-typographus, accompanied by a princely allowance, for the maintenance of his establishments. Plantin died in 1589, and a monument is erected to him in the great church of Antwerp. He took for his device a pair of compasses, with the motto "Labore et constantia."—W. J. P.

PLANUDÉS, MAXIMUS, of Constantinople, a Greek monk of the fourteenth century. Andronicus the Elder sent him to Venice in the suite of an ambassador, and he became so openly a favourer of the Latin church that he was put in prison, and only obtained his release by writing against the Latins—in such a way, however, that some, as Cardinal Bessarion, believe he was insincere. He left a life of Æsop full of absurd stories, and a collection of fables in Æsop's name, but probably written by himself. He is best known for his edition of the Anthology, a collection of Greek epigrams, made originally by Constantinus Cephalas, and first printed at Florence in 1494. He translated Ovid's Metamorphoses into Greek prose, and Cæsar's Commentaries, although this last is doubtful. He also wrote a letter to the Emperor Johannes Palæologus, and some other works. He has no merit as a writer. It is unknown where he died, but Vossius says he was living in 1370.—B. H. C.

PLATINA, BARTOLOMMEO (family name, SACCHI), born in 1421 in Piadena (Latin, Platina), a village between Cremona and Mantua; died of the plague 21st September, 1481. Of obscure family, Sacchi served as a soldier in his youth under Francesco Sforza. Afterwards taking a turn to letters he came to Rome towards 1460, under the patronage of Cardinal Francesco Gonzaga, entered holy orders, and was enrolled by Pope Pius II. in his new college of Abbreviators. The accession of the next pope, Paul II. (1464), was calamitous to Platina. His office was abolished in 1465, and himself imprisoned for four months for a somewhat seditious remonstrance; and in 1468, being a member of the Roman Academy of Pomponius Lætus, he shared the ruin of that body and again suffered imprisonment,

lasting for a year, and torture, upon charges apparently very trumped up, of heresy and conspiracy. Sixtus IV., succeeding in 1471, made Platina librarian of the Vatican, and he ranked among the foremost men of letters of his age, bearing also a high moral character. His numerous works, all in Latin, are treatises, moral, sanitary, &c., and histories, the chief being the "Lives of the Popes, from St. Peter to Paul II.," inclusive, 1479, written on the whole with laudable force and elegance, critical acumen, and often merited severity.—W. M. R.

PLATO, the most celebrated philosopher of antiquity, was born at Athens, or, by some accounts, in the neighbouring island of Ægina, in 429 B.C., the year in which the great Athenian statesman Pericles died. His lineage was ancient and illustrious, ascending on his father's side to Codrus, and on his mother's to Solon. His original name, Aristocles, was changed into Plato (πλάτω, broad), either on account of the breadth of his chest or the comprehensiveness of his genius. Fable threw her marvels around his infancy. While his father and mother were sacrificing to the nymphs and graces on Mount Hymettus, and their child was sleeping in a bower of myrtles, a swarm of bees are said to have alighted harmlessly on his lips—an ingenious fancy suggested, we may suppose, by the murmuring sweetness of his style. His youth and early manhood were coincident with his country's decline. The unfortunate expedition of the Athenians against Sicily took place in 415 B.C., and Athens never recovered her position as the head of the Greek states after this misdirected enterprise. Its disastrous effects, combined with the unprosperous issue of the Peloponnesian war, seems to have given Plato a strong distaste for public life, to the highest offices of which his rank and talents might have entitled him to aspire. He saw his country now reaping the fruits sown by the rule of an unbridled democracy, and the self-seeking morality of the sophists; and turning away from political strife he devoted himself to philosophy, and to the construction of that ideal city which is not made by the private passions of men, but "is founded in reason, although it exists nowhere on the earth" (Republic, p. 592). This, however, was the work of his later years.

At the age of twenty Plato made the acquaintance of Socrates, an event too remarkable not to be embellished by marvellous accompaniments. Socrates dreamt that a young swan came flying towards him from an altar in the groves of Academus, and after resting on his bosom soared up into the clouds, pouring forth strains which ravished the souls both of gods and men. The next day Plato was introduced to him, when he immediately recognized in him the young swan of his dream. Thus did fiction, with a fine feeling of the truth, seek to give expression to the wonderful affinity which drew together these two gifted natures: for never were two minds connected by closer intellectual and moral sympathies. Each gave completion and symmetry to the other: without the magical influence of Socrates, Plato might have lived in vain; and without the penetrating insight of Plato, Socrates would have come down to us the excellent and sensible, but rather common-place moral preceptor depicted in the Memorabilia of Xenophon. His profounder lessons would not have found their way to posterity.

Plato passed about ten years in close companionship with Socrates. In 399 B.C. his great master had to drink the fatal cup, a catastrophe caused, not, as is usually said, by the machinations of the sophists, but rather by the intolerance of the conservative and orthodox party at Athens, which clung with unquestioning servility to the traditional beliefs, and were offended by the freedom of inquiry which the Socratic method of discussion had done so much to promote and extend. By the death of Socrates his disciples were dispersed. Plato sought refuge at Megara, a town situated about twenty-five miles from Athens. Here he was hospitably entertained by his friend Euclides, who had also been a disciple of Socrates, and who had founded a philosophical school at this place. It is probable that Plato composed several of his "Dialogues" at Megara.

How long Plato remained at Megara is uncertain. It is also doubtful whether he revisited Athens, and taught there for some time before setting out on his travels. All that is known with certainty is, that during the ten years subsequent to the death of Socrates, he visited Egypt and Cyrene, where he studied geometry under the celebrated mathematician Theodorus; that he travelled into Southern Italy, attracted thither by the fame of the Pythagorean philosophy; and that he spent some time at the court of the Sicilian tyrant Dionysius. His moral and political



counsels are said to have so much offended this despot's pride, that he shipped him off to be sold as a slave in the market at Ægina. He was bought by a Cyrenaic philosopher, Anniceris, who gave him his liberty, and generously restored him to Athens. Plato was about forty years of age when he returned to his native city. He established a philosophical school in the groves of Academus, an ancient hero to whom the ground formerly belonged, and who had presented it to the public for a gymnasium. Here he lived, and wrote, and lectured during a period of more than forty years, interrupted only by two short visits to Sicily. What again drew him thither after the bad treatment he had received, was probably the hope of being permitted by the younger Dionysius to attempt the realization of his ideal republic in the city of Syracuse. If so, his hopes were disappointed. Plato died at Athens in the eighty-second year of his age, 347 B.C.

The philosophy of Plato is usually and conveniently divided into Dialectic (or metaphysics), Physics, and Ethics. Dialectic is his peculiar contribution to science. In ethics he followed out the principles of Socrates; in physics he borrowed much from the older cosmogonies; but in dialectic he is eminently original, although here too the Socratic influences are discernible. Dialectic is the science of ideas. What then are ideas? These will be best understood if we first state the opinion which the theory of ideas was designed to correct or supplement; for it may be assumed as a general rule in philosophy, that every new doctrine has for its object the correction either of some antecedent scientific error, or of some natural oversight incident to ordinary thinking; from which it follows that to understand a new doctrine we must first understand the old opinion to which it is opposed. In this case the old opinion was the system which is aptly described by the one word "sensationalism." This scheme, which resolves all thought and knowledge into sensation, and represents man as essentially a sensational creature, has, in one form or another, found zealous advocates in every period of philosophy, and its plausibility recommends it to the natural sentiments of mankind. But if true, it levels all the higher pretensions of our nature, by leaving no essential distinction between human beings and animals. It robs man of reason as his peculiar endowment, and removes the foundations of morality. Hence, if this doctrine has been strongly supported, it has been no less strenuously impugned. And pre-eminent among its earliest opponents stands the philosopher whose opinions are the subject of this sketch. The purport of the Platonic theory is that, in the constitution of knowledge, sensation so far from being the whole is, in truth, a very insignificant part. Ideas, not sensations, are the light of our knowledge, as may perhaps be understood from the following plain illustration. I have, let me suppose, a sensation of red and a sensation of blue. I observe further, that the red and the blue resemble each other in being colours, and differ from each other in being different colours. But I have no sensation of this resemblance or of this difference. I have only sensations of the red and the blue; I have not the slightest sensation of their similarity or dissimilarity. These are pure ideas. But deprive me of these ideas, prevent me from noting any resemblance or any difference between the red and the blue, and although my sensations of these colours would remain, my knowledge of them would depart—so essential are ideas to the existence of knowledge, so impotent are sensations, without ideas, to instruct us even in the most elementary truths. This case may further serve to illustrate a subject on which Plato has bestowed a good deal of elaborate treatment—the conversion, namely, of the human soul from ignorance to true knowledge. The ignorant and unconverted soul supposes that its knowledge of colours is due to the impressions which it receives. The converted soul is aware that this knowledge is due, not to these impressions, but to the ideas of resemblance and difference (and some other ideas), by which these impressions are accompanied, but with which they are not by any means identical. Apply this doctrine to the whole sensible phenomena of the universe, and it will be seen that we learn nothing from *them*, but that our knowledge of outward things is based entirely upon ideas, and is effected solely by their mediation.

Perhaps some light may be thrown on the Platonic and the sensational theories, if we bring out the opposition between them by considering the difference between merely *feeling* a sensation and *thinking* a sensation. The person who merely feels a sensation, and from whose mind every trace of thought is supposed to be banished, cannot travel mentally one hairsbreadth beyond the sen-

sation which engrosses him. However keen the sensation may be, he is tied down rigorously to that single experience, and can take nothing else into account; for sensation cannot take into account anything except itself. And suppose that this person experiences another or twenty other sensations, still so long as he is without ideas he is just where he was when he had only one sensation. He is in a state of blank unintelligence, for he cannot, by means of mere sensation, so pass from one sensation to another as to make any comparison amongst them. Lively as his sensations may be, no knowledge of them has as yet taken place, no knowledge as yet is possible. But now let this person *think* his sensation, instead of merely feeling it, and observe what happens. His mind goes beyond the sensation, and takes in something more. He refers the sensation to a class; he brings into connection with it something different from itself. This he does in simply thinking that it *is*; for Being is no sensation; it is a thought. To explicate completely the difference between thought and sensation would carry us much too far. But this fact is certain, that in thinking a sensation *something* is present to the mind, which is not present to it when it merely feels the sensation. That something is a Platonic idea. And thus the doctrine which would build up knowledge out of *mere* sensations is displaced. The signal importance of ideas is the less readily appreciated from its being impossible for us to realize actually the sensational condition as it is when deprived altogether of their light. This can only be surmised or reached by the way of supposition.

Ideas may be further explained by observing that what is present to the mind when, instead of merely feeling, it thinks and knows, is a class, genus, or species. All general conceptions, such as man, animal, tree, are ideas; they are also called universals, to distinguish them from the particulars which are included under them. The modern logical theory of general conceptions may be here contrasted with the Platonic doctrine. According to the modern doctrine, the mind commences with a knowledge of particulars and then proceeds, by a method of abstraction and generalization (which consists in attending to agreements and leaving out of view differences), to fabricate general conceptions or ideas. Here two errors are committed. First, it is impossible for knowledge to commence with particulars, for particulars can only be known or thought of in the act which assigns them to a class; and, secondly, the problem being, What is the origin of our knowledge? this explanation, leaving that problem unresolved, merely explains our ideas as arising out of our knowledge! The Platonic doctrine is very different, and much more to the purpose. According to Plato, the first stage of knowledge is, not the apprehension of particulars, but the apprehension of ideas or universals, and the application of these to particulars. This solution, at any rate, meets the problem, because it makes knowledge to originate in ideas, and not ideas to have their origin in knowledge. The Platonic theory may be summed up by saying, that the mind thinks and knows by means of genera and species. These are the laws under which all intelligence must work. They are the essential conditions of all thought, all knowledge, and all existence. It is impossible for a thing either to exist, or to be known, except as an instance of some genus or species. Genera and species—in other words, ideas—are thus the most objective, the most independent, the most real, and the most enduring of all things, inasmuch as they are the necessary laws or principles on which all being and all knowing are dependent. Such is the realism of Plato—a doctrine much truer and more profound than either the nominalism or conceptualism by which it has been succeeded.

The physics of Plato may be passed over as presenting few points of interest or intelligibility. His ethics have a stronger claim on our attention. Plato's moral philosophy will be best understood by being confronted with that of the sophists, against which it was specially directed, just as his theory of ideas was designed to refute their theory of knowledge. If man be nothing but an aggregate of sensations, he can have no other end than sensational enjoyment, and no other principle of action than selfishness. Such, accordingly, was the general purport of the sophistical morality, although some of its exponents recoiled from the extreme conclusions to which their principles led. Others, however, were less scrupulous. They explained the origin of justice in this curious fashion. The *best* condition, they said, in which a man can be placed, is that in which he can injure others with impunity; the *worst* is that in which he can be injured



without the power of defence or retaliation. But men cannot always assure themselves of the best condition, or guard against falling into the worst. This consideration leads them to a compromise, in which they consent to abandon the former condition in order to escape the latter, the evils of which outweigh the advantages of the other state. This compromise is itself justice, and such are the circumstances in which that virtue originates. From this it follows that the semblance of justice is better than the reality; because the semblance will prevent others from injuring us, while it will yet enable us to injure them to our heart's content.—(Republic, p. 358, 9.) In answer to this sophistical deduction, Plato argues that justice is not (as this doctrine assumes) an unessential attribute, but is itself the essence and organization of the soul. The semblance of justice, he says, without the reality, is no more a good thing for its possessor, than the semblance of order is a good thing in a nation when all its ranks are in a condition of anarchy and rebellion, or than the appearance of health is a good thing in the human body when all its organs are really in a state of disease. It is principally for the purpose of showing that virtue must be a reality, and not a sham, that Plato, in his "Republic," has drawn a parallel between the soul of man and the political constitution of a state. Just as a state cannot exist unless it is sustained by political justice, that is to say, unless the rightful rulers rule, and are aided by the military, and unless the inferior orders obey; so the individual soul does not truly and healthfully exist unless it is the embodiment of private or personal justice, that is to say, unless reason rules the lower appetites, and is aided in its government by the more heroic passions of our nature. In short, just as a state without justice—that is, without the due subjection of the governed to the governing powers—is a state disorganized; so a soul without justice—that is, without the proper subordination of the inferior to the superior principles of our constitution—is a soul undone. A character which wears the mask without having the substance of virtue, is no better, indeed is worse off, than a sick body which presents the mere appearance of health. Such is the scope (in so far as a few sentences can give it) of the moral philosophy of Plato in its more popular aspect, as presented to us in the "Republic." He treats the subject more metaphysically in the "Philebus;" but the result reached is in both cases the same. The maintenance of that organization of the soul in which reason rules and passion obeys—this is the end to be aimed at by man, rather than happiness or pleasure.

But more important than any results, either moral or metaphysical, which have been brought to maturity by Plato, are the inexhaustible germs of latent wealth which his writings contain. Every time his pages are turned, they throw forth new seeds of wisdom, new scintillations of thought—so teeming is the fertility, so irrepressible the fulness, of his genius. All philosophy, speculative and practical, has been foreshadowed by his prophetic intelligence, often dimly, but always so attractively as to whet the curiosity of those who have chosen him for their guide.

The best modern editions of Plato are those by Bekker, Stallbaum, and C. F. Hermann. In this country Mr. Jowett, the accomplished professor of Greek at Oxford, is superintending an edition, of which the highest expectations may be formed. Of this edition, only two dialogues, the "Philebus" and the "Theætetus," have as yet been published—the former being edited by Mr. Poste and the latter by Mr. Lewis Campbell, two thoroughly competent scholars, whose notes, philological and philosophical, are in the highest degree useful and appropriate. Schleiermacher's German, and Cousin's French translation of Plato's works, are much esteemed, and are accompanied by excellent introductions. Of the highest value, too, are Steinhart's introductions which accompany the recent German translation by Müller. Among German writers, Hegel and Zeller, Hermann, Munk and Susemihl may be mentioned as able and learned expositors of Plato. The English translation of Sydenham and Taylor has been superseded by a better one recently published by Mr. Bohn. The "Republic" has been translated with remarkable fidelity and spirit by Messrs. Vaughan and Davies of Cambridge; and Dr. Whewell has done good service to the cause of Platonic literature by abridging (with explanations) the more important "Dialogues," and clothing them in a garb of masculine and idiomatic English, which cannot fail to introduce them to many readers to whom they might otherwise have been uninteresting or inaccessible.—J. F. F.

PLATON, BEFFSCHIN, metropolitan of Moscow, and a celebrated Russian preacher and theologian, was born in 1737 at the village of Tchashnikoff, where his father was priest. In 1775 he was made archbishop of Moscow, and in 1787 metropolitan. He crowned the Emperor Alexander in 1801, and after receiving numerous decorations and marks of favour from the crown, he resigned, in 1811, his official dignities, and retired to the monastery of Bethania, where he had founded an academy. He was drawn thence once more into active life by the French invasion, when he appeared at Moscow, rousing the patriotism of his countrymen by his eloquence. His works have been published at Moscow in twenty volumes. He died in 1812.—R. H.

PLAUTUS, TITUS MARCIUS, the Latin poet, was born at a village in Umbria about 254 B.C. He seems to have come to Rome at an early age, and lived there for some years in humble circumstances. About the age of thirty he is supposed to have entered on his dramatic career, shortly before the commencement of the second Punic war. He continued to write for the stage during forty years with great popular success, and died 184 B.C. His reputation as a poet continued to flourish in succeeding generations, and Cicero, in warmly extolling his excellence, expresses the universal judgment of antiquity. The somewhat disparaging language of Horace is the only exception to an otherwise unanimous admiration. Happily we are enabled to judge for ourselves of his merits, twenty of his best and most genuine comedies having come down to us. The plots and materials of his plays, Plautus, like Terence after him, borrowed from the Greek, mostly from the Athenian poets of the new comedy, especially Philemon, Diphilus, and Menander. But as none of the Greek originals are extant, it is impossible to ascertain with any precision how much he borrowed from them—how much was created by his own genius. The "Aulularia," the "Captivi," the "Miles Gloriosus," and the "Trinummus," are among the most interesting of his plays. Plautus is especially valuable to us on two grounds besides his intrinsic merits:—1. As the only literary monument of his age which has descended to us in anything more than a fragmentary condition; 2. As the best exponent we have of ancient Roman customs and manners. Although there are many useful editions of separate plays of Plautus, a good edition of his entire works is still a desideratum in scholarship.—G.

PLAYFAIR, JOHN, an eminent Scottish mathematician, was born on the 10th of March, 1748, at Benzie in Forfarshire, of which his father was parish minister, and died in Edinburgh on the 19th of July, 1819. He received his early education from his father, and was then sent to the university of St. Andrews to study theology. He quitted the university in 1773 to become assistant to his father, on whose death in 1782 he was appointed to the vacant cure. On the foundation of the Royal Society of Edinburgh in 1784, he became one of its members; in 1789 he was elected its secretary, and at a later period its president. In 1785 he was appointed professor of mathematics in the university of Edinburgh. In 1805 he resigned that chair, in order to become professor of natural philosophy in the same university, which latter office he held until his death. He was for a long time president of the Astronomical Society of Edinburgh, and a fellow of the Royal Society of London. His most useful mathematical work was an edition of Euclid, with notes and a supplement, which is still held in high esteem as an elementary book; the most original of the many detached mathematical papers which he published is perhaps that on Porisms. He took a strong interest in geology and philosophy, and was an ardent defender of the theory of Hutton (*q.v.*), of which he published a defence in 1802. He travelled in the Alps and in Italy, in order to study the geology of those regions. He was much loved and respected by his friends and neighbours. A monument to his memory stands on the Calton Hill, Edinburgh. In 1805 he published an able defence of his successor in the chair of mathematics, Leslie (*q.v.*) against an imputation of heresy to which the latter was subjected on account of his opinions as to the relation between cause and effect.—W. J. M. R.

PLAYFAIR, WILLIAM, an ingenious mechanical inventor and prolific writer, brother of the celebrated Professor Playfair, was born in 1759. At an early age he showed a decided taste for mechanics, which induced his friends to apprentice him to a millwright. At a subsequent period he was engaged as a draughtsman by the celebrated James Watt. His unsettled disposition seems to have prevented him from steadily prosecuting



his profession; and although he made many useful mechanical discoveries, they appear to have yielded little profit to the inventor. Among the most important of these may be mentioned the discovery of the French telegraph, the manufacture of sashes composed of copper, zinc, and iron, and the construction of a rolling mill on a new plan. While occupied with these pursuits, he busied himself with the composition of a vast number of pamphlets on a variety of subjects, literary and political. He at one time carried on the business of a silversmith in London. He next proceeded to Paris, where he assisted in forming the colony of Scots in America. When the Revolution broke out, he narrowly escaped arrest as an aristocrat. He succeeded in reaching London, however, where he projected a security bank for lending money in small sums, but through carelessness and mismanagement it became bankrupt. On the downfall of Napoleon Mr. Playfair returned to Paris, where he became editor of *Galignani's Messenger*. But a prosecution for libel compelled him once more to take up his residence in London. Thenceforward he depended for subsistence upon his pen. His writings were for the most part of a fugitive character, connected with the politics and passing events of the day. His separate publications are said to amount to about a hundred. He died at Covent Garden in 1823, in the sixty-fourth year of his age.—J. T.

PLEYEL, IGNACE, a musician, was born in 1757 at Ruppersstahl, a small village within a few leagues of Vienna. He was the twenty-fourth child of Martin Pleyel, a schoolmaster of that place, and of a lady of noble family, disinherited by her parents on account of what they deemed so imprudent a marriage. She died in giving him birth. The young Ignace learned, according to the German custom, his own tongue, the elements of the Latin language, and music, all at the same time. His natural disposition for the latter induced his father to give him Vanhall as a master; and at the age of fifteen he was placed under the instruction of Haydn, with whom he lived five years, at the expense of one hundred louis per annum—a large sum at that period, which was defrayed by the Count Erdödy, a wealthy Hungarian nobleman, who, struck by the talents and manners of the youth, took him under his protection. In 1777 his patron allowed him to visit Italy, and at Naples his genius for instrumental music was evinced in a set of quartets, in which were first displayed that originality of melody which is the characteristic of all his works, and a manner entirely his own. At this city Pleyel was introduced to the king, who received him with much kindness, and desired him to compose an opera; his "*Ifigenia in Aulide*" was in consequence produced, which proved successful, but it was the first and last work of the kind from the same pen. In 1783 Pleyel was appointed chapel-master of the cathedral of Strasburg, and composed sacred masses and motets. From the above period to the year 1793, he produced nearly all those works which wafted his fame into every city in Europe. Scarcely any instrumental music was willingly listened to but that which he had created. In 1791, Saloman having engaged Haydn to compose symphonies for his concerts, the managers of a rival institution named the "Professional Concert" sent for Pleyel to supply works of similar kind, who arrived in London, and produced a symphony of considerable merit, as well as a charming concertante; but in the contest with the father of this high class of composition he had no chance. The concert, which was under the direction of feeble-minded persons, failed, and Pleyel did not add to his reputation by the part he had taken in it; though he was a pecuniary gainer to the amount of £1200, with which sum he purchased an estate near Strasbourg. Suspected of aristocratic opinions, Pleyel was in 1793 denounced no less than seven times to the republican authorities at Strasbourg, and at length fled, but was pursued and taken. He was severely interrogated, and protested his *civisme*; though required, as a proof of his sincerity, to set the music to a kind of drama for the anniversary of the 10th of August. He of course consented, and was allowed to return home to compose the work, but under the guard of two gendarmes, and almost with the axe suspended over him. After an uninterrupted labour of seven days, the music was finished, then performed under the author's direction, and afforded so much satisfaction to the Strasbourgers, that the author never after was suspected of encouraging politics at all adverse to the government. Little satisfied, however, with an occurrence which had put on so threatening an aspect, Pleyel sold his estate in 1795, went to Paris with all his family, and entered into a commercial

speculation, becoming publisher of music and manufacturer of pianofortes. The enterprise proved successful, and the business is still carried on by his son. After a laborious career, Pleyel retired to enjoy an estate, far distant from Paris, purchased by the fruits of his talents and industry, and indulged his taste for agriculture. His happiness seemed complete; when the revolution of July alarmed a mind somewhat enfeebled by age. His fears for the security of his property agitated a frame not very strong; his anxieties increased; and after three months of suffering, he died on the 14th of November, 1831.—E. F. R.

PLINIUS, CAIUS SECUNDUS, commonly called the Elder, was born at Comum A.D. 23. At an early age he repaired to Rome, where he availed himself of the instruction of the best masters. When twenty-three years old he accompanied Pomponius Secundus to Germany, and had the command of a troop. While in that country he appears to have visited several places. He was also in Belgium. While so engaged he wrote his work "*De Jaculatione Equestri*," and began a history of the German wars, which was completed afterwards. Having returned to Rome at the age of twenty-nine, he studied jurisprudence, and practised as a public pleader. During Nero's reign he lived in private, probably at his native place. Towards the end of it he became procurator of Spain; and while there, his brother-in-law died, leaving to Pliny's care his son, afterwards the younger Pliny. Returning in A.D. 72 he adopted his nephew. The Emperor Vespasian showed him great favour; and Titus was also his friend. Vespasian made him commander of the fleet. In A.D. 79 he was at Misenum, when the eruption of Mount Vesuvius that covered Herculaneum and Pompeii happened. While immersed in his studies on the 24th August, his sister called his attention to a remarkable cloud of singular shape and varying colours which darkened the sky. This excited his curiosity. Wanting to examine it more nearly, he embarked in a small vessel, and advanced nearer Vesuvius, contrary to the advice of some sailors who had fled from the impending danger. Though the vessel sailed forward amid showers of hot cinders and stones, and was exposed to the danger of being left aground by the retreating sea, he was still self-possessed and calm enough to note down observations respecting the phenomenon. Pliny went to Pomponianus at Stabiae, who was about to set sail in terror; cheered his spirits, retired to rest at night, and slept; but was awakened by Pomponianus because cinders were filling up the court of the house. He and his friend then left the house and made for the sea, with the intention of embarking if possible. But the waters were too agitated. Pliny then lay down on a sail. His companions, terrified by flames and sulphur, ran away; and when his slaves helped their master to rise he fell down suffocated. Thus he became a victim to his insatiable love of knowledge. The historical, rhetorical, and grammatical works of Pliny are lost; and the only one preserved is his "*Historia Naturalis*," divided into thirty-seven books, which is a sort of encyclopædia, containing miscellaneous observations on natural history properly so called, astronomy, meteorology, mineralogy, botany, geography, zoology, human inventions and institutions: the fine arts, &c., are also included. If there be a plan in the work it is not closely followed, for the writer digresses more or less into collateral subjects. The materials were drawn from a great number of writers, about one hundred in number; and form two thousand volumes. The author himself states that he has given twenty thousand important things. A natural history so compiled is undoubtedly a valuable production, preserving numerous facts and beliefs of antiquity. The industry of the author was unwearied and prodigious. He occupied all his leisure minutes in writing; and abridged his hours of sleep with the same object. His thirst for knowledge was unquenchable. Though he filled public offices and situations unfavourable for reading, he managed to get time for study. He was ever gathering knowledge out of books with wonderful assiduity. In thus accumulating the treasures of literature, however, he showed no originality or genius. His own talents must have been very moderate, else he would not have been satisfied with the work of compiling. Nor was his judgment good. He did not sift his materials with critical sagacity. Nor was he even master of them, so as to put them in his own shape, or fashion them with skill into a well-digested whole. Credulous and superstitious, he mixed up ridiculous things with matters of interest and importance. He must not, however, be censured for what he probably could not do. Rather should he be com-



mended for what he has done. He has given us a work of comprehensive encyclopædic character, containing a collection of observations from the entire kingdom of nature, as well as the departments of art; all the more valuable for being drawn from numerous writings no longer extant. The style of Pliny possesses strength, vigour, and condensed brevity. It is evidently the effect of labour and polish. It has both point and antithesis. But Horace's maxim is applicable to it: *Brevis esse laboro, obscurus fio*. The best edition of Pliny's Natural History is Sillig's, Hamburg and Gotha, 1851, &c. It has been translated into German by Grosse, Fritsch, and Külb; into French by Cuvier, Letronne, &c.; and into English by Holland. Other translations into Dutch, Italian, Spanish, and Arabic exist.—S. D.

PLINIUS, CAIUS CÆCILIVS SECUNDUS, commonly called the Younger, son of C. Cæcilius and Plinia, sister of the preceding, was born at Comum A.D. 62. His father dying young, his mother and her son lived with the elder Pliny, who adopted his nephew. Under the guardianship of C. Plinius Secundus he received an excellent education, and was early devoted to learning. He became an orator, and pleaded in the forum; then he served in Syria as a tribune, and became acquainted with the Stoic Socrates, as well as Artemidorus. Returning to Rome, he filled the office of prætor at the age of thirty-one. After refusing every public office under Domitian, he entered into the service of the state again under Nerva and Trajan; the latter of whom appointed him consul, A.D. 100. Two years after he went to Bithynia and Pontus as proprætor, and gave general satisfaction in his administration. His death happened in 110. Pliny was a man of cultivated mind, noble in disposition, generous, benevolent, and faithful in his friendships. Of his wealth he spent much in works of beneficence and taste. He built temples, instituted educational measures for the benefit of youth, treated his slaves kindly, and lived a virtuous, useful life. Like his uncle, he did not enjoy good health. He was twice married, but had no children. His extant works are a "Panegyricus on Trajan," written in strains of adulation, and by no means a very favourable specimen of treatises belonging to the class; and a collection of "Epistolæ," in ten books. This latter is valuable for the information it gives about the author himself and his times. The language of these letters is good and select, showing marks of careful elaboration, and the talent of writing in an agreeable style. The tenth book is the most valuable, and best known, consisting of letters from Pliny to Trajan, and from the latter to Pliny. Here both correspondents appear in a favourable light; the emperor even more so than his governor in Bithynia, as far at least as the measures recommended towards the Christians are concerned. The best edition of the Panegyric alone was published by Gierig, 8vo, 1796. The same editor published the letters, 1800-1802, 2 vols. Gierig also edited both together, 1806, 2 vols.; but a better edition is Gros's, Paris, 1838. There are German translations of the letters by Schmidt (third edition by Starck, 1819) and Schæfer (1824, second edition); of the Panegyric by Wiegand (1796) and Hoffa (1837); and of both by Schott (five volumes, 1835). The epistles were rendered into English by Lord Orrery and Melmoth.—(Gierig, *Ueber das Leben, den moralischen Charakter und den schriftstellerischen Werth des jüngern Plinius*, 1798; and Held, *Ueber den Werth der Briefsammlung des jüngern Plinius*, 1833.)—S. D.

PLOTINUS, the chief of the Alexandrian Platonists, is said to have always refused to divulge the names of his parents, and the time and place of his birth, so little reason did he think he had to congratulate himself on having been born. The secret, however, seems to have transpired, for it is related that he first saw the light at Lycopolis in Egypt in 205. At the age of twenty he went to study in Alexandria, which for long had been celebrated for its commercial prosperity, and for the variety and activity of its literary institutions. In the first centuries of the Christian era, this city was the gathering-point of the learning of the East and of the West. Here were collected together, as in a vast reservoir, the Greek philosophy, the oriental mysticism, the ancient superstitions of heathendom, the rising power of Christianity, the heresies of gnosticism, and the doctrines of the Jewish kabala; and in the midst of the fermentation of these elements the Alexandrian philosophy arose. Although not set up in express rivalry or antagonism to the new religion, it was no doubt inspired, in part at least, by the desire to question and reduce its pretensions. It was an effort on the part of expiring paganism to rally and organize her forces, in order to show the

world that the heathen sages had not preached, and that the heathen devotees had not practised, in vain; that there was still some fire in the ancient ashes, still some life and health in the old philosophical and mythological traditions; and that they did not merit the hatred and contempt with which they were now frequently assailed. When Plotinus came to Alexandria, Ammonius Saccas was at the head of this philosophy—was, indeed, its reputed founder—although it is possible that the system had been set on foot, and had begun to take shape before his time. Some years elapsed before Plotinus made the acquaintance of this philosopher, and during that time his soul was disquieted by the thirst of knowledge unappeased. He found peace so soon as he was introduced to Ammonius, whose devoted disciple he became, and to whose instructions he listened assiduously for eleven years. In his thirty-ninth year Plotinus, being anxious to extend his knowledge by a more intimate acquaintance with the philosophy of the East, joined an expedition which the Roman Emperor Gordian had equipped for the invasion of Persia. The issue of the expedition was disastrous. Gordian was assassinated in Mesopotamia, and Plotinus with difficulty escaped with his life. This expedition having brought him into close relations with the Romans, he betook himself to Rome in the fortieth year of his age. Here he resided until his death, expounding the Alexandrian philosophy, of which he has a better title than Ammonius to be regarded as the originator. At any rate he amplified it greatly, and by him it has been handed down to posterity. He had a project of founding a city in Campania on the model of Plato's republic; but the ministers of the emperor wisely refused to give any encouragement to the scheme. He died at Rome in his sixty-sixth year in 270.

Plotinus had many pupils and admirers. Of these the most faithful and intelligent was Porphyry, and to him he intrusted the arrangement and publication of his writings. They consisted of fifty-four books, which Porphyry divided, according to their subjects, into six parts. Each of these parts contained nine books, which he called "Enneads," from the Greek word signifying nine. The philosophy of Plotinus is styled Neoplatonism, because it is a revival of the Platonic doctrines; and also Eclecticism, because it aimed at combining with Platonism whatever was worthy of adoption in the tenets of other philosophers. Its prevailing tone, however, is derived from the element which it borrowed from the East—a mysticism which blends the Creator with the creation, and confounds the human with the divine.

The philosophy of Plotinus, divested of its mystical complexion, presents to us the following principal points, which may be shortly exhibited in the form of question and answer:—First, What does philosophy aim at? At absolute truth. Secondly, What kind of truth is that? Truth for *all* intelligence; a truth which any intellect is necessarily shut out from knowing, is not an absolute truth. Thirdly, What is the truth for all intelligence? Unity—the oneness of all things. Fourthly, How so? Because while the diversity of things is addressed to what is peculiar to each order of intellect, their unity can be taken up only by what is common to all orders of intellect. Unity is thus the object of philosophical pursuit, inasmuch as it is the truth for all; in other words, the absolutely true. Fifthly, But what is this unity? The Alexandrian philosophy is driven in upon the answer that *thought* is the unity of the universe. Hence the knowledge of self, the thought of thought, the reflection of reason upon itself, is inculcated by Plotinus as the highest duty, and as the noblest source of purification and enlightenment. This is the sum and substance of his teaching, in so far as it can be intelligibly reported.

To the system thus concisely exhibited, some explanation must be appended, showing, first, the grounds on which Plotinus and the ancient philosophers generally refused to acknowledge the material world as the absolutely real; secondly, in what respect the Alexandrian philosophy differs from antecedent systems; and, thirdly, how Plotinus was led to lay down thought as the absolutely real, and as constituting the unity in all things. *First*, The consideration that the truth which philosophy aims at is truth for all, disposed at once of the claim of the material world to be regarded as absolutely true; for matter is not a truth for all intellect, but only for intellect furnished with such senses as ours. Matter was thus put out of court, as being not the absolutely true. *Secondly*, The absolute had now to be looked for elsewhere, and, accordingly, philosophers proceeded to search for it, not in the region of sense, but



in that of intellect. Pythagoras proclaimed Number as the truth for all. The Eleatics took their stand upon Being, Heraclitus contended for Becoming, or change. Plato advanced his theory of Ideas—resemblance, difference, the good, &c. It is obvious, however, that these are rather the objects of thought, than thought itself. There is some distinction between Number and the thought of Number, between Being and the thought of Being; and on this ground it might be argued that Number, Being, and the others, might, perhaps, not be absolute truths. Whatever is different from thought is not necessarily true for all thought. This position was the stronghold of scepticism, the fortress from which it strove to break down the strength of Platonism, and to strip all philosophy of its assured conviction that it had reached the ultimately real. It was necessary, therefore, to shift the ground of the absolutely true from the thing thought of to the thought itself of the thing. This was what Plotinus did; and it is in this respect that the Alexandrian scheme differs from all the systems which preceded it. They placed the absolute truth in something which thought embraced; this system placed it in the thought itself by which this something is taken hold of. *Thirdly*, Such appears to be the leading position occupied by Plotinus when the mists of his system are blown aside. He was led to it by the inconsequence of which scepticism had convicted all antecedent systems. A paralogism might be involved in the assertion, that the contents of any thought is a truth for all intellect; but no paralogism could be involved in the assertion that thought itself is the truth for all intellect, because thought and intellect are one. Here, to speak the language of modern philosophy, the object thought of and the thinking subject are the same, and that interval between the two does not exist which scepticism represents as an impassable gulf, separating reason from the truth. Thought, then, is the unity in all things, the only absolute and assured reality in the universe; because it is a truth, and the only truth which every intellect must entertain, and which no scepticism can invalidate. So reasoned Plotinus. In recommending self-reflection, or the study of thought, as the noblest of all pursuits, Plotinus intended that men should habituate themselves to the contemplation of thought in its universality, that they should see and understand that it is not properly their own. The passions and desires of men are subjective and their own; but thought is objective still more than it is subjective; it is the common medium which brings the human mind into relation with an intelligence infinitely higher, from which all things are emanations, just as the infinite intelligence itself is an emanation from a unity still more inconceivable and ineffable. But here the system loses itself in mysticism, and we shall not attempt to follow it through its fantastic and unintelligible processions of spiritual and material creation. The works of Plotinus, edited by Creuzer, were published at Oxford in 1835. An edition has been recently published at Leipzig (Teubner), under the editorship of Adolphus Kirchhoff, in which the arrangement of Porphyry is departed from, and a chronological order of the "Enneads" attempted in its room. Of translations, an excellent French one, by M. N. Bouillet, with ample commentaries, has been recently published at Paris. The English version, by Taylor, of several of the "Enneads" is utterly execrable. For the history generally of the Alexandrian philosophy, Matter, Simon, and Vacherot (*Histoire Critique de l'Ecole d'Alexandrie*), may be referred to.—J. F. F.

**PLOWDEN, EDMUND**, a celebrated English lawyer who flourished in the reigns of Mary and Elizabeth, was born in 1517, and was descended from an ancient Shropshire family. He was educated first at Cambridge, and afterwards at Oxford, where he studied medicine and surgery, and in 1552 was admitted to the practice of these arts. He finally determined, however, to follow the legal profession, and entered the Middle temple, where he was twice a reader, and was finally called to the degree of serjeant-at-law. After the accession of Elizabeth, however, his name was omitted from the list, it is supposed on account of his adherence to the Romish faith. He died in 1584, and was buried in the Temple church, where a monument, which still remains, was erected to his memory. Plowden's high reputation as a lawyer rests mainly on his "Commentaries or Reports," which contain a collection of the important cases argued and determined from the reign of Edward VI. to the middle of the reign of Elizabeth. The first complete edition of the Commentaries is in Norman-French, folio, 1684. An English translation of the work appeared in 1761, folio, with original notes and references.

Plowden's "Commentaries" bear a deservedly high reputation for the fidelity and care with which they have been prepared.—J. T.

**PLUKENET, LEONARD**, an English botanist, was born in 1642, and he died within the first decade of the eighteenth century. He appears to have been of French extraction. He prosecuted his studies at Cambridge. He is supposed to have practised as a physician in Westminster. He was fond of botany, and assisted Ray in the second volume of his *History of Plants*. He had a quarrel with Sloane and Petiver, and he censures their writings with considerable asperity. He was made superintendent of Hampton Court gardens, and was honoured with the title of royal professor of botany. His herbarium consisted of eight thousand plants. He published "Phytographia, or drawings of the rarer and less known Plants." This was followed by his "Almagestum," "Mantissa," and "Amaltheum," which contains catalogues of all the plants in his herbarium. Plunkenet's work contains upwards of two thousand seven hundred and forty figures. His herbarium came into the hands of Sir Hans Sloane, and is now in the British museum.—J. H. B.

**PLUMIER, CHARLES**, a French botanist, was born at Marseilles in 1646, and died near Cadiz in 1704. After acquiring a knowledge of classics he entered a monastery. He studied mathematics at Toulouse, and showed a great taste for mechanics. He went to Rome, and there he began the study of botany. Subsequently he was recalled and placed in a convent at Hyères, and he was allowed to prosecute the study of plants on the coasts of the Hyères and on the mountains of the neighbouring part of France. His success in botanical pursuits led to his being appointed to explore the French settlements in the West Indies. He was afterwards sent to the Antilles, and was appointed botanist to the king, with a pension. He resided for some time in St. Domingo. He published a description of American plants, and subsequently "Nova Plantarum Genera." In 1704, at the age of fifty-eight, he undertook a voyage to Peru, to discover the Peruvian bark tree. While he was waiting for the ship to embark with a new viceroy at Port St. Mary, near Cadiz, he was seized with pleurisy and died. After his death his work on "American Ferns" was published. He wrote articles for journals, among others an account of the cochineal insect. In 1701 he published at Lyons a work on the art of turning. A genus *Plumiera* is named after him.—J. H. B.

**PLUNKET, WILLIAM CONYNGHAM**, first lord, a celebrated lawyer and statesman, was the younger son of the Rev. Thomas Plunket, a presbyterian minister in the town of Enniskillen, where his illustrious son was born in 1764. When still a boy he had the misfortune to lose his father, who had removed to Dublin; but his congregation generously took upon themselves the expense of educating his sons, who ultimately repaid with liberal interest the amount of their contributions. In 1779 William Plunket became a student of Trinity college, Dublin, where he obtained a scholarship and graduated with considerable credit. His principal reputation at the university, however, was acquired in the Historical Society, the well known debating club of Trinity college. He was called to the bar in 1787, and though his progress at first was not rapid, it was steady. He became known as a powerful and successful advocate, as well as a painstaking and sound lawyer, and at length he attained in 1798 the rank of king's counsel. He had meanwhile obtained a seat in the Irish house of commons through the influence of Lord Charlemont, one of the leaders of the Irish liberal party, and though not a frequent speaker, was one of the most logical, witty, and popular orators in the house. He opposed the legislative union with peculiar vehemence and eloquence, but his speeches were disfigured by their bitterness and personal invectives. Although his efforts failed to arrest the progress of the dreaded union with England, they tended greatly to advance his own reputation and to increase his professional income. He was not only raised to the front rank of his party, but what was of more importance, he became at once the leader of the equity bar. Plunket's political opinions were believed to have been at one time exceedingly liberal; and when the Irish rebellion of 1798 broke out he was even accused, though most unjustly, of sympathizing with the objects of the insurgents. It was probably with the view of clearing himself from such suspicions that, upon the trial of Emmet in 1803, he assisted the crown lawyers in the prosecution, and delivered a speech against that unfortunate enthusiast which exposed him to much unmerited obloquy. Three months after



this trial Mr. Plunket was appointed solicitor-general, and in 1805 was advanced to the office of attorney-general for Ireland. In the following year the ministry of "all the Talents" came into office, and Plunket retained his post and attached himself to the premier, Lord Grenville. On the dismissal of the whig government in 1807 Plunket resigned his attorney-generalship and returned to the practice of his profession, which during the succeeding twenty years yielded him an average income of £6000 per annum. He obtained a seat in the British house of commons in 1807 as member for Midhurst, and by his first speech at once secured for himself a place in the front rank of parliamentary debaters. In 1812 he was elected to represent the university of Dublin, mainly through the influence of his old college companion and stanch friend, Dr. Magee, and was re-elected in 1818 after a keen contest with Mr. J. W. Croker, who was supported by the whole influence of the government. Like his political chief, Lord Grenville, Plunket defended the conduct of the ministry in regard to the Peterloo massacre; and after the death of the marquiss of Londonderry in 1822, he became once more attorney-general for Ireland, and in that capacity was required to prosecute both the orangemen of Dublin and the insurgents of the south. In 1827 Canning wished to make him master of the rolls in England, but was obliged to abandon this intention in consequence of the opposition of the English bar; but he soon after created him a British peer, and at the same time nominated him chief-justice of the common pleas in Ireland. On the downfall of the Wellington administration in 1830, and the accession of the whigs, Lord Plunket was appointed lord chancellor of Ireland, and held that office, with the exception of only five months in 1834-35, until 1841, when he finally retired from public life. He survived, however, till 1854, and died on the 5th January, in his ninetieth year.—J. T.

PLUTARCH, like Homer and Æsop, is one of the few Greek writers who belong not more to Greece than to the world. If extensive and long-continued popularity is justly regarded as one of the best tests of some substantial excellence in an author, there is no ancient writer who can stand to be tried by this test more successfully than the author of the "Parallel Lives of Famous Greeks and Romans." This most popular of all Greek writers was a native of Chæronea, a well-known town in the west of Boeotia, to the north of Mount Parnassus. The exact date of his birth, as of his death, is unknown; but it is certain that he was a young man when Nero visited Greece in A.D. 66 (*De ei apud Delphos. c. 1. Vita Anton., 87.*), and that he flourished in the time of Trajan, A.D. 98-117, to whom his book of military and kingly aphorisms is dedicated, and under whom Suidas says that he held public appointments. His occupation in Italy indeed, both as a public functionary and as a teacher of philosophy, is distinctly witnessed by himself in the introduction to his life of Demosthenes, where he confesses that he knew the Romans better from a large experience of their affairs, than from a curious skill in their language. He seems to have retired latterly to Chæronea, his native place—at least his life of Demosthenes was certainly written there; and, if we consider that he was twenty years old when Nero visited Greece, and that he lived out the reign of Trajan, he must have been at least seventy when he died. The works of Plutarch fall naturally into two great classes—the well-known biographies, and the collection of moral and miscellaneous essays. The "Lives" have been indorsed by the approbation of centuries; and they will still stand the severest judgment of any critic who shall not insist on their being what they were never meant to be. What Plutarch designed, as he himself in the preface to the life of Alexander has specially informed us, was, not a curious record of connected historical events, but a characteristic portraiture of notable men. That he has attained this object in a style peculiarly attractive and effective, is quite certain. His lives of Pericles, Nicias, Conon, Alcibiades, and Lysander are speaking portraits, from whose merits no philological microscopes, or minute historical criticism of curious-peeping Germans, can detract. Niebuhr, in reference to his own Cyclopean labours, might no doubt be entitled to call the author of the Roman lives an "extremely superficial and easy writer." But Niebuhr was aiming at one thing, and Plutarch at another; and even with regard to Roman history, where he was naturally least at home, Professor Long, a most adequate judge, has recorded this opinion—"I have read Plutarch with much care, and I venture to say that, notwithstanding all his blunders, a good critic will find that his

accounts of Roman matters will stand the test of inquiry better than those persons suppose who only ridicule and have not studied him. It is not unusual for men who may have more wit than Plutarch, and less modesty, to say something of another which is not true, for the sake of saying something which they think witty. If Plutarch was not always wise, he was at least always honest."—(*Cl. Mus. iii. 89.*) To this we may add that if he is not always wise, he is at least generally wise; that the whole tone and temper of his writings is that which belongs to a healthy-minded, cheerful, unaffected, uncorrupted practical philosopher; and that in an age peculiarly tried by moral debasement, religious scepticism, and rhetorical conceit, he remained pure in heart, lofty in faith, mellow in wisdom, and natural in style. A master of the Greek language in the highest sense he certainly was not; the articulation of his sentences is sometimes awkward, and their motion lumbering. But his occasional faults of style are nobly redeemed by the useful tendency and naturalness of his tone, and his entire freedom from those many vices of style that spring from the ambition of fine writing. His "Moral Essays," though less read than his "Lives," are not less worthy of perusal. "They are as full of good matter as an egg is full of meat," said Robert Southey, who was one of the best judges of books that ever lived. In fact, whether in the shape of essay or historical sketch, Plutarch is ever the most kindly and the most pleasing of philosophical companions, and no reader will ever weary of him who considers that the concrete exhibition of life is infinitely more valuable to living men than all speculations about life, and that all philosophy is vain which does not end in practical wisdom, of which wisdom the form is virtue and the inspiration is love. The works of Plutarch were early translated into Latin, and obtained a wide circulation in that form before the great original was generally found on the shelves of scholars. The first Latin collection of the "Lives" was published at Rome in 1470, 2 vols. folio. The most celebrated modern translation is that of Amyot, 1559, on which the English translation of North, London, 1612, is based. After that we have the translation of the "Lives" by several hands, to which Dryden lent his name; then that of Langhorne; and lastly, the accurate and elegant revival of Dryden's collection, by Arthur Clough, London, 1859, 3 vols.; which will likely remain the standard Plutarch of every well-furnished English library. Of these translations an excellent account is given in the *Quarterly Review*, October, 1861. Of the "Moral Essays" there is an old English translation by Holland. The best Greek editions are by Xylander, Coray, Schæfer, Sintenis; of the "Moralia" by Wytenbach.—J. S. B.

POCOCK, EDWARD, a learned orientalist, was born at Oxford, 8th November, 1604, and was the son of the vicar of Chevely in Berkshire. He got his early education at the free school of Thame, and at the age of fourteen he entered Magdalen hall, removing early in 1620 to Corpus Christi college, in which he had been elected to a scholarship. He became A.M. in 1626. He had been early attracted to the study of the oriental languages; and such were his ardour and success that he prepared for the press, from a MS. in the Bodleian library, those portions of the Syriac New Testament which had not been edited, and the work was published at Leyden in 4to in 1630. He received priest's orders in 1629, and was appointed chaplain to the English factory at Aleppo. Here he remained for about six years, and improved the opportunity of perfecting his knowledge of several eastern tongues. He had also a commission from Archbishop Laud to make a collection of MSS. and coins for the university of Oxford. In 1636 he returned at the invitation of Laud to fill a chair of Arabic, which had been recently founded by him in Oxford. After delivering a course of lectures from this chair he went to the East, staying for a period at Constantinople for the collection of MSS. On his return to England in 1640, his patron Laud was in the Tower, but he recommenced his lectures at Oxford. On the execution of the archbishop the endowment of his chair was seized, and he retired to Chaldrey in Berkshire, the rectory of which was conferred upon him by his college in 1643. In 1641 he had assisted Selden in the publication of his *Origines Alexandrinæ*, and by his interference he obtained the restoration of his salary. In 1648 he became professor of Hebrew at Oxford, and the king, then a prisoner in the Isle of Wight, added a canonry of Christ Church, the arrangement being sanctioned by parliament. In 1649 he published "*Specimen Historiæ Arabum*," reprinted at Oxford in 1805. In 1650 he lost his canonry because he refused to subscribe the engagement demanded by parlia-



ment, but through the influence of the university he was allowed to retain his professorship. In 1655 he was in danger of losing his rectory under Cromwell's Triers, on the charge of "ignorance and insufficiency," but Owen at once interposed for the scholar, and he kept his place. At the Restoration he was reinstalled in his canonry, and the same year he printed, at the expense of Mr. Boyle, an Arabic translation of Grotius de Veritate, a faithful and admirable version. In 1663 was printed at Oxford his great work in two quarto volumes, the Arabic text of the *Historia Dynastica* of Abu-l-Pharag (Abulfaragius), with an excellent Latin translation. After a long life of intense scholarly industry, Pocock died at Oxford 12th September, 1691, in his eighty-seventh year. Pocock's biblical works have been collected into two folios, 1740, with a life of the author, by the editor Leonard Twells. These comprehend the famous *Porta Mosis*, a production of Maimonides, originally written in Arabic, and containing dissertations on sections of the Mishna, which Pocock printed in Hebrew letters, with a Latin version and numerous and diversified editorial notes, showing great ingenuity and rabbinical erudition. The commentaries on Hosea, Joel, Micah, and Malachi, are in English, and are full to plethora of learning and illustration. Pocock poured out his oriental lore without stint or measurement. While Lightfoot was beyond him in rabbinical wealth, he had no compeer as an Arabic scholar, for he spoke Arabic like a native, and gave no little assistance to the London Polyglot. In 1658 he published in Arabic an edition of the *Annals of Eutychius*. Pocock has left a deservedly great name, which cannot be easily eclipsed.—J. E.

POCOCKE, RICHARD, LL.D., was born at Southampton in 1704. He was educated at Corpus Christi college, Oxford. He proceeded LL.B. in 1731, and LL.D. in 1733. After this he spent some time in the East, from which he returned in 1742. He was successively precentor of Waterford, 1744; bishop of Ossory, 1756; and bishop of Meath, 1765. He died soon after being translated to this see in the same year. He is chiefly known for his "Description of the East and of some other countries," London, 1743, 3 vols. folio, a work reprinted by Pinkerton in his collection of *Voyages and Travels*. Pococke also issued a work on ancient inscriptions collected by him in the course of his travels, folio, London, 1752.—W. L. A.

POE, EDGAR ALLAN, an American author, peculiar in his genius and his life, was born in January, 1811, at Baltimore, U.S., where his family, a respectable one, had long been settled. His father, when a student of law, was fascinated by an English actress; marrying her he abandoned law for the stage, and, dying, left three children destitute. Edgar was a child of "remarkable beauty and precocious wit," and an acquaintance of his father's, Mr. Allan, a rich merchant, married but without family, adopted him with the intention of making him his heir. At five Poe was taken by his kind friends the Allans to England, and placed by them in a school at Stoke-Newington, near London. Of his school and school life there are some dreamy reminiscences in his semi-autobiographical tale of "William Wilson." At the age of eleven he returned to America, and was sent, after further instruction at school, to the university of Charlottesville in Virginia. There he made progress not only in learning, but unfortunately in vice, and was expelled for gambling and profligacy. He returned home to quarrel with his benefactor, who refused to pay his gambling debts, and to start for Europe with the intention of joining the Greeks in their struggle to throw off the Turkish yoke. He was first heard of at St. Petersburg in the hands of the Russian police for rioting and drunkenness, and thence, through the American minister in Russia, he was sent back to the States. The kind Mr. Allan still clung to him, and procured him a cadet's appointment at the American Sandhurst, the military academy at Westpoint. In ten months he was cashiered for drunkenness and insubordination. A little before this, the only person who had any influence over him, Mrs. Allan, died; and when Mr. Allan, who had married again, received into his house, with almost incredible kindness, the prodigal son of his adoption, Poe repaid him by lampooning his second wife, if not, as is darkly hinted, by conduct still more disgraceful. Mr. Allan very properly now discarded him for ever. Poe tried newspaper writing, and when this resource failed he enlisted. Some Westpoint friends discovered him, and were endeavouring to procure him a commission, when they found that he had deserted. He was in extreme destitution, when some prose and verse gained him the prize offered by a

Baltimore paper, and introduced him to literary employment. From 1834 to 1844 he led a wandering life, making a literary reputation by his talents, but soon forfeiting any position whether as editor or contributor by fits of drunkenness, which were always accompanied by a quarrelsome insolence, and to which sometimes treachery was added. In 1844 he settled in New York, and was received into good society. Soon after his arrival he published his poem of "The Raven," which was universally applauded, and he had for some time been known as a writer of tales of a peculiar kind, in which he had no competitor. He rose to the dignity of independent editorship in the October of 1845; but in the following autumn drunkenness reduced to destitution himself and a gentle, patient wife, his cousin, whom he had married early in his career of authorship. After her death he was engaged to be married to "one of the most brilliant women in New England," but he terminated the engagement by going to her house drunk, and conducting himself so as to require his removal by the police. At last he joined the Temperance Society, and was again engaged to be married. He had been lecturing in Virginia, and had set out for New York to prepare for his marriage. Arriving at Baltimore he gave his trunk to a porter to carry it to the train for Philadelphia. He had an hour or two to spare, and he went to a tavern for refreshment. In it he met some acquaintances, who invited him to drink with them. All his resolutions were forgotten, and in a few hours he was madly drunk. After "a night of insanity and exposure" he was carried to an hospital, and there in a few days he died, in his thirty-ninth year, on the 7th of October, 1849, after a life which it would be difficult to parallel even in the Grub Street history of England in the eighteenth century. As a writer Poe displayed one of the gifts rarest in American authorship, originality. His tales have the minute finish of Balzac's, with something of Hoffmann's imagination, and a curious interfusion of American calculation and "cuteness." In some of his poetry there is the wild piercing wail of Shelley, with the music and fancifulness of the Ancient Mariner and *Kubla Khan*. His poem of "The Raven" is everywhere known. To the edition of his works in three volumes, published in New York in 1850, James Russell Lowell and N. P. Willis contributed notices of his life and genius, and his literary executor, Rufus W. Griswold, an ample memoir, of which we have availed ourselves in the preparation of this sketch.—F. E.

\* POERIO, CARLO, Baron, an Italian statesman, born in 1803. His father was a distinguished lawyer, whom he twice followed into exile. From an early period he devoted himself to the work of freeing his country from foreign domination, but it does not appear that he took part in any republican conspiracies. From 1837 to 1848 he was subject to incessant arrests and persecutions, but on the proclamation of the constitution in 1848, at Naples, he became prefect of police, and afterwards minister of public instruction. For a short time he endeavoured to carry out the constitution, but resigned office in April, taking his place in the new parliament for Naples. After the tragical events of the 15th May, 1848, Poerio became one of the leaders of the opposition, and maintained his post until the forcible subversion of parliamentary government, March 12, 1849. On the 19th July of the same year he was arrested, with many hundreds of others, on a double charge of being a leader in the secret society of the *Unita Italiana*, and of having fought on the barricades on the 15th May. The evidence against him was made up of forgery and perjury of the most transparent character, and the horrible sufferings endured by the forty-two prisoners associated with him have been made known in the memorable letters of Mr. Gladstone. He was brought to a mock trial, and sentenced to twenty-four years' imprisonment in chains. He suffered a portion of this sentence, aggravated by nameless barbarities and illegalities, at Nisida, Ischia, and Montesarchia, until 1859, when, with about sixty others, he was placed on board an American vessel, bound for New York. By a stratagem whose success may be deemed romantic, the exiles obtained possession of the vessel and brought her into Cork harbour. They were hospitably received by the English people, and shortly afterwards Poerio found his way to Turin, and was elected to the first Italian parliament. He holds the office of vice-president of the chamber of deputies, though he very seldom presides. One of his earliest acts was to vote for the cession of Nice and Savoy; and he has invariably supported the minister of the day, whoever might be in power.—F. M. W.



POGGIO. See BRACCIOLINI.

POINSOT, LOUIS, a distinguished French mathematician and writer on mechanics, was born in Paris on the 3d of January, 1777, and died there on the 5th of December, 1859. From 1794 to 1797 he was a student in the Polytechnic school, in which he afterwards held successively the appointments of professor of analytical mechanics from 1809 till 1816, and of examiner from 1816 till 1825. In 1813 he became a member of the Academy of Sciences. He was professor of mathematics in the Lycée Bonaparte, and a member of the superior council of public instruction. In 1852 he was created a senator by the Emperor Napoleon III.—W. J. M. R.

POIRET, PETER, the famous mystic, was born at Mentz in 1646. After a course of study at Heidelberg and Basle, he became in 1672 pastor at Amvel in the duchy of Deux Ponts. Here he published his "*Cogitationes rationales de Deo, Anima, et Malo*"—a work based on Cartesian principles, and which he was obliged to defend against the sharp assaults of Bayle. In 1676, in consequence of the advance of the French army, he retired to Hamburg, where he became acquainted with Madame Bourignon, and immediately became her ardent disciple and the fervent exponent of her views. Like many men who renounce a system with which they had identified themselves, he began his new career by vilifying the philosophy of Des Cartes. His first book was his "*De Economía Divina*," in seven volumes. His favourite principle is abstraction; that is, the putting out of reason as a guide, and the adoption instead of an inner illumination, or species of clairvoyance, conferred on the initiated. Towards the conclusion of his life he settled at Rheinsberg, where he died in 1719. He wrote also "*De Eruditione Triplici*," &c. Poiret's reveries are inferior to the "divine visions" of Böhmen, and they have to a great extent passed into oblivion.—J. E.

POISSON, SIMÉON DENIS, one of the greatest of French mathematicians, was born at Pithiviers on the 21st of June, 1781, and died in Paris on the 25th of April, 1842. The orphan child of a "juge de paix," or local magistrate, he was educated through the liberality of his uncle, Lenfant, a surgeon at Fontainebleau, and he there began his mathematical studies under Billy. From 1798 till 1800 he was a student at the Polytechnic school, where his great abilities attracted the favourable notice of Hachette (*q. v.*), and obtained for him rapid advancement. From 1800 to 1802 he was an assistant professor at the Polytechnic school, and in 1802 he was appointed to the professorship of analytical mechanics, which he held until 1815. From that year until his death he held the office of examiner in the Polytechnic school. He was also professor of mechanics in the Faculty of Science, and a member of the Board of longitude. In 1812 he became a member of the Institute. The Emperor Napoleon I. conferred on him the rank of baron; and in 1837 he was made a peer of France. His writings comprise more than three hundred memoirs on mathematical, mechanical, and physical subjects, which appeared in the Transactions of scientific bodies, and in the scientific journals. One of his most remarkable discoveries was the demonstration of the invariability of the major axes of the planetary orbits. His "*Traité de Mécanique*" is a standard work for all students of that science in its highest form. In his "*Théorie Nouvelle de l'Action capillaire*" he investigates in the most profound and exact manner the consequences of certain suppositions as to the molecular constitution of bodies, which consequences he developed further in his investigations on the theory of the elasticity of solid bodies. In his "*Théorie Mathématique de la Chaleur*" he reinvestigates in a more general way a subject which was first put into a mathematical shape by Fourier—that of the conduction of heat. Independently of the physical questions to which they relate, his works possess the highest interest and value in a purely mathematical point of view, owing to the new and powerful methods of investigation which they contain.—W. J. M. R.

POITIERS, DIANA DE, was the daughter of the count of St. Vallier, and was born in 1500. Her father having incurred the penalties of treason by abetting the escape from France of the Constable de Bourbon, was condemned to death. Diana, however, interceded with Francis I. for his life, and such was the impression which her beauty and captivating address made upon that susceptible monarch that he at once pardoned the count, received his daughter into favour, and built for her the châteaux of Anet and Chambord. Diana was subsequently married to De Breze, grand seneschal of Normandy. After his death she

captivated Henry II., who in 1548 created her Duchess of Valentinois, and though she had obtained the mature age of forty while the king was only eighteen, she gained such a complete ascendancy over the weak and worthless monarch as to become the virtual mistress of the kingdom. On the death of Henry in 1559, Diana retired into private life, and died in 1566. She was a woman of remarkable powers of mind.—J. T.

POLE, REGINALD, Cardinal, archbishop of Canterbury, was born at Stourton Castle, Staffordshire, in 1500. His mother, Margaret Plantagenet, was a child of the famous earl of Warwick, "the king maker," and her only brother had been unjustly executed by Henry VII. (*q. v.*) After this she was married to Sir Richard Pole, a supporter and relative of the king. Reginald was the second son of this marriage. Left a widow, she was treated with kindness by Henry VII., mindful perhaps of the fate of her brother, and of her claims to respect as the only remaining Plantagenet of unblemished descent. She was created Countess of Salisbury in her own right. The household of the princess, afterwards queen, Mary, was placed under her care, and the estates of the Nevilles were restored to her. Reginald himself was educated at the Carthusian monastery at Sheen, and at Magdalen college, Oxford, Mr. Froude says, "under the king's eye and at the king's expense." When little more than fifteen he took deacon's orders; and valuable ecclesiastical preferments were at once bestowed on him by Henry, who evidently intended him to fill the highest offices in the English church. He studied abroad, chiefly at Padua, and cultivated the society and correspondence of eminent scholars. When the question of Queen Catherine's divorce arose, Pole after some hesitation professed himself opposed to the measure; of his assent to which the archbishopric of York, after the death of Wolsey, would have been the reward. This difference with the king led him to return to the continent, but he was treated with unusual forbearance by Henry, and allowed to draw the revenues of his deanery of Exeter. At last Pole drew the sword and flung away the scabbard, by writing and sending to England in the early summer of 1536, his famous treatise, "*De Unitate Ecclesiæ*," a defence of the papal supremacy and a denunciation of Henry, not so violent as it subsequently became when printed towards the close of 1538, but violent enough to be treated as a declaration of war. In December, 1536, Pole received a cardinal's hat, and was sent as legate to strengthen rebellion in England, from the nearest points of France and Flanders, and to incite the chief princes of the continent against Henry and the English reformation. His missions, or series of missions, which extended over several years, practically failed. The chief result of his activity was to procure his own attainder, to bring his brother, Lord Montague, and some years later his mother, the countess of Salisbury, to the block, as participators in his treasonable designs. He attempted in vain to return to England at the accession of Edward VI., but with the opening of the reign of Mary, his prospects brightened. After the removal of various obstacles, and when Mary was married to Philip, Pole once more set foot in his native country, coming in triumph as the papal legate to reconcile England to Rome. He arrived at Dover on the 20th November, 1554. The measures taken after his arrival to carry out the policy which was the object of his life, have been sketched in the memoir of Queen Mary. On the day after the death of Crammer, Pole was appointed archbishop of Canterbury. Despite this elevation, however, and the vigour of the Marian persecution, Pole's career was not one of uninterrupted triumph. When Mary sided with Philip against France, then allied to the see of Rome, Pope Paul IV., in his indignation, not only cancelled Pole's commission as legate, but revived against him an old charge of heresy, an accusation which did not tend to make Pole more lenient to the English "heretics" in his power. This treatment of him by the pope, to establish whose authority in England he had laboured through long years of exile, may have contributed to hasten his end. Mr. Froude goes the length of saying that he died of a broken heart. Ague was the nominal complaint which carried him off. Die he did, and curiously enough, sixteen hours after Queen Mary on the 18th November, 1558, "when the reign of the pope in England," says Mr. Froude, "and the reign of terror closed together." The private character of Pole was blameless. He was a scholar and a wit. Of his talents, the "*De Unitate Ecclesiæ*" is a memorial. Nor was his natural disposition other than amiable and benevolent. But in spite of the efforts of his apologists, and even though it were granted that the latest student of his character



and career, Mr. Froude, has somewhat exaggerated the influence which he exerted on Queen Mary, he must be pronounced one of the most ruthless if most sincere antagonists of the English reformation. "*Carnifex et flagellum Ecclesie Anglicanae*," was Archbishop Parker's verdict on him. "He had," says Mr. Froude, describing his personal appearance when as legate he addressed the lords and commons after his return to England, "the arched eyebrow and the delicately cut cheek and prominent eye of the beautiful Plantagenet face, a long brown curly beard flowed down upon his chest, which it almost covered; the mouth was weak and slightly open; the lips were full and pouting; the expression difficult to read."—F. E.

**POLE, WILLIAM DE LA**, Baron of the exchequer in the reign of Edward III., was one of the sons of a rich merchant in the then rising port of Hull. He advanced money to Edward III., who, on his way to Scotland in 1332, is said to have knighted Pole, and to have conferred on him, then the principal officer of the town, the new title of mayor. Pole was afterwards employed by the king in missions to Flanders. "He was," says Mr. Foss (*Lives of the Judges*), "the general agent for the crown with the trading interest, and was commonly denominated the king's merchant." Appointed a baron of the exchequer in 1339, he died in 1366.—**POLE, MICHAEL DE LA**, Earl of Suffolk and chancellor of England, son of the preceding, was appointed in the last year of Edward III.'s reign admiral of the king's fleet in the northern seas—a commission renewed by Richard II. He ingratiated himself with the new king, who made him chancellor in 1383, and in 1385 earl of Suffolk. Unpopular as a royal favourite, the chancellor was impeached by the parliament, the first instance of the kind in English history, found guilty of manifold offences, and imprisoned; he was released by Richard, and was one of the advisers who persuaded the king to disown the royal compact with the parliament, and the authority of the council with whose co-operation Richard had promised to govern. The council, however, gained the upper hand by calling a parliament which pronounced Pole and others, by default, guilty of treason. Pole fled to France, and died there in 1389.—F. E.

**POLIDORO.** See **CARAVAGGIO**.

**POLIGNAC, JULES**, Prince de, the prime minister of Charles X. of France, was born in 1782. An intimate friendship existed between Queen Marie Antoinette and Madame de Polignac, his mother; and when the Revolution broke out the favourite was obliged to seek safety in flight, and along with her husband and children, took up her residence in Vienna. She died of grief within a week, on receiving the news of the death of her mistress on the scaffold. Young Polignac took refuge first in Russia, and afterwards in England, where he resided for a year and a half. In 1804 he took part, along with his elder brother, in the conspiracy of George Cadoudal, and was arrested, tried, and found guilty. But through the intercession of Josephine and Madame Murat the penalty of death was commuted into imprisonment. Jules was confined in the dungeon of Vincennes, from 1804 to 1810, when he was permitted to retire to a maison de santé at Tours, under surveillance. At the restoration of the Bourbons, the count became one of the chiefs of the priestly party by whom the throne was overshadowed, and the moderate policy of M. de Villèle thwarted. That minister, however, by way of conciliating his ultra-royalist opponent and getting rid of his intrigues, appointed him in 1823 ambassador to England. He held that office for six years, and on the downfall of the Villèle ministry, made a vigorous but unsuccessful attempt to obtain the post of prime minister. Martignac, who succeeded to the vacant office, however, was speedily overthrown by the intrigues of "the Congregation," and Polignac was installed in his room, to the great dissatisfaction of the French people. His bigoted and arbitrary policy soon brought about a collision between the government and the chambers. A dissolution had the effect of swelling the hostile majority, and strengthening their dislike to the prime minister and his party. The famous ordinances were issued suspending the charter; the people rose in arms in defence of their rights; Charles X. ceased to reign; and his devoted but incapable minister, who was profoundly ignorant of the popular feeling, and totally unprepared to meet the hostility he had provoked, took to flight. He was arrested at Granville, tried before the chamber of peers, and in spite of an eloquent defence by Martignac he was found guilty, and condemned to death. His life, however, was spared, and his penalty commuted into perpetual

imprisonment. Count Mole ultimately changed this sentence into exile, and the prince left France for Munich. After some years he was permitted to return to his native country, but not to enter Paris. He took up his residence at St. Germain, and died there in 1847, in the sixty-fifth year of his age.—J. T.

**POLIGNAC, MELCHIOR**, Cardinal de, was born at Puy-en-Velay, in 1661, of an ancient and illustrious family in Languedoc. He received his education at Paris, where he took holy orders in 1689. He accompanied Cardinal de Bouillon to Rome, where he was employed in some important affairs. In the disputes at that time existent between the pope and the court of France, Polignac rendered essential service by bringing about a reconciliation. In 1693 Louis XIV. sent him ambassador to Poland, to procure the election of the prince of Conti to the throne of that realm, after the death of John Sobieski. In this he failed, the elector of Saxony having been exalted to the regal power and acknowledged by the whole nation. The French monarch in displeasure, recalled the Abbé de Polignac, and banished him to the abbacy of Bonport, where the disgraced envoy employed himself in writing his poem in refutation of Lucretius. He afterwards, however, recovered the royal favour, and in 1710 was one of the plenipotentiaries at Gertruydenberg for negotiating a peace, while in 1713 he assisted in a similar capacity at the treaty of Utrecht. The same year he was nominated a cardinal. In 1724 he went to Rome as minister of France; in 1726 he was made archbishop of Auch, and a few years afterwards commander of the order of the Holy Ghost. From Rome he returned in 1732, and died at Paris in 1741, at the advanced age of eighty. Cardinal de Polignac was a member of various learned societies. His fame as an author rests on the already-mentioned Latin poem, "*Anti-Lucretius, sive de Deo et Natura libri novem*," published posthumously in 1754. This work is intended to counteract the principles of Lucretius, and to prove from the evidence afforded in the works of nature the great fact of a Supreme Being, at once the all-creator and the all-preserver. There are fine and noble things in the "*Anti-Lucretius*," and it fairly deserves the honour it has received, of translation into several European languages. The poem was left unfinished by its author, the ninth book not having been completed.—J. J.

**POLITI, ALESSANDRO**, philosopher and theologian, born in Florence, 10th July, 1679; died there 23rd July, 1752.

**POLIZIANO, ANGELO, ANGIOLO**, or **AGNOLO**, one of the greatest poets and classicists of the age of Lorenzo de' Medici, born 14th or 24th July, 1454, at Montepulciano (in Latin, Mons Politianus), Tuscan, whence he assumed his literary designation, his own family name being Ambrogini, currently called Cini: there seems to be no authority for the surname Basso, sometimes given. His father was a doctor of law in poor circumstances. Poliziano was amazingly precocious, writing his best in boyhood, and transcending all his contemporaries in literary aptitude. He wrote Latin epigrams at the age of thirteen, which have been accounted his best, and Greek at seventeen. His longest, and generally though unwisely termed his finest Italian poem, upon a joust held by Giuliano de' Medici, is believed to have been written at the age of fourteen, or at latest eighteen. These first-fruits of genius were either the motive, or possibly the result, of special care bestowed by Lorenzo de' Medici upon the education of Poliziano. He studied under the four renowned scholars, Marsilio Ficino, Giovanni Argirolfo, Cristoforo Landino, and Andronicus of Thessalonica. Lorenzo continued till his death, at which Poliziano was present, 1492, to evince extreme attachment towards the poet, committing to him the education of his son Pietro, and perhaps also of Giovanni, afterwards Leo X., and keeping him permanently in his own house. Poliziano was professor of Greek and Latin in Florence at twenty-nine years of age, and his lectures attracted scholars from all parts of Europe. He was also well versed in Hebrew. After Lorenzo's death he received a canonicate in the cathedral of Florence, and entered holy orders. He died on 24th September, 1494, the day when Charles VIII. of France entered Florence in triumph; being carried off in his forty-first year by a fever, supposed to have been aggravated by sorrow at the fall of the Medici. Some writers, however, with little show of reason, say that furious despair at his rejection by a lady, or a passion of far more criminal kind, led to his death. His morals, in fact, appear to have been bad, and his amours especially notorious; the darker charge may be pronounced unproved, though it cannot be dismissed as mere gratuitous calumny. Another



accusation is the cheap one of irreligion or "atheism." This also is unproved, and is to some extent confuted by passages in his writings, especially the tone of his account of Lorenzo's death, and by some circumstances attending his own decease; on the other hand, however, we have a report of his having stated that he had once read the scriptures, and had never spent his time worse. He was moreover splenetic, carping, and arrogant, and in person ugly, with a squint and a disproportionately long nose. This repulsive figure of Poliziano the man, is the antipodes of Poliziano the poet. His poetic faculty, in lyrics and short pieces at least, is certainly the greatest in Italian literature after the time of Petrarca. In writing of love and women, his chief theme, he is indeed warm, but almost invariably alien from grossness; his grace of sound and cadence is quite peculiar; his sallies are full of charm and archness, with an exquisitely natural and almost modern tone; and he is markedly free for so profound a classicist from any of the insipidities of learning. His lyric drama of "Orpheus," acted in or about 1483, is the earliest example of the Italian opera. Among his other works may be specified a Latin "History of the Conspiracy of the Pazzi against Lorenzo and Giuliano de' Medici;" Latin translations of Herodian and many other Greek historians and poets; a comment on Justinian's Pandects, published in 1762; a highly erudite volume of "Miscellanea," containing explanations and corrections of a great number of passages from the Latin classics; and a work, "Parepistemonon," mapping out the field of human knowledge, and furnishing a kind of prelude to Bacon's labours. Of a Latin translation which he wrote, or commenced, of the Iliad, no trace now remains.—W. M. R.

POLLAJUOLO, ANTONIO, one of the most distinguished of the earliest Florentine painters, was born about the year 1430, though Vasari fixes the date at 1426; but there are data also fixing the years 1431 and 1433 as the years of his birth. His first master was the goldsmith Bartoluccio, the stepfather of Lorenzo Ghiberti. Through this connection Antonio attracted the notice of Ghiberti, who afterwards employed him as one of his assistants in the modelling of the second pair of gates which he made for the Baptistery of Florence, completed in 1452; Antonio was employed in modelling the ornaments of the architrave. About this time Pollajuolo was established as a goldsmith, and he soon acquired also a great reputation as a statuary or sculptor in bronze. He was remarkable as a skilful modeller, and is distinguished as having been the first artist to dissect the human body for the purposes of art. It is, however, as a painter that Antonio Pollajuolo has transmitted his name to posterity.—His brother, PIERO POLLAJUOLO, who was ten years younger than Antonio, was educated as a painter under Andrea del Castagno, and this circumstance probably led Antonio to take up painting also. They worked together; and Vasari mentions, as their masterpiece, the fine large altarpiece now in the National gallery, but formerly in the Pucci chapel in the church of San Sebastiano de' Servi at Florence. It was painted in 1475, represents the martyrdom of St. Sebastian, and is distinguished for its admirable drawing of the figures, unrivalled by anything of its own date—the year in which Michelangelo was born. Another work in the National gallery, the "Virgin adoring the Infant Christ," ascribed to Domenico Ghirlandajo, is now generally attributed with much more probability to Pollajuolo. The church of San Gimignano possesses a "Coronation of the Virgin," painted by Piero Pollajuolo in 1483. In 1484 Antonio was invited to Rome by Pope Innocent VIII., for whom he executed some important monumental works in the old church of St. Peter. He died in Rome early in the year 1498, and was buried there in the church of San Pietro in Vinculis. He seems to have accumulated a large fortune for his time; for in his will, dated November 4, 1496, he bequeathes to each of his two daughters five thousand golden ducats. Some of Pollajuolo's pictures are hard in manner, and of too decided an anatomical character; but they are generally very well drawn, and sometimes elaborately executed, and even brilliantly coloured.—(Vasari, *Vite*, &c., ed. Le Monnier; Gaye, *Carteggio Inedito d'Artisti*; Rumohr, *Italianische Forschungen*.)—R. N. W.

POLLAJUOLO, SIMONE DEL, or SIMON MASI, called also IL CRONACA, from his fondness for narrating, an eminent Italian architect, was born at Florence in 1454; died in 1509.

POLLIO, CAIUS ASINIUS, was born at Rome, 76 B.C., and early in life attained distinction as an orator. On the commencement of the civil war he joined Caesar in Gaul, and accom-

panied him in his advance to Rome. He was present at the battle of Pharsalia, and had a share in Caesar's subsequent campaigns in Africa and Spain. At the time of Caesar's death Pollio was governor of Further Spain. After temporizing for some time he joined the triumvirs with three legions, about the close of the year 43 B.C. He was soon appointed by Antony governor of Gallia Transpadana, and it was in this office that he saved from confiscation the property of Virgil. As a common friend of both parties, Pollio had a considerable share in bringing about the treaty of Brundisium between Antony and Augustus, 40 B.C. In the following year he conducted with success a war against the Parthini, a Dalmatian tribe, on which he is complimented by Horace in the first ode of his second book. After this he took no further prominent part in public affairs, but continued to be distinguished as an orator and a patron of literary men. He declined to accompany Augustus in the Actian campaign on account of his former friendship for Antony, and Augustus admitted the excuse. He died A.D. 4.—G.

POLLOK, ROBERT, author of "The Course of Time," was the son of a small farmer, and was born in 1798 at Muirhouse, in the parish of Eaglesham, Renfrewshire. He received his elementary education at the parish school of Mearns, and from an early age he displayed an ardent love for learning, and a strong desire to become a literary man, and especially a poet. He spent some years in working on his father's farm; but at the age of seventeen he resolved to devote himself to the office of the ministry, and with the view of preparing himself for the university he commenced the study of the Latin language at the parish school of Fenwick. In November, 1817, when he had completed his nineteenth year, he enrolled himself as a student in the university of Glasgow; took the degree of master of arts on completing his classical and philosophical education; and in 1822 entered on the study of theology in the divinity hall of the United Secession Church. At this period he wrote his first published works, "The Tales of the Covenanters," and began to revolve in his mind the ambitious plan of a great poem. The work was carried on under very considerable difficulties, arising out of feeble health and the pressure of poverty, which produced great depression of mind, and at one period so completely overpowered him that he was obliged to discontinue his labours. His "Course of Time," a poem in blank verse, was at length completed in July, 1826, and was offered for publication to the late Mr. Blackwood. This acute judge of literary productions at once saw its merits, and was confirmed in his favourable judgment by the opinion of Professor Wilson and Mr. D. M. Moir. The book was accordingly published in March, 1827, and was at once welcomed as a poem of great merit. The author shortly after completed his professional studies, and was licensed to preach the gospel by the Secession presbytery of Edinburgh. The difficulties of Pollok were at length overcome, and his anxieties removed; his mind regained its tranquillity; fame, comparative wealth, and extensive usefulness seemed within his grasp. But he was now to pay the penalty of his previous privations and excessive mental toil, and his health soon gave evidence that in composing his celebrated work he had only erected a splendid monument to deck his tomb. A number of generous friends at once offered their assistance to promote his comfort and the restoration of his health. He received marked attention also from various distinguished literary persons in Edinburgh, among whom was the venerable author of the *Man of Feeling*, then in his eighty-fourth year. "I felt his attention," says the poet, "to be as if some literary patriarch had risen from the grave to do me honour." His disease, however, continued to gain ground, and as a last resource it was determined to send him to the mild climate of Italy. But his strength was so much reduced that he was unable to proceed further than the neighbourhood of Southampton, where he died on the 18th of September, 1827, in the twenty-ninth year of his age. He was buried in the churchyard of Millbrook, where a granite monument with an appropriate inscription tells of his untimely fate. Pollok was a strong-minded, courageous, determined, and earnest spirit; somewhat dogmatical and sarcastic. His manners were easy, natural, unaffected, frank, and affable. "The Course of Time," on which Pollok's fame rests, is undoubtedly a very remarkable production, and has obtained a circulation scarcely reached by any other poem of the age. It is full of noble thoughts, graphic descriptions, and strokes of tender feeling, and though not without many touches of true genius, yet chiefly characterized by a vigorous and searching



intellect. Every page of it bears the stamp of the author's personal character—his powerful thinking, his fearlessness, his bitter sarcasm, dogmatism, and earnestness. The execution is no doubt unequal, the images are frequently confused and indistinct, the diction turgid, and the descriptions both of character and of scenery are often overdone. But with all its faults and imperfections, "The Course of Time" is full of the purest poetry, and contains many fine passages which will bear comparison with most poems of the kind in English literature.—(*Life of Robert Pollok*, by his brother, Edinburgh, 1843.)—J. T.

POLO, MARCO, one of the earliest of eastern discoverers, was born at Venice about 1255. His father and uncle, Nicholas and Maffeo Polo, embarked on a voyage of discovery in about the same year; and in the city of Bokhara, where they resided three years, they met with a Tartar nobleman who was ambassador to the court of the grand khan, or Tartar emperor of China. This potentate (Cublai Khan, "king of kings") received them with distinction, inquired minutely into the government and customs of the western world, and requested that a hundred learned men might be sent to instruct his people in the christian faith. It is probable that this request was dictated quite as much by a politic desire to conciliate the pope, as by sincere conviction. The brothers, however, joyfully accepted the mission, and arrived at Acre in April, 1269, where they laid the request of the khan before the papal legate Tibaldo di Visconti, afterwards Gregory X. The papal chair being then vacant, they spent some time in visiting their family at Venice, and Nicholas Polo found his son Marco, born since his departure, grown to man's estate. Finding it useless to wait longer for the settlement of the disputes at Rome, the brothers departed in September, 1271, for the court of the grand khan (young Marco accompanying them), furnished with letters from the legate and a supply of oil from the holy sepulchre. Soon after their departure the legate was elected pope, and lost no time in sending messengers to overtake the travellers, who were furnished with more costly presents for the khan, and accompanied by two eloquent friars, with full ecclesiastical powers. After many difficulties, in the course of which the two reverend fathers lost courage and returned home, they reached the dominions of the grand khan, and were received at forty days' distance from the capital with great distinction. For seventeen years they resided at the court of the khan, and young Marco especially was employed in various missions of importance, some of them at six months' distance from the capital. In his account of his travels he gives magnificent descriptions of the emperor's winter residence, Kanbalu (Pekin); of the southern province, Mangi, and its capital Quinsai (probably Hangcheu); and of the island of Cipango (Japan). At length the three Venetians began to long to return to their own country, and a favourable opportunity for this purpose occurred. They were commissioned to escort a granddaughter of the khan, the destined bride of a Mogul prince ruling in Persia, to her future home. They set sail with a splendid fleet, loaded with presents, accredited by the khan to the western courts, and under promise of a speedy return. After eighteen months spent in navigating the Indian ocean, they arrived at Ormuz in the Persian gulf, but found the prince whose bride they accompanied had been dead some time. They remained some time at the court of the regent, and at length, by way of Trebizond and Constantinople, they reached Venice in 1295, laden with riches. Hearing shortly afterwards of the death of their old protector, Cublai Khan, they seem to have considered themselves absolved from their promise to return. Their immense wealth and romantic adventures raised them to distinction in their native city, although few, even of their kinsmen, at first recognized them. Marco Polo, some time after his arrival, took command of a galley in an expedition against the Genoese fleet, was taken prisoner, and spent a considerable time in the prison of Genoa. Here it was that he found leisure to compose an account of his travels. His fame as a traveller procured his liberation. He returned to Venice, married, and died at the age of seventy. His work entitled "Marco Polo, delle Meraviglie del Mondo da lui descritte," otherwise, "Il milione di Marco Polo," was inserted in Ramusio's collection, Venice, 1559. There is also an excellent edition, Florence, 1827, and an English version with admirable notes by Mr. Marsden. Like many early travellers, Marco Polo was long exposed to the sneers of the incredulous in matters where subsequent knowledge has proved his correctness. Where he writes from personal observation he

is always conscientious, and generally more accurate than could have been expected; and many of the apparent absurdities are attributable either to his having relied on second-hand information, or to the blunders of copyists and translators. It was the hope of reaching the golden lands so vividly described by Marco Polo which inspired Columbus to undertake the expedition which led to the discovery of the New World.—F. M. W.

POLYBIUS, the historian, was the son of Lycortas, one of the most distinguished statesmen of the Achaean league. He was a native of Megalopolis in Arcadia, and was born about 204 B.C. He early took a prominent part in the politics of his country, but the encroaching power of Rome rendered free action impossible for the Greeks, and Polybius was one of the thousand Achaeans who were carried to Italy as hostages for the obedience of their countrymen after the conquest of Macedonia, 167 B.C. Polybius had the good fortune to obtain the friendship of Scipio, afterwards the destroyer of Carthage, who procured leave for him to reside at Rome in his house. This friendship was highly advantageous to Polybius, as besides finding a liberal patron and protector in his exile he was enabled by his means to get access to public documents and accumulate materials for his great historical work. After seventeen years the Achaean exiles were set at liberty by the senate, and Polybius returned to his native country. During his stay in Greece, which, however, was not long, he exhorted his countrymen to peace and unanimity, and strove to counteract the mad projects of the party who were about to hurry the Achaeans into a hopeless struggle with Rome. When it was too late the Achaeans saw and acknowledged the justice and wisdom of his advice, and erected a statue to his honour with the inscription, that "Hellas would have been saved if the advice of Polybius had been followed." He soon left Greece to join Scipio in Africa, on the commencement of the third Punic war. He probably found that his intimacy with Scipio, and the favour by which he had been distinguished at Rome, were so many barriers which intercepted his prospects of honour, authority, and useful activity in his native land. It is likely also that he was an object of suspicion with the so-called independent party, and his position in Greece may thus have become unpleasant and dangerous. He was also anxious to be a spectator of the final struggle then in progress between Rome and Carthage, the history of which he intended to write. He has been harshly and unjustly censured for abandoning his country in its hour of need; but there is no reason to suppose that he could have effected any good purpose by remaining in Greece at that time, and it is certain that on his return after the completion of the Roman conquest he was enabled to render most important services to his fellow-citizens. Polybius was present with Scipio at the destruction of Carthage, after which he hastened back to Greece, and endeavoured by every means in his power to alleviate the misery which the Achaeans had brought on themselves by their fatal and suicidal war with Rome. As the friend of Scipio, he was received with marked distinction, and he prevailed on the Romans to abstain from selling the Achaeans for slaves, as had been contemplated. The statues of Philopœmen and Aratus which the Roman commissioners had ordered to be conveyed to Italy were allowed, at his intercession, to remain in Peloponnesus. He was even allowed to frame political institutions and laws (of course, under strict regulations) for the cities of the Achaean confederacy; and he was directed to make a circuit through the cities to explain and decide doubtful points until the people should have become familiar with the new constitution. He further obtained from Rome a relaxation of some of the most severe enactments which had been made against the conquered Achaeans. During this period of distress he fulfilled the bitterest of duties; he returned to his country to obtain by his mediation tolerable terms for those who survived the war, and to save many a relic dear to his feelings. The lot of Polybius was that of a physician who has to make a desperate cure on his own wife or children. Love indeed inspired him; but that very love causes such an operation to rend the heart far more painfully than if a stranger performed it. Such courage is more than heroism: to endure such things in the country where he had formerly lived in happiness, to retain hope in the midst of despair, to induce tyrants to be moderate, and to obtain a measure of toleration for his unhappy countrymen—these were the works of a great man. All concessions from Rome to Greece were granted solely through the exertions of Polybius. He now devoted himself to the composition of his great historical work, and undertook journeys



in search of information to Gaul, Spain, Africa, and even as far as the Atlantic. In these travels he received every assistance from his friend and benefactor, Scipio. He died at an advanced age about 122 B.C. In the first two books of his history Polybius gave a brief account of the history of Rome from the taking of the city by the Gauls, 390 B.C., to the beginning of the second Punic war, 218 B.C. He then proceeded to narrate at length the growth and progress of the Roman power, from 218 B.C. to the downfall of the independence of Greece, 143 B.C. But while the history of Rome thus formed the principal subject of this work, the history of the nations with whom she came in contact (for example the Greeks and Carthaginians) was given with equal care, so that Polybius justly entitled his work a "Universal History." It was divided into forty books, of which only the first four have come down to us entire, but considerable fragments of the rest (amounting in quantity to about as much more) have also been preserved. The merits of this work are very great: it is distinguished by singular impartiality, a wide personal experience of both civil and military affairs, eminent accuracy in details, and a thoroughly practical turn of mind. The most convenient edition of Polybius is by Bekker, Berlin, 2 vols., 1844, but the labours of Casaubon and Schweighauser have done more for the elucidation of this author than those of any modern scholar.—G.

POLYCARP, Bishop of Smyrna, one of the apostolical fathers, has left an imperishable name in the history of the church; but, strange to say, little is known with certainty of his own personal history. Nothing is known of his birth, family, education, or early life; but it is in the highest degree probable that he was a native of Asia Minor, and that he was born there in the latter half of the first century, of a family which had been converted from heathenism, and in the bosom of which he was early instructed in the holy scriptures. It is certain that he became a disciple of the apostle John, by whom he was led into a deeper knowledge of the gospel; and that he was appointed in after life bishop of Smyrna, where he continued to labour till the year 168 or 169, when he suffered martyrdom under the persecution of Lucius Verus. Eusebius informs us that, having occasion to visit Rome on church affairs when Anicetus was bishop of that see, Polycarp defended against the Roman bishop and the practice of the Western church the usage of the Eastern church regarding Easter, which was to keep the fourteenth day of the moon (in the month Nisan) for the festival of the Saviour's passover, and to conclude their fast on that day, on whatever day of the week it might happen to fall; whereas the Western church deemed it not proper to terminate their fast on any other but the day of the Resurrection. Another interesting incident of Polycarp's visit to Rome is mentioned by Irenæus, viz., "that he turned many there from following the heresies of Valentine and Marcion, by proclaiming the one and only true faith that he had received from the apostles; and the same Polycarp," he continues, "once coming and meeting Marcion, who said, 'Acknowledge us,' replied, 'I acknowledge the first-born of Satan.'" A minute account of Polycarp's martyrdom is contained in a letter of the Smyrnean christians, addressed to the church of Pontus, the substance of which is incorporated by Eusebius in his history, and, bating a few miraculous circumstances, is undoubtedly authentic. "Reville Christ," demanded the Roman governor, when the venerable bishop was placed before his tribunal in the stadium in presence of a vast multitude. "Eighty and six years," nobly replied the martyr, "have I served him, and he never did me wrong, and how can I now blaspheme my king that saved me?" The governor sent a herald to proclaim in the midst of the stadium, "Polycarp confesses that he is a christian." Whereupon all the multitude, gentiles and Jews, dwelling in Smyrna, cried out, "This is that teacher of Asia, the father of the christians, the destroyer of our gods, he that teaches multitudes not to sacrifice, nor to worship." Then they all cried out together that Polycarp should be burnt by fire. These things were no sooner said than done. "The crowd forthwith collected wood and straw from the shops and baths, and the Jews as usual most freely offered their services for this purpose." When the sacrifice was complete, "we took up his bones," continue the devout christians of his bereaved flock, "more precious than precious stones, and more tried than gold, and deposited them where it was fit they should be laid. There also the Lord will grant us to assemble and celebrate the birthday of his martyrdom in joy and gladness, both in commemoration

of those who have already finished their course, and to exercise and prepare those who shall hereafter do likewise." The "Epistle of Polycarp to the Philippians" is a venerable monument of this primitive bishop, and of the very early age of the church in which he flourished. Only the first half of the Greek text has been preserved; the rest exists in the form of an ancient Latin translation. Its genuineness has been the subject of much controversy among scholars and historians since the Reformation, down to our own day.—P. L.

POLYCLETUS or POLYCLETUS, one of the most celebrated of the Greek statuary and sculptors, was born at Sicyon or Argos, and was the scholar of Ageladas. Though younger he was the contemporary of Phidias, whom he survived some years. He may have been born about 470 B.C., or earlier, being already a distinguished sculptor about 430 B.C. There was, however, another Polycletus of Argos, the pupil of Naucydes, who lived about a generation later.

POLYDORÉ VIRGIL. See VIRGIL.

POLYGNOTUS, the earliest of the great painters of Greece, was a native of the island of Thasos, and is assumed to have returned with Cimon to Athens after the conquest of that place, 463 B.C. With this painter the art was fully developed in all its essential principles, even to the establishment of portrait-painting. The picture of Cimon's sister Elpinice is the first Greek portrait by a known painter on record. Polygnotus painted her as Cassandra, in the painting of the Rape of Cassandra in the Pœcile at Athens. Polygnotus was distinguished above all his contemporaries for his powers of expression; he was even dignified with the title of the Ethograph; he at the same time idealized his figures, as Aristotle informs us; and Lucian enumerates him among the four greatest colourists of the Greeks. The same writer praises the elegance of his flowing draperies. The most celebrated works of Polygnotus were the two great series of pictures in the "Lesche" or public hall attached to the temple of Apollo at Delphi; they are minutely described by Pausanias. On the right was the "Destruction of Troy," and the preparation for "Helen's return to Greece;" on the left was the "Visit of Ulysses to Hades to consult the soul of Tiresias!" These two series of pictures were afterwards known as the Iliad and Odyssey of Polygnotus, as his subjects were chiefly taken from the lines of Homer; the so-called Odyssey was the more comprehensive and the more popular.—(Böttiger, *Ideen zur Archæologie der Malerei*; Wornum, *Epochs of Painting*).—E. N. W.

POMBAL, DOM SEBASTIAO JOSÉ DE CARVALHO, Marquis de, a celebrated Portuguese statesman, was born in 1669, at Soura in Coimbra. Being destined for the legal profession, he was sent to study at the university of Coimbra; but finding this pursuit uncongenial to his taste, he obtained a commission in the royal guards. The restraint of military discipline, however, was irksome, and he resigned his commission and retired to his native place. He next married a wealthy widow; and after spending some time in retirement and learned leisure, he repaired to Lisbon, where he was introduced at court and became a favourite of the queen. In 1739, through the influence of his uncle, a canon of the royal chapel, he was appointed ambassador extraordinary to the British court. He was recalled in 1745, on a change of ministry, but was soon after sent to Vienna for the purpose of mediating between Pope Benedict XIV. and the Empress Maria Theresa. His wife having died at this time, he married the young Countess Daun, a relation of the famous general of that name. Shortly after his return to Lisbon John V. died, and the queen-dowager having formed an attachment to the wife of Carvalho, recommended him to her son, Joseph I., who appointed him, in 1750, secretary of state for foreign affairs, an office for which he was eminently qualified. He soon gained the entire confidence of the king, and the promptitude and activity which he displayed in repairing the desolation caused by the terrible earthquake of 1755 made him equally a favourite with the people. The finest parts of the resuscitated capital were built according to his designs, and still attest his taste and skill. In the following year he was appointed prime minister. He soon became the virtual sovereign of the kingdom, and ruled it with almost absolute authority. He set himself vigorously to root out the abuses which had attained a frightful magnitude under the government of his predecessors, cleared the capital of the ruffians who infested its streets, plundering and murdering the citizens; expelled the jesuits from the court; and imprisoned even the highest nobles who had any share in the misgovernment



of former years, or who ventured to speak against his measures. Hostile criticism of these was, indeed, forbidden on pain of death. This policy was arbitrary and severe, but it was for the most part beneficial to the country. As might have been expected, his severity and haughtiness created many enemies, and in 1758 an attempt was made to murder his royal master. The conspiracy, however, was discovered, and its ringleader, the duke of Aveiro, broken on the wheel. His accomplices were then imprisoned and otherwise punished, and the jesuits who had been implicated in the plot were banished the country. The far-seeing, though despotic minister, was not satisfied with the mere extirpation of existing abuses—his great aim was to rouse the slumbering energies of the people, and to excite them to imitate the improvements of other and more advanced countries. He established a system of national education for all classes of the community, sent for English and French instructors to teach the Portuguese navigation and shipbuilding, and the most improved processes of agriculture; instituted special schools for instruction in industrial and commercial pursuits; reformed the universities, and introduced into the curriculum the study of the mathematical and physical sciences. Joseph I., highly gratified with the benefits thus conferred upon his kingdom by his able and energetic minister, left the management of public affairs entirely in his hands, created him Marquis of Pombal, and bestowed upon him a liberal pension and an extensive estate. On the death of the king, however, in 1771, the enemies of Pombal regained their ascendancy; he was dismissed from office, and a clamour was even raised for his head. But the fallen minister presented an undaunted front to the dangers which menaced him, and dared his assailants to punish him for merely obeying the commands of his sovereign. He was allowed to retreat unmolested to his estates, and lived there in dignified retirement until his death in May, 1782. It is mentioned as a proof of the prudence and economy with which he administered the government, that when he retired from office he left about forty-eight millions of cruzados in the public treasury, and thirty in the *caixa di decimos*—a surplus which the Portuguese government never had either before or since.—J. T.

POMFRET, JOHN, a minor poet of the seventeenth century, was the son of a clergyman, and was born about 1665. He was educated at Cambridge, and then took orders, and was presented to the living of Malden in Bedfordshire. He published his poems in 1699. In 1703 he came up to London to seek from Bishop Compton institution to a more lucrative living to which he had been presented. It seems, however, that some ill-natured person, having affixed a false sense to the words, "for I'd have no wife," used by Pomfret in his poem of "The Choice," as if the poor poet preferred a less regular connection, so prejudiced the bishop's mind that he demurred to granting the institution sought for. Pomfret was soon able to convince the bishop by an unanswerable argument, the fact of his having a wife, that the interpretation was untenable; but unhappily during the prolonged stay which he was thus obliged to make in London, he caught the small-pox, and died. His poems, which fill half a small volume, are of tolerable merit. "The Choice," which has been admired quite as much as it deserves, with several other poems—one of which is an eclogue on the death of Mary, William III.'s queen, and another a spirited delineation of a frightful incident related of Colonel Kirke and a lady in Monmouth's rebellion—are in the heroic couplet. The remaining poems, which are of very little value, are in the Pindaric metres made popular by Cowley.—T. A.

POMPADOUR, JEANNE ANTOINETTE POISSON, Marquise de, the notorious mistress of Louis XV., was the daughter of a butcher, and was born in 1722. At an early age she became celebrated for the beauty of her person, the brilliancy of her accomplishments, and the fascination of her manners. She was married to a person named D'Etioles when she attracted the notice of Louis XV., and was soon installed as the principal favourite of that profligate monarch. She was created Marquise de Pompadour in 1745, and obtained such complete control over the indolent king, that not only the entire affairs of the court but of the kingdom were managed according to her orders. She was a woman of the most imperious and vindictive character, and did not hesitate to sacrifice for the slightest resistance to her will the chief ministers of the king and first personages of the state. Great numbers, too, of comparatively unknown persons were recklessly doomed by her to perpetual imprisonment, and sufferings

worse than death, for offences real or supposed against her pride and ill-acquired power. The story of De Latude, who for an attempt to put a trick upon her suffered imprisonment nearly for life, is well known; and he mentions that one fellow-sufferer had expiated for nineteen years the crime of giving Madame de Pompadour a warning which, while it saved her life, was calculated to wound her pride; that another had been arrested seventeen years before on the mere suspicion of having spoken ill of her; and that a third had been arrested as the suspected author of a pamphlet against the favourite, which he declared to Latude by everything sacred that he had never so much as seen. When madame's own charms began to pall on the satiated monarch, she maintained her influence over him by procuring for him other mistresses. The corruption of morals thus engendered became frightful, and contributed not a little to produce the anarchy which convulsed France in the following reign. The marquise died in 1764, at the age of forty-two. When she felt the hand of death upon her, she determined to depart with the state of a queen; and contrary to the royal etiquette of France, she breathed her last at Versailles. She lay on a splendid couch, richly attired and rouged, and distributed with her dying breath honours and places to the courtiers who eagerly thronged around her deathbed—the king promptly complying with her recommendations. Hardly had she expired, however, when the scene changed. Two domestics carried out her body in a hand-barrow from the palace to her private house. Louis stood at the window as her remains were carried by, and remarked—"The marchioness will have had weather on her journey." Her apologists plead that she was a liberal patron of the fine arts. It is certain that she contributed largely to ruin the morals and the finances of France.—J. T.

POMPEIUS, CNEIUS MAGNUS, son of Cneius Pompeius Strabo, was born B.C. 106. At a very early age he entered into military service under his father in the social war, in that against the Italians, and elsewhere. When the Marian party entered Rome, and committed fearful crimes, Pompey, who favoured the aristocratic party, was in some danger; for his house was plundered. After the death of Marius, 86 B.C., he appeared again in public. When Sulla finished the Mithridatic war, and was returning to Rome, the ambitious Pompey resolved to distinguish himself against the Marian faction. In 83 B.C. he raised three legions, assumed the command of them, and hastened to meet Sulla, after defeating the Marian general, M. Brutus. Though proscribed by the senate, his troops adhered to him; and Sulla received him with great honour. In the year 82 B.C. he was recognized as one of Sulla's legates, and waged war in Etruria with Papirius Carbo, colleague of the younger Marius. When Præneste surrendered, and Sulla became master of Italy, the latter saw the policy of uniting Pompey to himself by closer ties; and gave him in marriage his step-daughter Æmilia, who was already married. To the disgrace of the young soldier, he agreed to put away his own wife Antistia for this purpose. Having become dictator of Italy, Sulla pursued the Marian party in other lands, and sent Pompey against them. The latter, therefore, sailed to Sicily. Carbo fled, was taken, and put to death at Lilybæum by Pompey. Leaving Sicily 81 B.C., he crossed to Africa to attack Ahenobarbus, whom he defeated in a decisive battle, and then subjugated all Numidia, putting Hiempsal on the throne. Returning to Rome with a great number of elephants and lions, he was received with much *éclat*, and Sulla pronounced him Magnus—a title which he retained ever after. Contrary to the desire of Sulla himself, he insisted on a triumph, and obtained it, though he was nothing but an eques. The dictator himself opposed it in the senate at first. In 79 B.C. Pompey also succeeded in procuring Lepidus to be elected consul, though Sulla was against this candidate. After the dictator's death, Pompey resisted the attempts of Lepidus to change the laws of Sulla. In 77 B.C. active hostilities commenced between the three men who were now the rulers of Rome—viz., the two consuls and Pompey. Lepidus having collected an army in Etruria, marched against Rome; where Catulus and Pompey encountered him and routed his army. Pompey now marched into Gaul against Brutus, Lepidus' father-in-law. The latter defended himself in Mutina for some time, but was finally obliged to surrender, on condition that his life was spared, which was granted. But the cruel conqueror ordered him to be put to death next day, in direct violation of his promise. The next object of Pompey's ambition was to get the conduct of the war in Spain against Sertorius, general of the



Marian faction, who had maintained his ground against Metellus for three years. Hence he was reluctant to disband his army, though the senate commanded him to do so; and managed to act in secret opposition to their will, till they were forced, by the pressure of circumstances, to allow him to go to Spain with the title of proconsul. In 76 B.C. he set out with a large army, crossed the Alps, and approached the south of Spain, where he was suddenly surprised by Sertorius, and lost one of his legions. After the winter was past, he commenced his second campaign, 75 B.C., and defeated Sertorius' legates near Valencia. Soon after Pompey encountered Sertorius himself. The war was carried on between Pompey and Metellus on the one side; Sertorius and Perpenna on the other, with varying and indecisive fortunes. It is apparent, however, that the two leaders of the aristocratic party gained little if any advantage. After the base murder of Sertorius by Perpenna, 72 B.C., the war was soon terminated by Perpenna's total defeat and capture. As Metellus returned to Rome before Pompey, the latter reaped the glory of bringing the war to a successful issue. Soon after his return to Italy, he had also the good fortune to put an end to the Servile war, though Crassus had previously defeated and weakened Spartacus. Disqualified as he was by law, he was now too powerful and popular to be kept out of the consulship. He and Crassus were elected to that office for 70 B.C. Their administration was marked by two laws, both tending to weaken the aristocracy. In 67 B.C. Gabinius proposed a law, which was carried amid much opposition, that unlimited power over the Mediterranean sea, and a considerable distance inland, with a fleet, soldiers, and sailors, should be given to a consular man, for the purpose of suppressing piracy. The command was bestowed on Pompey, who set about the task with vigour and skill, bringing it to a successful termination in the space of three months. Above twenty thousand prisoners were taken, whom he distributed judiciously in various parts. The next object of his desire was to procure the administration of the war against Mithridates of Pontus. By the law of Manilius the thing was effected, and Pompey received almost unlimited power over the Roman empire and her armies. Lucullus, who had hitherto conducted the war with success, was set aside accordingly, being most ungratefully treated; and all Pompey had to do was to bring it to a close, which the immense resources at his disposal speedily enabled him to do. Mithridates was defeated in Lesser Armenia, and fled to the Cimmerian Bosphorus. After receiving the submission of the Armenian king, whose throne he did not disturb, Pompey pursued Mithridates as far as the Phasis, where he wisely resolved to turn back. Wintering at Amisus, in Pontus, he reduced this country to a Roman province. In the spring he marched into Syria, deposed its king, and converted it also into a Roman province, 64 B.C. In 63 B.C. he carried the Roman arms into Phenicia, Coele-Syria, and Palestine. In the last-named country he was opposed by the Jews in Jerusalem, so that he had to besiege the city three months before it was taken. Hyrcanus was reinstated, and Aristobulus carried away. Having thus subdued the East to the Roman dominion, he returned to Rome 62 B.C. A magnificent triumph was celebrated, and unprecedented honour shown to the military hero who had made the Roman name feared throughout the world. The aristocratic party and the patriots who sought to restore a republican form of government, soon began to show their jealousy of one who wielded such predominant influence. They looked on him with distrust and fear. Hence he was driven into the arms of the democratic party, especially as the senate refused to sanction all his acts in Asia, and an assignment of lands to his soldiers. Pompey therefore associated himself with Cæsar, and was also reconciled to Crassus. The three formed the first triumvirate; and Julia, Cæsar's daughter, was given in marriage to Pompey. After this Cæsar went to Gaul. In consequence of Clodius' conduct in restoring Tigranes to liberty, and ridiculing Pompey himself, the latter procured Cicero's recall in 57 B.C.; became *præfectus annonæ* for five years, and went to Sicily to collect corn. When Clodius supplanted him in popular favour and the senate showed their hostility, he felt that his power was waning, and repaired to Cæsar at Lucca, where he and Crassus became friends, and the three entered into a secret compact. At length, after much opposition, Pompey and Crassus became consuls a second time 55 B.C., and passed two bills, the one prolonging Cæsar's government for five years, the other for dividing between them the two

Spains and Syria. Pompey remained in the neighbourhood of the city, having sent his two legates into Spain; and evidently aimed at the sole sovereignty. The death of Crassus in 53 B.C. broke the triumvirate; the death of Julia 54 B.C. had already dissociated him in part from Cæsar. In consequence of the distracted state of the city and the anarchy prevailing, the senate were compelled to call in his aid, and he was accordingly chosen sole consul. After order had been restored, he made his father-in-law, Metellus Scipio, his colleague. Various measures of his were now aimed at Cæsar, whose rivalry he seems to have dreaded. He threw himself again into the arms of the aristocratic party, and became their acknowledged head. This accelerated the breach between him and Cæsar. In 50 B.C. the aristocracy required Cæsar to resign his province, and come to Rome as a private man, to be a candidate for the consulship. This he consented to do if Pompey would do the same, which, however, the latter refused. Hence Cæsar saw no other alternative than war, for which he was well prepared, while Pompey was not. In 49 B.C., from the senate decreeing that he should disband his army by a certain day or be considered the enemy of the state, Cæsar passed the Rubicon, and advanced against Rome with a single legion. His reception was enthusiastic in all the Italian towns; and even the troops of the aristocracy flew to his standard. Pompey's hopes being now fatally disappointed, he fled to Capua, and thence to Brundisium, followed by Cæsar. As he could not long defend Brundisium, he went to Greece. In the beginning of 48 B.C. Cæsar also appeared in Greece, ready for active operations. Though Pompey's army was far greater in numbers, he feared the superior skill and discipline of Cæsar's men; and therefore formed a plan for wearing his enemy out instead of coming to a decisive engagement. Unfortunately the nobles and aristocrats, anxious for victory and confident of success, stimulated him to the risk of a battle on the plain of Pharsalia, where he suffered a total defeat. Having sailed first to Lesbos, and then to Pamphylia, he turned to Egypt, where he might naturally calculate on a favourable reception, because of the services he had rendered to the young king's father. But the three regents of the minor caused him to be treacherously murdered in the small boat before he landed, without obtaining the thanks of the victor, who arrived a few days after. Pompey was assassinated September 29, 48 B.C., at the age of fifty-eight. He was a warrior, not a politician—ambitious, proud, and vain, intent on his own aggrandizement, and exacting the deference of others. Yet he was just and generous too, free from many of the lower passions which disgraced Rome in his day. He lost his superiority by a want of constant adherence to one party, and an inability to retain the affections of his friends. Military glory alone could not keep the multitude attached to his person; since he had few talents except those connected with the art of war.—S. D.

POMPONIUS MELA. See MELA.

POND, JOHN, an eminent astronomer, was born in London about the year 1767. His father was engaged in business, but retired with a competency at an early age, and settled at Dulwich, a small town in the county of Surrey, situated in the immediate vicinity of the metropolis. Young Pond commenced his education at Hadleigh, near Barnet, and subsequently was placed at the free grammar-school of Maidstone. At the age of fourteen he returned home to Dulwich. While residing under the parental roof, he received private lessons in mathematics from Wales the mathematical teacher of Christ's hospital, better known as the astronomer who accompanied Captain Cook in his expedition to the South Seas to observe the transit of Venus across the sun's disc. At the age of sixteen Pond entered Trinity college, Cambridge. During his residence at the university, the science of chemistry, to which he was very much devoted, and which he had studied with enthusiasm at his father's residence, divided his attention with mathematical pursuits. This was an unfortunate circumstance, which he afterwards regretted. It deserves, however, to be mentioned that during his career at the university he united with three of his fellow-students in requesting Mr. Vince, the Plumian professor, to give a course of lectures on practical astronomy. The feeble state of his health induced him on two subsequent occasions to proceed to the continent, where he resided several years. On finally returning to England, he took up his residence at Westbury in Somersetshire. Here he commenced a course of astronomical observations, with an excellent altitude and azimuth circle con-



structed by the celebrated Troughton. By means of these observations he was enabled to demonstrate beyond all doubt, that the Greenwich quadrant constructed by Bird had sensibly changed its form since the time of its erection. This circumstance eventually led to the substitution of circular instruments for quadrants at Greenwich and all other astronomical observatories. In 1811 Mr. Pond succeeded Maskelyne as astronomer royal. He was now placed in a situation which afforded full scope for his talents as a practical astronomer. In the course of his labours he was led to employ the method of determining the horizontal point, by means of direct and reflected observations of the same star with two mural circles. He also introduced the practice of determining fundamental points of astronomy, not from isolated data, but from masses of observations skillfully grouped together. During his career at Greenwich he entered into a memorable contest with the celebrated astronomer, Dr. Brinkley, relative to the parallax of the fixed stars. Brinkley deduced from his observations the parallaxes of  $\alpha$  Lyra and  $\alpha$  Aquila, and several other stars. Pond denied the existence of a sensible parallax in any of the objects referred to by the Dublin astronomer. It is now known that he was right in his assertion. In 1827 the Royal Society awarded to him the Copley medal for his various observations and researches. In 1833 he published a catalogue containing a careful determination of the places of eleven hundred and thirteen stars, which proved a most valuable boon to the practical astronomer. He retired from the office of astronomer royal in 1835, and died on the 7th of September in the following year. He was buried at Lee in Kent, in the same grave with Halley.—R. G.

PONIATOWSKI, JOSEPH, Prince, a Polish general, who stood the test of comparison with Napoleon's most brilliant marshals, was the son of a general officer in the service of the Empress Maria Theresa, and nephew of Stanislas, the last king of Poland. He was born at Warsaw on the 7th of May, 1763, and was educated at the court of his uncle. When sixteen years old he entered the Austrian service as a sub-lieutenant, and at twenty-four he was colonel of dragoons and aid-de-camp to the Emperor Joseph, to whom he had the art of uttering plain truths without giving offence. He offered his services to his countrymen in 1789, and was commander-in-chief of the Polish army in that war which terminated in 1793 in the partition of the kingdom. In 1794 he served under Kosciusko. Refusing to hold rank under the spoilers of his country, his estates were confiscated, but afterwards (1798) restored to him in part, on his consenting to live quietly at his seat, Tablonka on the Vistula. After the battle of Jena in 1806 he was appointed by the king of Prussia military governor of Warsaw, and in that capacity he gave General Murat an official reception when the French armies occupied Poland. Napoleon urged him to raise an army of Poles who should fight under the French flag, on the distinct understanding that the restoration of Polish nationality was to be their primary object. The temptation was great, for no one could doubt Napoleon's power to replace Poland among the nations of Europe. Poniatowski accepted the French proposal, wrote to the king of Prussia to that effect, and became minister of war in the provisional government established at Warsaw. He soon found his new allies more exacting than generous. Napoleon treated Poland as a conquered country, and gave away large estates there to his French generals. The best Polish regiments were doing duty for the French in Spain, and various parts of Germany. War again broke out between Austria and France (1809), and Poniatowski, with an inferior force, met the Austrians marching on Warsaw at Raszyn, and kept them at bay for a while. Then acting on the offensive in Galicia, he obliged the Austrians to withdraw from the duchy of Poland. He entered Cracow in triumph, and was there about to be joined by two regiments of Russians as allies of France, but for his resolute refusal to admit them. In 1811 Poniatowski was sent to Paris as ambassador, by the duke of Saxony, who had been appointed sovereign of Poland by the French emperor. He there received instructions on the part he was to play in the Russian campaign of 1812. He found to his sorrow that his army of Poles was to be broken up, and distributed among the French divisions. His gallant conduct throughout that disastrous expedition, and his lamentable end, are matters of general European history. On the 16th of October, 1813, he was created Marshal of France. On the 18th he had been fighting all day, and had been wounded in several places; he swam his horse

across the river Plaisse, and to escape from the enemy, attempted to cross the Elster in the same way, when he was drowned.—R. H.

PONIATOWSKI, STANISLAS, Count de, governor of Cracovia, and father of King Stanislas Augustus of Poland, was born in 1678. At an early age he took part in the dissensions by which his native country was agitated, attached himself to the Swedish party, and laboured zealously to counteract the intrigues of the Russian faction. He accompanied Charles XII. of Sweden in his daring expeditions, and displayed not only great courage, but extraordinary resources of mind, amid the perils and privations to which he was exposed in the company of that adventurous hero. After the disastrous battle of Pultowa, the count, who acted as major-general of the army, mounted the wounded king on horseback and then rallied a body of five hundred horsemen, with whom he kept at bay ten regiments of Russians till Charles found time to escape. His sagacity was of immense service in providing for the safety of the small band of fugitives, who accompanied the king in his flight across the desert to Bender. The count afterwards proceeded to Constantinople, where, by his courageous and unwearied efforts he foiled the intrigues of the Russian party, and induced the sultan to send a powerful army to the assistance of the Swedes. He was present when the Czar Peter and his forces were hemmed in on the Pruth and lay at the mercy of the Turks; and he in vain urged the grand vizier to take advantage of the opportunity to crush his adversary.—(See PETER THE GREAT.) When Charles quitted Bender for his own dominions, Poniatowski accompanied him, and remained in the service of the Swedish king until his premature death. Poniatowski then returned to his native country, where he was cordially welcomed by the king, Augustus II., though he had been a partisan of his rival Stanislas Leszczynski, and was appointed to several high offices. On the death of Augustus the count zealously supported the pretensions of Stanislas, but the choice of the magnates fell on the elector of Saxony, who took the title of Augustus III. The assistance of a Prussian army enabled him to make good his claim to the throne, and Poniatowski, on making his submission, was received into favour, and secured in the possession of his estates and dignities. In 1740–41 he was sent on a mission to the court of France, and in 1752 he was appointed governor of Cracovia, an office which gave him the first rank among the senators of the kingdom. The count died in 1762. By his second wife, daughter of Prince Casimir Czartoriski, he was the father of two sons, one of whom became king of Poland, the other an Austrian field-marshal.—J. T.

PONSONBY, SIR WILLIAM, Major-general, was born in 1782, the second son of the first Lord Ponsonby. He closed a brilliant military career by a glorious death at the battle of Waterloo on the 18th of June, 1815. His death is said to have been occasioned by his being badly mounted. He led his brigade against the Polish lancers, and checked their destructive charges against the British infantry; but having pushed on to some distance in advance of his troops, accompanied only by one aid-de-camp, he entered a newly-ploughed field, where his horse stuck, and was utterly incapable of extricating himself. Sir William, seeing a body of lancers approaching at full speed, knew he was lost, and taking out his watch and a picture, he handed them to his aid-de-camp. Both, however, were killed on the spot, the general's body when found being pierced with seven lance wounds. His son, born posthumously in 1816, became Lord Ponsonby.—R. H.

PONT, ROBERT, rather prominent in the early history of the Scottish reformation, was born at Culross about 1525, and studied at St. Andrews. He was an early adherent of the Scottish reformation and a member of the first general assembly of the Kirk. He rose to be provost of Trinity college, and afterwards vicar of St. Cuthbert's, Edinburgh, and is said to have excommunicated the bishop of Orkney, by whom Mary was married to Bothwell. In 1571 he was appointed by the regent a senator of the college of justice, and in 1601 was commissioned by the general assembly to revise the Psalms. After the accession of James I. to the throne of England, Pont published, in 1604, a treatise, "*De unione Britannia*," a political dialogue, which is said to contain curious pictures of the Scottish life of the period. He died in 1606.—PONT, TIMOTHY, eldest son of the preceding, is remembered as one of the earliest contributors to the geography of Scotland. In his zeal for Scottish geography he explored the less accessible parts of the country, and the results of his



researches formed the basis of the "Theatrum Scotiae" in Blaeuw's Atlas. Little or nothing is known of his biography. There are memoirs of both the Ponts in Chambers' Biographical Dictionary of Eminent Scotchmen.—F. E.

PONTANO, GIOVANNI (Latin, Jovianus Pontanus), a distinguished Latin writer, born at Cereto, Umbria, in December, 1426; died in 1503. He was a soldier and statesman as well as scholar, and rose to be viceroys to the king of Naples, Ferdinand I., having previously been preceptor to his son and successor, Alfonso. Taking offence, however, at not obtaining a barony, he satirized the king in a dialogue named "Asinas," and indecently welcomed the French invaders led by Charles VIII. in 1495. It is uncertain whether, after the retirement of the French, he retained his honours. Pontano was a man of loose morals, and his orthodoxy is called in question. As a writer he is accounted by many the best Latin poet of the age, Julius Cæsar Scaliger saying that he possessed nerve, harmony, grace, and simplicity, though wanting in moderation; other critics are less laudatory. He restored the only copy of Catullus then known; and the long list of his works includes a history of the wars of Ferdinand I. against John of Anjou, in which the author himself served. It does not stand high in repute for accuracy. Pontano was the first modern who revived the opinion of Democritus, that the milky way is a congeries of small stars.—W. M. R.

PONTAULT. See BEAULIEU.

PONTE, GIOVANNI DA, an eminent Venetian architect, was born at Venice in 1512. His most famous work was the bridge of the Rialto, for which his designs were selected in preference to the designs of Palladio and Scamozzi. This noble bridge, which crosses the grand canal by a single arch of ninety-four feet span, has always been considered one of the chief architectural features of Venice. The public prison, which he united to the ducal palace by the celebrated Bridge of Sighs, was another of Ponte's great works, and one of the most admired for its air of solidity and stern magnificence. He also built the large storehouse of the arsenal, the church of Santa Croce, &c. But he gained perhaps greater celebrity by his restorations, or rebuilding of the public buildings of the Rialto, the college of the ducal palace, the hall of the great council, and the hall of the Squitino—works of much importance, both from their size and architectural character. Notwithstanding these great employments, Ponte was, in his old age, so poor that he was obliged to appeal to the senate for assistance. He died in 1597.—J. T.-e.

PONTE. See BASSANO.

PONTIANUS, a Roman ecclesiastic who succeeded Urban I. in the papacy in 231. He was banished to Sardinia by the Emperor Severus, and died under the scourge in the persecution by Maximian in 235. In the sixth century an African bishop of the same name wrote against the ecclesiastical policy of Justinian.—W. B.

PONTOPPIDAN, ERIK, the Elder, a learned Danish grammarian, was born in the island of Funen, during the second decade of the seventeenth century. The church was his profession; and he finally received an appointment to the bishopric of Trondhjem in Norway, where he died in 1678, aged sixty-two. His chief work, a grammar of the Danish language, is composed in Latin, and was published in 1668. It is interesting as being the first printed grammar of the Danish tongue.—J. J.

PONTOPPIDAN, ERIK, the Younger, an eminent Danish author, and nephew of the preceding, was born at Aarhus in Jutland in 1698. He studied at Fredericia, and afterwards at Copenhagen, where he took his degree in divinity. During the earlier period of his life, he held various ecclesiastical appointments in Holstein and Schleswig, but afterwards removed to Denmark, where he became one of the royal chaplains. In 1738 he was made professor of theology in the university of Copenhagen, and in 1747 was preferred to the bishopric of Bergen in Norway. Finally, he became vice-chancellor of Copenhagen university, an office he held till his death in 1764. Pontoppidan was a laborious and unwearied writer, and his works are valuable and full of research. His chief production is the "Gesta et Vestigia Danorum extra Daniam," in which the author gives an account of the ancient Danes, their emigrations to other European countries, &c. He also wrote "Annales Ecclesiæ Danicæ," a history of the Danish church. Other works were likewise composed by him in his native tongue, such as his "Norges Naturlige Historie" (Natural History of Norway), famous for its stories of sea-serpents and similar monsters; and

"Don Danske Atlas" (The Danish Atlas), a most elaborate topographical description of Denmark.—J. J.

PONTORMO, JACOPO DA, the ordinary name of JACOPO CARUCCI, derived from his birthplace Pontormo in Tuscany, where he was born in 1493. He was the scholar of Andrea del Sarto, and, like his master, was an imitator and devoted admirer of Michelangelo. He was an excellent portrait painter, but his most important works were some frescoes in the church of San Lorenzo in Florence, representing the Deluge and the Last Judgment. As they were, however, in the mannered style of the anatomical imitators of Michelangelo, they lost all estimation in the subsequent century, fell with all similar works into discredit, and were whitewashed over. Pontormo died at Florence in 1558. His portraits are still highly esteemed. He was the master of Angelo Bronzino.—(Vasari).—R. N. W.

PONZ, ANTONIO, a Spanish writer on art, was born in 1725, and studied at Rome for several years. In 1759 he was attracted to Naples by the discoveries at Herculaneum and Pompeii. He was afterwards employed by Charles III. to adorn the library of the Escurial with portraits of eminent literary characters. In this work he passed six years, and then received a commission to visit the various colleges of the Jesuits, to examine the works of art there contained. This labour occupied him twenty years (1771-90), and the results are recorded of his "Viage de España," 18 vols., a work of great importance to the history of Spanish art. He died in 1792.—F. M. W.

POOL or POOLE, MATTHEW, the biblical commentator, was born in York in the year 1624. He was a descendant of the ancient family of the Pools of Spinkhill, Derbyshire; and his father, Francis Pool, Esq., was a gentleman of good estate. Matthew was educated at Emanuel college, Cambridge, and having finished his studies he succeeded Dr. Tuckney as minister of St. Michael's-le-Querne, London. Here he continued for fourteen years, when he was ejected in 1662 by the act of conformity. After this he devoted himself chiefly to study. His great work is his "Synopsis Criticorum," in 5 vols., folio, a work of immense labour, and the value of which to biblical students it is impossible to overestimate. This was the result of ten years' unremitting effort, continued generally for nearly twelve hours each day. As this work was intended for scholars he set himself to produce a work which should be more adapted to unlettered readers of the Bible, and this resulted in his "Annotations upon the Holy Bible," of which he had written as far as the 59th chapter of Isaiah before his death. The work, completed by some of his friends, was published in 2 vols. folio, London, 1683-85. He wrote also some other works of a theological and polemical character. Having vigorously attacked Romanism in his "Nullity of the Romish Faith," and his "Dialogues between a Popish priest and an English Protestant," he became obnoxious to the Romish party, and finding his name in Oates' list of those marked for assassination, he deemed it prudent to retire to Amsterdam, where he died October, 1679.—W. L. A.

POOLE, JONAS, an English mariner, concerning whom nothing is known beyond the fact of his having taken an active share in the northern fisheries, which in the early part of the seventeenth century engaged largely the attention of maritime nations, and in the pursuit of discovery in high latitudes in connection with such undertakings. He sailed in 1610 and the two following years in the employ of the Muscovy Company, reaching on one occasion the latitude of 79° 50' in the sea between Greenland and Spitzbergen, and in a subsequent voyage attaining the parallel of 80°. The narrative of Poole's voyages is given in Purchas, part iii., London, 1625.—W. H.

\* POOLE, PAUL FALCONER, R.A., was born at Bristol in 1810. Of a respectable mercantile family, Mr. Poole received a good general education; but as respects art, was entirely self-taught. His first picture exhibited at the Royal Academy appeared there in 1830. His early paintings were chiefly of west country and Welsh scenery and peasantry, and from their freshness and vigour were exceedingly popular. But gradually he worked towards a severer style and a higher range of subjects. At first these were of a poetical cast; afterwards they were more strictly historical; at present he inclines towards incidents which illustrate a period of history or state of society, rather than the representation of any particular event. His manner is peculiar and characteristic, strongly individual in conception, idealized in treatment beyond what is now at all common with English painters, and warm and harmonious, but somewhat monotonous



in colour. It is evidently his aim to appeal to the mind, at least as much as to delight the eye. An enumeration of his principal pictures will sufficiently indicate his class of subjects and his course as a historical painter—"Solomon Eagle exhorting the People to repentance during the Plague of London," 1843; the "Beleagured City," 1844; the "Messenger announcing to Job the Slaughter of his Servants," 1850; the "Goths in Italy," 1857; the "Song of the Troubadour," 1854; a "Field Conventicle," 1857; "Glaucus and Ione," 1860; and the "Trial of a Sorceress—the Ordeal by Water," 1862. Mr. Poole was elected A.R.A. in 1846; R.A. in 1861. In 1847 he was awarded by the Fine Arts commissioners one of the premiums of £300 for his picture of "Edward III.'s Generosity to the People of Calais."—J. T.-e.

POPE, ALEXANDER, the successor of Dryden on the throne of English poetry, was born in Lombard Street, London, on the 21st of May, 1688. According to his own account his father's family was "tolerable," his mother's "ancient;" the father himself was a linen merchant who had amassed a competency by trade. Both of Pope's parents were Roman Catholics, a circumstance which indirectly exerted a considerable influence on his career. Soon after his birth came the Revolution of 1688, one hostile to persons of his parents' communion, and with their deformed and sickly child they withdrew from trade and the city to a pleasant little property at Binfield in Windsor Forest. The child Pope was noted for his gentleness and sensibility, and from the sweetness of his voice was called "the little nightingale." An old aunt taught him his letters, the family priest his Greek and Latin accents; writing he taught himself by copying printed books. "I began writing verses," was his own account, "farther back than I can well remember;" and at eight he took delight in the perusal of Ogilby's translation of Homer. At the same age he was sent to school at Twyford, where, despite his early amiability, his satirical propensities began already to develop themselves. He wrote a lampoon upon his master, who in return flogged him, and in consequence he was removed by his fond parents and placed at a school at Hyde Park Corner. On leaving this school his classical knowledge just enabled him to "construe a little of Tully's Offices." But at twelve he had written a play, with speeches from the Iliad and verses of his own, which was performed by his school-fellows. The works of the greatest of then living poets were so appreciated by him that from Hyde Park Corner he had procured himself to be taken to catch a glimpse of Dryden at Wills' coffee-house or elsewhere, and "I looked upon him," was his account long afterwards, "even then with veneration." Dryden died on the 1st of May, 1700, and about the same time Pope was recalled from school home to Binfield, there to prepare himself to fill the place left vacant by the death of glorious John, whose verse was his favourite model. His father seems never to have thought of training him for any business or profession, and encouraged him to rhyme. Indeed, he needed little encouragement. His "Ode on Solitude" was written at twelve; at thirteen he began an epic, "Alcander;" at fourteen he wrote satirical verses on Dryden's butt, Elkanah Settle; at fifteen he had begun his "Pastorals." He read widely, too, not only English and Latin poetry, but dipped into that of France and Italy. "I followed everywhere," he says, "as my fancy led me, and was like a boy gathering flowers in the fields and woods, just as they fell in his way. These five or six years I looked upon as the happiest in my life." Commenting on this passage, Mr. Thackeray remarks (Lectures on the Humourists), "Is not here a beautiful holiday-picture? the forest and the fairy story-book—the boy spelling Ariosto or Virgil under the trees, battling with the Cid for the love of Chimène; or dreaming of Armida's garden—peace and sunshine round about—the kindest love and tenderness waiting for him at his quiet home yonder—and Genius, throbbing in his young heart, and whispering to him, 'You shall be great; you shall be famous.'" The "Pastorals"—Pope's earliest work of note—were not published until 1709, in Tonson's Miscellany, but five or six years before they had been read and admired by his neighbour, the retired diplomat, Sir William Trumbull, and a firm friendship was established between the youthful poet and the veteran politician. Trumbull introduced him to Walsh and to Wycherley, the latter going off the stage just as Pope was going on it. Garth, Granville, Lord Lansdowne, Congreve, Gay, were soon added to his list of friends; and when the "Essay on Criticism," published in 1711, had been praised in the Spec-

tator, there followed a temporary intimacy with Addison, and a year later, 1713, a more lasting friendship with Swift. In 1712 Steele procured the "Messiah" from Pope for the Spectator, and in the same year appeared in Lintott's Miscellanies the first sketch of the "Rape of the Lock." So famous a man was the young poet of twenty-five that Addison was glad to have him write the prologue to Cato, performed in 1713. In those days of official patronage of men of letters, the author of the "Essay on Criticism" might have naturally expected to obtain some easy and well-paid government post, like those which were showered on Addison, Prior, and Congreve. But Pope's religion stood in the way of official employment, and his independent spirit in that of a pension, twice offered him afterwards, by Halifax and by Craggs, and on both occasions declined by him. At one time he thought of following painting as a profession, and in 1713 was placed under Jervas for a year and a half. Some specimens of his brush still survive; but near sight and weak eyes were against the scheme, abandoned not to be resumed. During this residence in London Pope figured in Addison's court at Button's until a coolness sprang up between them. Pope, who had a grudge of his own to avenge, attacked, in a prose lampoon (A Narrative of the Frenzy of John Dennis, 1713), Dennis the critic fiercely for his assault on Cato; but Addison disowned the attack, and he and Pope were friends no longer. Perhaps it was partly the result of this estrangement from the whig Addison that Pope now cultivated for a time chiefly the society of the opposite party, forming one of the Scriblerus club with Swift, Harley, and Atterbury. A little earlier, and chiefly to improve his fortunes, he had resolved on translating Homer. His name was now foremost among the poets of the age. He had influential friends in both of the great political parties, and Swift himself canvassed for subscriptions. The dissipations of London were dangerous for a man of Pope's feeble constitution, and he wisely withdrew to Windsor Forest to work at his great task. In 1716 he removed to Chiswick with his parents. In 1717 his father died; and after about two years' residence at Chiswick, he made a final migration to the house and grounds at Twickenham, with which his memory is always associated. Meanwhile a collected edition of his works (1717) had appeared, containing among other new or unpublished pieces the "Epistle of Eloisa to Abelard," the "Elegy to the memory of an unfortunate lady," while his Homer was nearly completed. Volume i. of the Iliad had been issued to subscribers in the June of 1715, and had been completely successful in spite of Addison's patronage of a rival translation by Tickell, which soon fell to the ground. A volume of Pope's translation appeared annually from 1715 to 1718; the concluding volumes, the fifth and sixth, were published with a dedication to Congreve in 1720. The pecuniary success of the enterprise was as signal, as its literary triumph was splendid. For the Iliad Pope received altogether more than £5000, the largest sum which one work had as yet produced in England; four times as much as Dryden had received for the translation of Virgil. We may as well add here, that in 1723 Pope agreed to translate the Odyssey in three years, with the assistance of Fenton and Broome. It was completed in 1725, when Homer had brought his English translator between £8000 and £9000, considerably more than the same sum in our own day, and which, skilfully invested with the little fortune left him by his father, placed the poet in easy circumstances for the rest of his life. A little before he undertook the translation of the Odyssey, Pope had accepted a commission to edit the plays of Shakspeare. His edition was published in 1722, and was his first, nay, his only literary failure. He contributed a preface, fine in its way, and what is more curious, as marking the imperfect Shakspearian taste of that time, he deemed it advisable to point out "the shining passages" in the text, in which he made, too, some happy emendations. But for the drudgery of collating he was little fitted, and he laid himself open to the attacks of Theobald in his Shakspeare Restored, published in 1726. Other grudges had been accumulating in the mind of the sensitive and irritable Pope. His fame and success had not passed unchallenged by his inferiors in literature and fortune. His partnership with Fenton and Broome, in the translation of the Odyssey, had been made the subject of gibes, and Pope could never attain the magnanimity of disdaining the petty malice of his Grub Street contemporaries. A visit from Swift to Twickenham in the summer of 1727, did not contribute to make him more patient or more forgiving. In that year appeared the first volume of their



joint "Miscellanies," to which Pope contributed the exquisite "Memoirs of P. P., clerk of this parish," a satire on Burnet, and the treatise of "The Bathos, or the art of sinking in poetry," in which contemporary rhymers were lashed in prose indeed, but with a bitterness that preluded the "Dunciad." That wonderful satire appeared in May, 1728, followed in the April of the next year by an enlarged edition, poor Theobald being as yet the hero of both. Three years more of continued and varied application and Pope struck into a new line, with the fine epistles to the earl of Burlington (1731), and "On the use of riches" (1732), addressed to the good Lord Bathurst, and of which the latter was made an interlocutor. Nine years before Atterbury had gone into exile, while Bolingbroke returned from it, and Pope both lost and gained a friend. In the interval the poet and the philosopher-politician had lived in close intimacy and correspondence, and probably, under Bolingbroke's guidance, Pope had traversed regions of thought and speculation little or no familiarity with which is traceable in his earlier works. In 1732 appeared the first part of the "Essay on Man," not only anonymously, but with a prefatory address designed to throw the reader off the scent, and to fix the authorship on any one but Pope. In the same year a hint of Bolingbroke's in conversation led him to begin those "Imitations of Horace" which are among the happiest and most popular of his compositions, and the appearance of which dated from 1733 to 1737. In 1735 occurred the surreptitious publication of his correspondence by Curll, which led Pope himself to issue a genuine edition of his letters in 1737. In the following year appeared the stinging satires which date themselves by their title "1738." A fourth book, wider in its scope than its predecessors, was added to the "Dunciad" in 1742; and, provoked by a retort of Cibber's, in the following year appeared a new form of the whole "Dunciad," with Cibber, instead of Theobald, installed in the post of dishonour, fresh bitterness being infused, new names being gibbeted, and the work adapted to the new circumstances of the new time. This was the last of Pope's notable achievements. He had begun the preparation of a complete, correct, and annotated edition of his works; but with 1744, his constitution, always infirm, was breaking fast. For six years his maladies had been gaining ground, and a recourse to stimulants is said to have increased their hold upon him. Bolingbroke wept over his death-bed; from which, however, in spite of such friendship, Pope moved to receive from a priest the last sacrament of his religion. He died at Twickenham on the 30th of May, 1744, and was buried in the middle aisle of Twickenham church. His complaint was a dropsy of the chest. In person deformed, Pope had a protuberance before and behind, and one of his sides was contracted. He was so short, that his chair had to be raised to place him on a level with the rest of the company at table. He had a fine and thoughtful, though thin and pale countenance, with vivid eyes and a capacious forehead. He loved and cherished his parents, and on the whole he was steady in his attachments. "Pope had a good heart in spite of his peevish temper," said the poet Gray, an impartial judge. One of the worst points of his character was his love of finesse and manœuvring. "He could not drink tea without a stratagem;" nor trust to the sure recognition of his fine literary gifts without employing what one of the victims of his satire, poor Aaron Hill, called "a certain bladdery swell of management." As a poet he stands in his own class second only to Dryden, more delicate and graceful, if less vigorous and manly, than his predecessor; and he cultivated himself and his powers with an industry and devotion of which among the English poets before him Milton alone had given an example, although in this, as in everything else, Milton towers high above Pope. "What a broad and bright region," says Professor Craik, "would be cut off from our poetry if Pope had never lived! I we even confine ourselves to his own works, without regarding the numerous subsequent writers who have formed themselves upon him as an example and model, and may be said to constitute the school of which he was the founder, how rich an inheritance of brilliant and melodious fancies do we not owe to him. For what would any of us resign the 'Rape of the Lock,' or the 'Epistle of Eloisa,' or the 'Essay on Man,' or the 'Moral Essays,' or the 'Satires,' or the 'Epistle to Dr. Arbuthnot,' or the 'Dunciad'? That we have nothing in the same style in the language to be set aside or weighed against any one of these performances will probably be admitted by all; and if we could say no more, this would be to assign to Pope a rank in our poetic literature which

certainly not so many as half a dozen other names are entitled to share with his."—F. E.

POPE, SIR THOMAS, the founder of Trinity college, Oxford, was born at Deddington, Oxfordshire, about 1508. Educated at Banbury school and Eton college, he subsequently entered Gray's inn, to study law, and in 1533 was appointed clerk of the briefs in the star-chamber. Two years later he became warden of the mint, and was knighted in 1536. His zeal for the Roman catholic religion was, like the king's, not excited in favour of the monasteries. As treasurer of the court of augmentations, he managed for five years the funds obtained by the dissolution, and grew very rich. In Edward's reign he was set aside; again enjoyed court favour under Mary, and died in January, 1559, shortly after the accession of Elizabeth, to whom he had previously been a kind and courteous custodian.—R. H.

POPHAM, SIR JOHN, chief-justice of the queen's bench from 1592-1607, was born at Wellington, Somersetshire, in 1531. While a child, he was stolen by a band of gipsies. He subsequently went to Balliol college, Oxford, and thence to the Middle temple. He was of very dissolute life, and at one time took part in the expeditions of highway robbers. His reformation was accomplished by his wife. He became a consummate lawyer; was called to be a sergeant in 1571, was appointed solicitor-general in 1579, and speaker of the house of commons in 1581. Soon afterwards he was made attorney-general. As advocate or judge he took part in all the famous judicial proceedings of that time, including the trial of Mary Queen of Scots, Essex, Raleigh, Guy Fawkes, &c. He died on the 1st of June, 1607.—R. H.

PORPHYRY, originally named MALCHUS, a philosopher of the Alexandrian school, was born in Syria in 233. He was initiated in the doctrines of neo-platonism at Athens by Longinus, the author of the treatise On the Sublime. In his thirtieth year he went to Rome, where he attached himself to the school of Plotinus. Being of a melancholic temperament, and holding, according to the tenets of this sect, that a life in the flesh was a life of bondage, he resolved to commit suicide, but was diverted from his project by the good advice of his master who, by sending him to travel in Sicily, gave a more salutary direction to his thoughts. From this time forward, the ascendancy of Plotinus over Porphyry was complete. The latter became a devoted adherent and able advocate of the Alexandrian philosophy. He wrote a highly eulogistic biography of Plotinus, and superintended with much care the arrangement and publication of his works.—(See PLOTINUS.) On the death of Plotinus in 270, Porphyry became the head of the Alexandrian school of philosophy at Rome. Besides the life of Plotinus, he wrote a work, "On Abstinence from Animal Food." In those days there were total abstinents from flesh, just as in these there are total abstinents from wine. His other compositions are—a "Life of Pythagoras," which is largely interspersed with the fabulous; "Starting-points leading to the Intelligible;" "The Cave of the Nymphs," as described in the Odyssey; "A Letter to the Egyptian priests of Anubis" on the gift of prophecy. The most useful and intelligible, and best known of his writings, is the treatise "On the Five Predicables," which is frequently printed as an introduction to the Organon or logical works of Aristotle. The *arbor Porphyriana*, in which *genus* and *difference* are laid out as constitutive of *species*, is known to every student of logic. Many of the writings of Porphyry have perished, and among them a violent attack on the christian religion, which excited much controversy in its day. To this work the wide-spread celebrity of Porphyry in his own day was mainly due; and the tradition of the powerful impression which it made, and of the rejoinders which it called forth, has been instrumental in keeping his name alive down to the present time. It was publicly burnt by the orders of the Emperor Theodosius II. in 435; and only a few fragments of it remain, preserved in the writings of the early fathers of the church. In the extant writings of Porphyry there is not much that is original. He is little more than a commentator on Plotinus; it is therefore unnecessary to characterize his compositions further than by saying that they echo faithfully, and sometimes emphatically, the tones, frequently rather inarticulate, of the older sage. Their general tenor, like that of all the other philosophers of this school, is mystical and obscure. What they chiefly inculcate is a fantastical pietism consisting in an ecstatic union of the human soul with the divine reason, or with something still more transcendent and



ineffable. Porphyry relates that Plotinus had succeeded four times in effecting this mystical union; but that he himself, in his considerably longer life, had succeeded only once. The morality which these philosophers enjoined was an asceticism and mortification of the flesh, which bordered on insanity, and which was practically carried considerably beyond the border by the Indian gymnosophists and by numberless Egyptian fanatics, of whom Simeon Stylites (although he appeared at a somewhat later period) may be accepted as a prominent example. Porphyry died at Rome in 306.—J. F. F.

**PORPORA, NICOLÒ**, a musician, the celebrated pupil of Alessandro Scarlatti, was born at Naples in 1689, and died in the same city in 1767. He is said to have composed fifty operas, besides sacred music, most of which were highly esteemed in their time. Perhaps the art is more indebted to Porpora for having polished and refined recitative and measured air, than for enriching it by the fertility of his invention. He was particularly distinguished as a singing-master. Farinelli, Mingotti, Caffarelli, and many other theatrical singers, were amongst the number of his pupils.—E. F. R.

**PORSON, RICHARD**, the eminent critic, was born on the 25th December, 1759, at East Ruston, Norfolk, and was the eldest son of Huggin Porson, the parish clerk, and a weaver by trade. The boy was put to the loom as soon as he was able to work. He got his earliest tuition at a school in Ruston and at one in the neighbouring village of Happisburgh, where he acquired that very beautiful handwriting which he retained through life, and where his fondness for arithmetic and his prodigious memory began to display themselves. The curate of East Ruston was attracted to the boy, and voluntarily took charge of his education. Mr. Norris, founder of the Norrisian professorship at Cambridge, then became patron of the "heavy-looking youth," and on being satisfied of his proficiency, after an examination by the Greek professor and two tutors of Trinity, provided for the "unwinning cub's" being sent to Eton, which he entered in August, 1774. He did not shine at Eton, though he wrote some dramas for juvenile performance. His mind, however, received that bias which led to those studies in which he afterwards rose to such eminence. Porson remained four years at Eton, and through the kindness of Sir George Baker (Mr. Norris having died in 1777) he entered Trinity college, Cambridge, in October, 1778. In 1780 he was elected a scholar of the college, and in the following year he became Craven university scholar, and soon after obtained the first chancellor's medal. In 1782 he graduated as third senior optime, and the same year was chosen a fellow of Trinity. It was the study of Toup's Longinus, Bentley's Phalaris, and Dawes' *Miscellanea Critica* that directed and confirmed his critical tendencies. At this period of his career he began to write in *Maty's Review*—his first paper being a critique on Schütz's *Æschylus*, and he continued his similar contributions for the four following years, the most noted of them being a review of Brunn's *Aristophanes*. He had also turned his attention to criticism, and corresponded with Ruhnken on the subject, showing at the early age of twenty-three that felicitous tact which succeeded so marvellously in restoring difficult and lost readings. In 1787 appeared in the *Gentleman's Magazine* his letters on Hawkins' *Life of Johnson*, so full of caustic humour in their quiet but effective exposure of the faults and affectations of the biography, by the imitation of not a few of them. In the same magazine appeared also the famous "Letters to Travis on the Three Witnesses." The dispute was as to the genuineness of these words—"In heaven, the Father, the Word, and the Holy Ghost, and these three are one; and there are three that bear witness on earth," 1 John v., 7-8. The clauses had been ground of controversy before. They are found in no Greek MS. of any age or value—in none before the fifteenth century. They are wanting too in the ancient versions, though they are found in the Vulgate codices after the eighth century. They are quoted by no Greek father, even during the Arian controversy. Luther never admitted them, nor Erasmus in his first two editions. Gibbon had recently come out in his own style against the passage, and Archdeacon Travis—a person with little qualification for such an attempt—had written in its defence. The book, as directed against such a sceptic and in vindication, as was thought, of a primary doctrine, was popular with many. Porson exposes its blunders with no ordinary power and sagacity, and with overwhelming argument and erudition maintains his point—yea, with unsparing invective holds up

the author to pity and scorn. But the production brought suspicions upon his own orthodoxy in various quarters, and one old lady, who had him in her will for a legacy of £300, cut it down to £30 on being informed that he had written a book against christianity!—so liable is honest criticism based on irrefragable evidence, to be misunderstood and resented by orthodox ignorance and bigotry. Still it must be admitted that the "Letters to Travis" are diffuse in style and argument, and are often disfigured by misplaced levity, by bursts of scornful indignation which might have been spared, and personal hits and allusions only meant to cover his opponent with ridicule and contempt. Porson continued to write a good deal in the critical reviews. The year 1792 was the turning period of his life. By the statutes of Trinity, the fellows must be in priest's orders within seven years of their taking a master's degree. Porson could not take orders conscientiously, and accordingly resigned his fellowship, though certainly Postlethwaite, the master, might have given him one of the lay fellowships. Without a sixpence he was thrown upon the world. So poor was he that he went sometimes two days without a dinner, and he once lived for four weeks on a guinea. Money was speedily collected among his friends to purchase an annuity for him, and about £100 a year was secured; but Porson, poor as he was, refused to touch it unless the principal sum were returned by trustees to the donors at his death. At this period he lived much in London, and spent a good deal of time one winter with Parr at Hatton. There in the evenings, if Parr was absent, he would gather the young men about him and would pour forth "pages of Barrow, whole letters of Richardson, whole scenes of Foote," &c. But the results of his convivial habits were such, that Mrs. Parr offered him a deliberate insult in order to compel his departure. In 1792 Porson was elected to the Greek professorship at Cambridge, the salary being only £40 a year. He gave an inaugural "prælectio" on Euripides as a dramatist, but delivered no subsequent course of lectures. The plays of *Æschylus* with corrections by him were printed at the Foulis' press in Glasgow in 1794, in two octavo volumes, and in the year following also in folio. In 1796 Porson married a widow lady, Mrs. Lunan, sister of Mr. Pery of the *Morning Chronicle*. The marriage was of great benefit to him, as it tended to wean him from those intemperate habits which were gradually undermining his constitution. But his wife lived only a short time, and on her death the restless scholar fell into his former tracks of irregular hours and dissipation. His intemperance was notorious. "He must be always drinking," said one of his friends, "no matter what it is." So, according to report, he drank a large quantity of spirits of wine in one house, and swallowed an embrocation in another. Horne Tooke is said to have asked him to spend a fourth night in drinking, after he had spent three consecutive nights in a similar way, and to his surprise Tooke found his powers of self-indulgence unimpaired. This dissipation began at length to tell upon him; he complains of blotches on his face in a letter to a surgeon, and says that he must be abstinent "till his nose recover its quondam colour and compass." In his last years he became slovenly in dress, and his clothes sometimes bore tokens that he had been rolling in the kennel: so dirty was his appearance at times that the servants of his friends refused him admission into their houses. His love of liquor is said to have begun at Eton, and it was increased by asthma, sleeplessness, restlessness, and disappointment, till it grew into disease. The demon took entire possession, and wielded him at will. But Porson was not a solitary tippler, and he did not spend his substance upon his appetite, as is shown by the funds which he left at his death. One of his famous effusions takes its fun from his own habits—

"I went to Strasburg, where I got drunk  
With that most learned Professor Brunck;  
I went to Wurtz, and got more drunken,  
With that more learned Professor Ruhnken."

Certainly he went far astray during his residence in London, and must have lost self-respect. Sometimes at an advanced hour of his convivial evenings he would get up and toast Jack Cade. Papers, too, of his of a very unbecoming nature appeared in some periodicals. In 1797 came out the *Hecuba*, which was fiercely attacked by Gilbert Wakefield and by Hermann; the *Orestes* was published in 1798; the *Phœnisæ* in 1799; the *Medea* appeared in 1801, and in the notes he did not spare his opponents. A new edition of the *Hecuba* followed, in which Wakefield and Hermann are not forgotten, and a third edition in 1808.



At his death were found corrected copies of some of the other dramas of Euripides, especially the Hippolytus. It may be mentioned too that he collated the Harleian MS. of the Odyssey for the famous "Grenville Homer." In 1816 Porson was chosen librarian of the London Institution, with a yearly salary of £200 and a suite of rooms. He held this office till his death, though he discharged its duties very unsatisfactorily—the directors being obliged to send him a remonstrance in the following words—"We only know that you are our librarian by seeing your name attached to the receipts for your salary." But his brain had become seriously injured by his nightly potations at the Cyder Cellars, and on 19th September, 1808, he was struck with apoplexy in the Strand, and taken, because not recognized, to the workhouse in St. Martin's lane. He was conveyed next day to his abode in Old Jewry. Seized the same afternoon with a second fit, he expired at length on the 25th of the month, in the forty-ninth year of his age. He was buried on 8d of October with great pomp in the chapel of Trinity college, Cambridge, the master, Bishop Mansell of Bristol, reading the service, the vice-master and eight senior fellows bearing the pall, to which were affixed various tributes to his memory in Greek and Latin.

Porson's notes and critical remarks, written on stray papers and copy-books, were diligently collected after his death, and the most of them edited—the "Adversaria" by Monk and Blomfield; his "Annotations on Aristophanes" and his "Photius," the first transcription of which had been destroyed by an accidental fire, by Dobree; Kidd brought out his "Tracts," "Reviews," &c., with an Imperfect Outline of his Life—the whole, with the "Letters to Travis," forming six octavo volumes. That Porson was the greatest scholar, and one of the greatest drinkers of his time, is no exaggeration. In his own special department he stands unrivalled—not even Reiske, Valkenauer, Heyne, Hermann, Ruhnken, or Wittenbach, come into successful competition; nor yet Burney, Elmsley, Dobree, Gaisford, Monk, or Blomfield. In vigour and grasp of mind, Bentley was before him, but in verbal criticism, Bentley was sometimes rash, and not seldom more ingenious than satisfactory. Porson, on the other hand, possessed a rare combination of gifts—a prodigious memory, as prompt as it was accurate and extensive, a nice ear for the delicacies of Greek metre, as seen in his famous canon on the "Pause," with a sagacity, tact, and felicity in restoring imperfect and analyzing difficult readings, that in their ease, correctness, and certainty amounted to genius. In looking at his critical discussions of the text, you do not say of his emendations that they are happy, but that they are of necessity right. Greek scholarship in England owes much to him, not merely to what he did, but to the example he set. It is ever to be regretted that he did so little; though, considering his history, his treatment from those who should have been his patrons, his restless and often aimless life, the time he spent on literary trifles, and his indolence fostered by his personal habits, we may be thankful that he did so much and did it so well. The most extraordinary stories are told of his uncommon strength of memory. His brain seemed to hold an entire classical library, and his mind's eye could read off any page of any of the volumes as he pleased; nay, he could quote a passage and the comments of any editor upon it. He repeated more than once the Rape of the Lock, with the various readings of the various editions. From a child's picture-book to a page of Athenæus or Eustathius on Homer, he could give any paragraph that was wanted, and he could tell on what side of the page in various editions a sentence was. He could repeat a couple of pages of any book after reading them once—nay, could for a wager repeat them backwards. "He could," he says, "never forget anything," and his memory was occasionally a source of misery to him. The Greek classics, especially the poets, were at his fingers' end. Milton and Shakspeare, his favourite English poets, were a portion of himself. It may be added that his critical acumen was displayed also in his rejection of the forgeries of Ireland, when Parr was imposed on, and he was indignant at Johnson's leniency toward the similar attempt of Lauder. Porson was characterized by a high spirit of integrity and independence. He was also a man of marked modesty, and was often uneasy under Parr's cumbrous eulogiums. As became a son of Cambridge, he had a strong passion for mathematics, and an equation was found in his pocket when he was seized in the street with his death-stroke. His handwriting was exceedingly neat and elegant, and he was childishly fond of displaying it—nay he offered to letter the backs of Richard Heber's vellum-

bound classics. Indeed, neatness of handiwork had characterized him from his earliest years; for when in his boyhood his mother set him to spin wool, he produced far finer thread than any of his brothers or sisters. It is amazing that, with a limited income and so many drawbacks, he was able to gather so large a library. After his death one portion of it, including his collection of critical notes and his MSS., was bought by Trinity college for a thousand guineas, and the other, sold by auction, brought a similar sum. As before mentioned, his friends raised a sum for him when he was first thrown upon London, the interest only of which he would take. The trustees after his death handed over the money to the university of Cambridge, and with it was founded first a Porson university prize, and afterwards a Porson university scholarship, the first one being awarded in 1855.—(*Imperfect Outline of Porson's Life*, by Kidd, prefixed to *Tracts*; *Life*, by Watson, 1861; *Porsoniana*, in *Roger's Table Talk*; *Defence of the Literary Character of Porson*, in reply to Bishop Burgess, by Crito Cantabrigiensis—Dr. Turton, Bishop of Ely; Barker's *Literary Anecdotes*.)—J. E.

PORTA, BACCIO DELLA, or Bartholomew of the Gate of San Pietro Gattolini, near which he lived, but better known as FRA BARTOLOMEO DI SAN MARCO, was born at Savignano near Florence in 1469, and entered the school of Cosimo Rosselli, and was the most distinguished painter at Florence at the close of the fifteenth century, just before the return of Leonardo da Vinci from Milan. Bartolommeo was much influenced by Leonardo, and he also became distinguished for his skilful and effective chiaroscuro. In 1504 he formed an intimate friendship with Raphael, and has the reputation of having first turned the attention of that great painter to the study of chiaroscuro. He had only just then returned to his art; he had joined the party of Savonarola, and was so much influenced by him that, in the conflagration of profane works ordered by that enthusiastic monk in 1497, Bartolommeo contributed some of his own pictures, condemned for their nudity, to the common bonfire. And when Savonarola was put to death in 1498, Bartolommeo took it so much to heart that he forsook his profession, joined the dominicans at Prato, and turned monk. He remained in seclusion in the convent of St. Mark for about six years. After his restoration to his profession and his friendship with Raphael he greatly enlarged his style, having evidently much benefited by his association with the rising young painter of Urbino. His noble colossal figure of St. Mark, now in the Pitti palace of Florence, is in the largest manner of the Cinquecento, bordering closely on the style of Raphael's last period; it has also much of the grandeur of the prophets and sibyls painted by Michelangelo on the ceiling of the Sistine chapel at Rome. Among the masterpieces of Fra Bartolommeo are also the "Madonna della Misericordia" at Lucca, and the "Presentation in the Temple" at Vienna. The last, of which there is a beautiful print by Rahl, was painted in 1516, the year before his death. He died at Florence in the convent of St. Mark, October 6, 1517, at the early age of forty-seven. He left several unfinished works, some of which were completed by his friend and scholar, Mariotto Albertinelli. Fra Bartolommeo was sometimes careless in his execution, or left several works only half-finished, which must have been left in their unfinished state; the large picture in the salon carré of the Louvre appears to be one of these, but it is at best one of the painter's inferior works. Fra Bartolommeo is said to have been the first painter who used the wooden lay figure for the purpose of studying drapery.—(*Vasari, Vite dei Pittori*, &c.)—R. N. W.

PORTA, GIACOMO DELLA, an eminent Italian architect, a native of Milan, was born in the early part of the sixteenth century, but the year does not appear to be known. His most famous structure is the cupola of St. Peter's, which he in conjunction with Fontana erected by order of Sixtus V., after the death of Michelangelo. He also designed the Aldobrandini palace at Frascati, commenced in 1598, about which time his death appears to have taken place.—J. T.-e.

PORTA, GIOVANNI BATTISTA DELLA (commonly called Baptista Porta), a Neapolitan physicist, was born at Naples of a noble family in 1538, and died there on the 4th of February, 1615. He wrote a highly-esteemed book entitled "Magia Naturalis," being a miscellaneous collection of such physical principles, experiments, and contrivances as he had learned or discovered. Amongst them are the magic lantern, and an apparatus for raising water through the expansion of air by heat.



**PORTA, GIOVANNI BATTISTA DELLA**, Italian sculptor, son and scholar of Guglielmo, was born at Polizza in 1542. He executed for Cardinal Alessandro Farnese busts of the twelve Cæsars; a statue of St. John for the baptistery of Sta. Croce, &c. Among his more celebrated works are a colossal marble statue of S. Domenico for the church of Sta. Maria Maggiore at Rome; a colossal St. Peter, &c. He died at Rome in 1597.—J. T.-e.

**PORTA, GUGLIELMO DELLA**, an eminent Italian sculptor, was born about 1512. He is said by Vasari to have studied closely the works of L. da Vinci, and to have worked for his relative Giacomo della Porta. In 1537 he went to Rome, and became the favourite scholar and assistant of Michelangelo, and eventually his most successful imitator. Guglielmo's masterpiece was the sepulchre of Paul III. He died about 1577.—J. T.-e.

**PORTALIS, JEAN ETIENNE MARIE**, Count, French minister of public worship under the first Napoleon, was born in Provence in 1745. Before the Revolution he was a prominent member of the bar of Aix, and pleaded there successfully against the fiery orator in person the cause of Mirabeau's wife, when she claimed a separation from her husband. In another famous lawsuit, that between Goetzmann and Beaumarchais, Portalis was also opposed to the celebrity. At the close of the Reign of Terror he was elected a member of the council of Five Hundred, and distinguished himself as an able speaker and jurist, gradually becoming anti-revolutionary in his politics. After the *coup d'état* of the 18th Brumaire, he was employed by Napoleon in the compilation of the *code civil*, and in the important negotiations which terminated in the concordat with the pope and the re-establishment of catholicism in France. He became minister of public worship, and died in 1807, leaving a work, published in 1820 by his son, "L'usage et l'abus de l'esprit philosophique pendant le 18me siècle."—F. E.

**PORTER, ANNA MARIA**, the gifted sister of Jane and Sir Robert Porter, was born in 1780, a few months before the death of her father. She was educated at a day school in Edinburgh; and on the removal of the family to London, the sisters became distinguished in the literary world, while their private lives were models for imitation. Cherished by an enthusiastic love for the beautiful in nature, and for everything pure and noble in life, her talents quickly developed themselves. At the age of thirteen she wrote and published "Artless Tales," and afterwards many other works, the principal of which are "The Hungarian Brothers," "Don Sebastian," "The Barony," and a volume of poems. She died at Bristol, June 21, 1832.—E. B., L.

**PORTER, GEORGE RICHARDSON**, author of "The Progress of the Nation," was the son of a merchant of London, where he was born in 1792. He began life as a sugar-broker, and failed. In 1831 he contributed a paper on "Life Assurance" to the Companion to the Almanac of Mr. Charles Knight, who when declining the late Lord Auckland's invitation in 1832 to digest for the board of trade the information contained in the publications of parliament, recommended Mr. Porter for the task. Under Mr. Porter, from this small beginning, grew up the statistical department of the board of trade; and to his duties as its head he added, in 1840, those of the senior member of the railway department of the same board. In 1841 he became one of the secretaries of the board. He was a zealous free-trader, and an energetic and useful official. He died in 1852, and there is a memoir of him, with a list of his writings, in the *Gentleman's Magazine* of that year. He will long be known as the author of "The Progress of the Nation," a work of which he issued three editions, the last in 1851. It is a singularly useful and lucid digest, with pertinent and instructive comments, of the national statistics, from the beginning of the century when possible, and illustrating every section of the financial, commercial, industrial, and social history of the United Kingdom. The edition of 1851 embodies and summarizes the facts and figures furnished by parliamentary papers as late as, but no later than, 1849.—F. E.

**PORTER, JANE**, a novelist, was born at Durham in 1776, and educated with her sister at a school in Edinburgh, under the tutorage of Mr. George Fulton, a man of considerable note in his day. An agreeable manner, with surprising powers of conversation, soon won for her many distinguished friends. At an early age she wrote her first work, "The Spirit of the Elbe," followed by "Thaddeus of Warsaw," which was translated into several continental languages. She was soon afterwards elected a "lady chanoiness" of the Teutonic order of St. Joachim, and

a relative of Kosciusko sent her a gold ring containing his portrait. In 1809 appeared "The Scottish Chiefs," which gained a fame equal to that of its predecessor. After having retired from the field of literature for many years, she reappeared as the editress of "Sir Edward Seaward's Diary." This work seemed real enough to be thought worthy of an elaborate refutation in a leading review. By the merciless rummaging of admiralty records and Indian maps by her critic, she was more flattered than annoyed. When pressed as to the origin of Sir Edward Seaward, she would quietly say—"Sir Walter Scott had his great secret; I may be allowed to keep my little one." In 1831 her mother died, and within a year her sister. Then, as she says, she became a wanderer, paying lengthened visits to numerous old and attached friends. Latterly she resided with her brother at Bristol, where she died May 24, 1850, maintaining to the last moment her intellectual faculties, and that cheerfulness of disposition so conspicuous through her long and useful life.—E. B., L.

**PORTES, PHILIP DES.** See **DESPORTES**.

**PORTEUS, BELBY**, an eminent English bishop, descended from parents who emigrated from Virginia in 1720, was born at York in 1731. He went to school in that city. He entered Christ's college, Cambridge, as a sizar, where, so high were his character and attainments, that he was soon elected to a fellowship, and made an esquire-bedel of the university, which office he soon resigned. In 1757 he was ordained deacon; in 1758, presbyter. In 1759 he won the Seatonian prize for an excellent poem on Death. In 1762 he was made chaplain to Archbishop Secker. After holding the livings of Rucking and Wittersham in Kent, which he exchanged for Hutton, and a stall in Peterborough cathedral, he was advanced to the rectory of Lambeth. In 1767 he took his degree of D.D. In 1769, through the influence of Queen Charlotte, he was made chaplain to George III., master of the hospital of S. Cross, near Winchester, dean of the Chapel Royal, and provincial dean of Canterbury. In 1773 he took part in a movement which will be best described in the following abridgment of his own words: "An attempt was made by myself and a few other clergymen to induce the bishops to promote a review of the liturgy and articles, in order to amend in both, but particularly in the latter, those parts which reasonable persons agreed stood in need of amendment; to render the seventeenth article, on predestination and election, more clear and perspicuous, and less likely to be wrested by our adversaries to a Calvinistic sense, which has been so unjustly affixed to it; to improve true christian piety amongst those of our own communion; and to diminish schism and separation, by bringing over all the moderate of other persuasions. We requested Archbishop Cornwallis to signify our wishes to the rest of the bishops, that everything might be done which could be prudently and safely done to promote these salutary purposes. The archbishop replied, 'I have consulted severally my brethren the bishops, and it is the opinion of the bench in general, that nothing can in prudence be done in the matter that has been submitted to our consideration.'" In this decision Porteus cheerfully acquiesced. In 1776 he was made bishop of Chester, where he laboured hard in the cause of protestantism, and the establishment of Sunday schools. In 1787, on the recommendation of Mr. Pitt, he was translated to the see of London, and died at his palace at Fulham on the 14th of May, 1808. He left his library to future bishops, together with a contribution towards the building of a new wing for its reception at Fulham palace. He was buried at Hyde Hill, near Sunbridge, in Kent, beneath a chapel which he had erected and endowed with £250 a year. His works, including his "Life of Archbishop Secker," and his "Lent Lectures on St. Matthew," were edited by his nephew, the late Dr. Hodgson, dean of Carlisle.—T. J.

**PORTLAND.** See **BENTINCK**.

**PORTSMOUTH, LOUISE DE QUEROUAILLE** (the Madam Carwell of the common people), Duchess of, a mistress of Charles II., who exercised a great influence over him, personally and politically, belonged to a noble French family of Normandy. She came to England in 1670 in the suite of Henrietta, Charles II.'s sister (married to the duke of Orleans), and with the intention of fascinating the king, in order to play the game of Louis XIV. She was at once successful, remaining Charles II.'s favourite mistress until his death, and the main upholder of French interests in England. She became the mother of the first duke of Richmond in 1672, and in 1673 was created Duchess of Portsmouth. Evelyn, writing of her after her first appear-



ance in England, calls her "that famous beauty, but in my opinion of a childish, simple, and baby face." She survived till the November of 1734.—F. E.

POSSEVINO, ANTONIO, a learned and accomplished jesuit, was born at Mantua in 1583. On the close of his preparatory studies, he went to Rome as tutor to the nephew of Cardinal Gonzaga, and was admitted into the order of Jesus in 1559. His superior then sent him on an embassy to the duke of Savoy to persuade him to allow the jesuits to settle in his dominions, and to employ rigorous measures against the Waldenses. His second mission was from Gregory XIII. to the king of Poland and the czar, whose disputes he contrived to settle. Sweden and Germany were next the theatre of his diplomatic abilities. The interest he took in the reconciliation of Henry IV. of France to the holy see offended the pope, and led to his suspension from public business. He died at Ferrara in 1611. Among his works may be mentioned his "Muscovia" in 1586; "Bibliotheca Selecta" in 1593; and his "Apparatus Sacer" in 1603-6.—His elder brother, GIOVANNI BATTISTA, was also a man of letters—born in 1520; died at Rome in 1549.—Another of his own name was a nephew and a physician. He wrote "Gonzagarum Mantuæ et Montis-Ferrati Ducum historia," 1617.—J. E.

POTEMKIN, GREGORY ALEXANDROVITCH, the celebrated favourite of Catherine II., empress of Russia, was born in 1736 at a country house about twenty versts from Smolensk. Being destined for the church, he studied theology at Moscow; but an opportunity of entering the army being offered him, he eagerly seized it. Even as a subaltern he indulged his passions without control. Handsome in form and feature, he did not escape the notice of the voluptuous Catherine when she was yet but grand-duchess. The revolution which she accomplished in 1762, by which she was enabled to mount the throne, and the great services then rendered to her by the Orloffs, cast the attractive Potemkin into the shade. Rewarded with the rank of colonel for an act of gallantry shown to Catherine as she rode at the head of the troops on the night of her husband's flight, he was nevertheless removed from the presence of the empress by being sent on a mission to Sweden. The Orloffs were always jealous of his influence, but with all their authority could not prevent the growth of that favour which enabled Potemkin to supplant them. The latter boldly made love to his sovereign with all the ardour of his passionate nature. The czarina was not insensible to his wooing. She made her lover chamberlain, but shortly afterwards sent him away again to the army engaged in a war with the Turks. Returning to court on the first opportunity with the news of a victory, he was dismayed to find that Gregory Orloff had gratified Catherine with another favourite. Spite of his gracious reception, Potemkin quitted Petersburg with the avowed intention of making himself a monk. Catherine in her turn was alarmed and sent encouraging messages to the wilful lover, who returned to the palace more glorious and powerful than ever. He now set himself energetically to the direction of state affairs, exhibiting a capacity that astonished and subdued the empress. There was a wild tinge of extravagance in his ideas and projects that was not displeasing to his able and enterprising mistress. When the king of England sought to bribe the Russian government to his interests by offering the possession of Minorca, the imagination of Potemkin was excited. "I will make of Minorca," he said, "a pillar raised to the glory of the empress in the midst of the Mediterranean sea!" The diary of Lord Malmesbury is full of matter illustrating the extraordinary character of Potemkin. His boundless prodigality ministered to Catherine's love of magnificence, and his subtle though ill-informed mind held together all the threads of political intrigue at home and abroad. The Orloffs occasionally left their retirement to attempt the removal of their hated rival. But in vain; his power over Catherine continued long after the decay of her attachment to his person. Providing her with favourites who acknowledged their dependence on him, he continued to rule the empire till his death. His greatest feat of arms was the capture by assault of Otchakoff, 16th December, 1788, and the conquest of the Crimea. His arrogance had disgusted the higher nobility of the empire, and began to weary even the empress, when Potemkin died on the road between Jassy and Nicolieff, on the 15th October, 1791. He had come from a stormy interview with Prince Repnin, who though his second in command, had, after a victory over the Turks, and with the secret sanction of the empress, concluded a treaty with the sultan without consulting him.—R. II.

POTHIER, ROBERT JOSEPH, one of the most celebrated juriconsults France has produced, was born at Orleans in 1699, and received his education in the university of that city under the auspices of the jesuits. He applied himself with undivided energy to the study of Roman jurisprudence, and in 1749 was called by D'Aguesseau to fill the chair of French law in the university of his native city. In 1748 appeared the first volume of the great work which placed him at the head of all previous law-writers, the "Pandectæ Justinianæ in Novum Ordinem Digestæ," &c., the two remaining volumes appearing successively in 1749 and 1752. Turning his attention now to the exposition of the old French law, Pothier produced many voluminous treatises on points which had remained comparatively obscure. These treatises have been collected into one work, and published under the title, "Traité sur Différents Matières de Droit Civil appliquées à l'Usage du Barreau et de la Jurisprudence Française," four volumes quarto; Orleans, 1781. With all this private labour he was unremitting in the active duties of his profession. The most complicated cases were daily submitted to him, patiently heard, and impartially decided. His private character was distinguished by exemplary virtue and piety, and his death in 1772 was mourned by all Europe. Pothier's treatises have been so extensively used by the framers of the civil code under Napoleon, that they may almost be called the foundation of modern French law.—W. J. P.

POTT, PERCIVAL, the celebrated surgeon of St. Bartholomew's hospital, was born in Threadneedle Street on the 26th of December, 1713. His father died when he was three years of age, leaving his wife and child but inadequately provided for. Amongst his mother's relatives, however, was Dr. Wilcox, bishop of Rochester, who took the boy under his protection. He was educated at a school at Darnley in Kent. Pott early showed a decided taste for surgery, and although strongly advised by his friends to choose the church as a profession, nothing could induce him to alter his resolve to be a surgeon. He was accordingly apprenticed in 1729 to Mr. Nourse, one of the surgeons of St. Bartholomew's, who was the first of the surgeons to that hospital who gave lectures on anatomy. Nourse employed his pupil as a prosecutor for his demonstrations, and thus the best foundation for his future eminence was laid. In 1736, his apprenticeship having expired, Pott immediately settled in practice in Fenchurch Street. In 1744-45 he was elected assistant-surgeon, and in 1749 surgeon to St. Bartholomew's. On the death of his mother in 1746, he removed to Bow Lane, and married the daughter of Robert Cruttenden, Esq. It was not until ten years later that his first work of importance appeared. In the year 1756 he was thrown from his horse, and sustained a compound fracture of the leg. The surgeons who first saw him determined on immediate amputation, and the leg was only saved by the timely arrival of Mr. Nourse, who on careful examination thought that a chance of recovery without operation existed. During the retirement occasioned by this accident, Pott planned and partly executed his "Treatise on Ruptures." His sole previous appearance as a writer had been as the author of a paper on a curious case of disease of the bones, in the forty-first volume of the Philosophical Transactions. His next publication was on "Congenital Hernia." It involved him in a dispute as to priority of discovery with Dr. W. Hunter. Other works on surgical subjects followed in rapid succession, amongst which were valuable treatises on injuries of the head, on the treatment of fistulæ, and on caries of the vertebrae. In 1764 he became F.R.S., and about the same time he began to give lectures on surgery. In 1769 he removed to Lincoln's-Inn-Fields, and seven years afterwards to Hanover Square. His practice now had become very large. He resigned the office of surgeon to St. Bartholomew's in 1787, having served it, to use his own expression, "man and boy for half a century." In the previous year he had received honorary diplomas from the Colleges of Surgeons of Edinburgh and Ireland. He died on the 22d December, 1788, aged seventy-five. The day before his death he observed—"My lamp is almost extinguished; I hope it has burned for the benefit of others." Pott's surgical works are still studied with the highest advantage. He was undoubtedly one of the brightest ornaments of the English surgical school.—F. C. W.

POTTER, BARNABAS, an excellent bishop, born near Kendal in 1578, fellow of Queen's college, Oxford, afterwards lecturer at Abingdon and Totness; in 1610, chosen principal of St. Edmund hall, but never admitted to the office; in 1616, elected provost of Queen's college; in 1628, nominated bishop of Carlisle; died in



1642, and was buried in the church of St. Paul, Covent Garden. Whether he published any sermons is doubtful. Wood attributes to him one on the Burial of Sir Edmund Seymour, one on Easter Tuesday, and a Spital Sermon. Though a "thorough-paced Calvinist," as Wood calls him, so great was his eloquence and piety, that he had the help of Archbishop Laud in being promoted to the bench of bishops.—T. J.

POTTER, CHRISTOPHER, born near Kendal about 1591; entered Queen's college, Oxford, in 1606; in 1613 was chosen chaplain, and afterwards fellow of the college. He took the degree of D.D. in 1626-27, having succeeded his uncle as provost. A jesuit, known as Edward Knott, but whose real name was Matthias Wilson, had printed in 1630 a tract called *Charity Mistaken*, complaining that it was unjust to charge Romanists with want of charity for affirming that protestantism unrepented leaves no chance of salvation. To this Dr. Potter replied, dedicating his work to Charles I., at whose request it had been undertaken. In 1635 he was made dean of Worcester; in 1640 vice-chancellor of the university. He sent his plate to the king when the civil wars broke out. In 1646 he was nominated dean of Durham, but died on the 3rd of March, in Oxford, before he was installed. He translated into English Father Paul's History of the Quarrels of Pope Paul the Fifth with the state of Venice, London, 1626-44; and left behind him, prepared for the press, a work on predestination.—T. J.

\* POTTER, CIPRIANI, a musician, was born in London in 1792. When seven years old he began to study the pianoforte under his father, a successful teacher. He was a pupil for composition successively of Attwood, Callcott, Crotch, and Wölfl. The high standing in his profession, to which his talents early raised him, is proved by his having been one of the original members of the Philharmonic Society, founded in 1813. His first public appearance as a pianist was in 1817, at one of the philharmonic concerts, when he played a sestet of his own composition. Before the end of the year he went to Germany, where he spent sixteen months, chiefly at Vienna. During this time he took lessons in counterpoint from Förster, and submitted his compositions to Beethoven. He then spent eight months in Italy, and returned to London in 1819. At the opening of the Royal Academy of Music in 1823, Potter was appointed chief professor of the pianoforte for the male department. He became director of the orchestral practice in 1827, which office he relinquished at midsummer, 1832, when he succeeded Dr. Crotch as principal of the institution, and undertook the charge of the chief class for composition. He remained at the head of the academy for twenty-seven years, and then resigned his threefold responsibility as principal, and professor of composition and the pianoforte. On his retirement, the pupils and professors, as a testimonial of their admiration and affection, subscribed, to endow the Potter Exhibition—an annual sum to assist a musical student in the expenses of education at the Academy—which will perpetuate the name of this eminent man in connection with the institution over which he long and efficiently presided. Potter's music is characterized by perspicuity of form, contrapuntal clearness, ingenious orchestration, and appropriateness to the instruments for which it is written. His first symphony was performed in 1824; that in G minor, perhaps the best known of his orchestral productions, was written in 1833 in fulfilment of a commission from the Philharmonic Society; and he is the author of seven symphonies besides these, which were successively produced at his annual concerts. To the department of orchestral music belong also his overtures to "Antony and Cleopatra," "Cymbeline," and "The Tempest," and an unnamed concert overture. His only important vocal work is the cantata, "Medora e Corado," for solo voices, chorus, and orchestra, which was produced in 1830. He wrote additional instrumentation for Handel's *Acis and Galatea*, when this work was brought upon the stage in 1831. For his instrument he has composed four concertos—a duet for two pianofortes—several sonatas, toccatas, and rondos for pianoforte solo—trios, and other pieces for pianoforte with different instruments, and a series of Pezzi di Bravura, and some books of studies. Finally must be mentioned his violin quartets. Potter held place as a pianist among the best players resident in England during the time he was before the public, and he was quite as highly esteemed wherever he appeared abroad. He was repeatedly elected to the direction of the Philharmonic Society, and was one of the most efficient conductors of their concerts; he is now conductor of the Madrigal Society. Potter

has had a most important influence on the progress of the pianoforte in England, many of the most distinguished players and teachers having been formed by him; and his excellent system being thus so widely diffused, he may truly be said to have established a school of playing. The effect of his teaching is still more valuable in the department of composition; he was the first in this country to elucidate the principles of musical construction, and since his appearance as a teacher, the productions of our composers have assumed a higher character in respect of purpose and development, than ever before belonged to English music. It will thus be seen that he has accomplished more than any other musician for the advancement of his art among us; his good influence is already felt throughout the land in the labours of the pupils of his pupils, and a large proportion of the best esteemed artists of the day have received their training personally from him.—G. A. M.

POTTER, JOHN, Archbishop of Canterbury, son of a linen draper at Wakefield, was born about 1674; he was educated there, and at University college, Oxford. In 1694 he was chosen fellow of Lincoln. In 1697 he published "*Lycophron's Alexandra*," folio; and shortly after, his "*Antiquities of Greece*," a wonderful work for so young a man. In 1704 we find him removed to Lambeth, as chaplain to Archbishop Tenison, who gave him the living of Great Mongeham in Kent. Having in 1706 become chaplain-in-ordinary to Queen Mary, in 1707 he published his "*Discourse of Church Government*," 8vo. In 1708, through the influence of the duke of Marlborough, he became regius professor of divinity and canon of Christ Church; and in 1715, bishop of Oxford. Just before he had issued a noble edition of Clemens Alexandrinus, 2 vols., folio, Gr. and Lat. He preached the sermon at the coronation of George II.; and in 1737 was made archbishop of Canterbury. He died in 1747. A collection of his theological works was published in 3 vols., 8vo, Oxford, 1753. For many years his "*Greek Antiquities*" was the standard work upon that subject, and has only been superseded in consequence of modern discoveries.—T. J.

POTTER, PAUL, was born at Enkhuysen in North Holland in 1625, and having learnt the first rudiments of his art from his father, Pieter Potter, he established himself while still young as an animal painter at the Hague; but his brilliant career was suddenly cut short in January, 1654, at the premature age of twenty-nine. Though his pictures were early sought after, Paul Potter acquired his general reputation by a single picture, the well-known "*Young Bull*," for some years in the Louvre, now in the museum at the Hague, painted for Prince Maurice of Nassau in 1647, when the painter was only twenty-two years old. It is certainly a masterpiece, but coarsely painted, and the accessories are very inferior. Potter's present reputation rests upon his numerous small pictures, which are executed with great delicacy; he excelled in pasture scenes, his animals being always admirable, and his colouring and lighting of his landscapes being generally beautiful. The marquis of Westminster has a fine specimen of these small pictures. The National gallery possesses no example of his work. There are also some admirable etchings of animals by Potter.—R. N. W.

POTTER, ROBERT, an English clergyman, born in 1721, was educated at Emmanuel college, Cambridge. He took his degree of B.A. in 1741, became vicar of Scarning in Norfolk, and was afterwards appointed a prebendary of Norwich cathedral; latterly he held also the vicarage of Lowestoft and Kessingland. A sermon on the thanksgiving for the peace was published by him, but his fame rests chiefly on his acquirements as a classical scholar and his poetical works, of which the earliest was a volume of miscellaneous pieces printed in 1774. These were followed in the course of the next fourteen years by his admired translations from the Greek dramatists, Æschylus, Euripides, and Sophocles. They are well known, and likely to retain their popularity, on account of the fidelity and vigour with which they are executed. He attempted a more difficult task in his metrical versions of the Song of Adoration and the Oracle against Babylon, in the twelfth and fourteenth chapters of Isaiah. "Spirited and elegant" are the terms which Bishop Lowth has applied to the latter of these productions. Potter wrote also an "*Inquiry into Passages of Dr. Johnson's Lives of the Poets*," in which the critic's attack on Gray is examined and repelled. He died at Lowestoft in 1804.—W. B.

POTTINGER, SIR HENRY, Bart., G.C.B., was descended from an English family which had long been settled in Ireland. He



was the fifth son of Eldred Curwen Pottinger, Esq., of Mount Pottinger, County Down, and was born there in 1789. His rise in life was slow, but steady. He went to India as a cadet in 1804, and speedily recommended himself for promotion by his energy, extensive information, and administrative capacity. He was first employed for seven years as judge and collector at Ahmednuggar in the Deccan, and then for fifteen as political resident at Cutch and Scinde. The services which he rendered in these situations were deemed so important, that he was rewarded with a baronetcy after the Afghanistan campaign in 1839. In the following year he returned to England, but he had scarcely landed when war broke out between Great Britain and China on account of the disputes connected with the opium trade. In this emergency Sir Henry was sent to China as envoy extraordinary, and minister plenipotentiary, for the purpose of adjusting the matters in dispute. He set himself to this arduous task with vigour and address. On his arrival at Macao, August 12th, 1841, he issued a spirited proclamation, declaring that it was his intention to direct his undivided energies to the primary object of securing a speedy and satisfactory termination of the war. In concert with Admiral Parker he devised measures which soon led to the capture of Amoy, and brought hostilities to a successful issue. A treaty was concluded with the Chinese in 1842, which gave universal satisfaction, and not only threw open the trade with the teeming population of China, but was believed to afford a guarantee for an honourable and lasting peace. For these eminent services Sir Henry was rewarded with the grand cross of the order of the bath, and was subsequently appointed governor and commander-in-chief of the island of Hong Kong. On his return to England in 1844 he was sworn a member of the privy council, and a pension of £1500 a year was conferred upon him. In September, 1846, he was appointed governor of the Cape of Good Hope, an office which he held until the September of the following year, when he was again sent to India as governor and commander-in-chief of the presidency of Madras. In 1854 he finally returned to his native country. He died at Malta on the 18th of March, 1856, in the sixty-seventh year of his age. Sir Henry was not only an able and upright public officer, but a most estimable man in all the relations of private life.—J. T.

POUNDS, JOHN, the originator of ragged schools, was born at Portsmouth in 1766, and entered the royal dockyard in his boyhood as an apprentice shipwright. Having had the misfortune to break his thigh by a fall, and thus to become a cripple for life, he turned his attention to shoemaking, and finally became a cobbler. He was remarkable for his good-nature, and his industry and ingenuity. He adopted a crippled nephew, and succeeded in setting him upon his legs by an ingenious apparatus of old shoes and leather. He had a natural love for teaching, and liked to train jays, starlings, canaries, and other pets; and believing it as easy to instruct children, he became his nephew's schoolmaster. Thinking the boy, like his feathered domestics, would learn much better in company, he added first one, then a second to the number of his pupils, till the limits of his humble workshop were unable to contain more. In fine weather some of them sat by turns on the threshold of the front door, and on a little form outside. At other times they occupied every form and box and spare inch of the shop floor—the cobbler sitting on his stool in the middle mending his shoes, and teaching reading, writing, and arithmetic to his free scholars. His method of instruction was simple, yet ingenious, pleasant, and most effective. He taught the children to read from handbills, and such remains of old school-books as he could procure. The worst boys were, as a matter of course, least willing to come to his school, and it was the worst boys he wanted. He has been seen to follow such to the town quay, and hold out in his hand the bribe of a roasted potato to induce them to come to school. He encouraged them to go to Sunday schools, and provided for them decent Sunday clothing, which he kept in his own house during the rest of the week. He acted, too, as doctor and nurse to his "little blackguards," and was not only master of the sports, but contriver and maker of their playthings. For many years this genial old philanthropist pursued his labours of love, very little noticed and wholly unrewarded by his fellow-townsmen. At length, on the 1st of June, 1839, as he was looking at a picture of his school executed by Mr. Sheaf, John Pounds fell down and expired, at the age of seventy-two. His death was felt severely by his poor destitute pupils. His memory is blessed.—J. T.

POUSSIN, GASPARD, one of the most distinguished of modern

landscape painters, was born at Rome in 1613. His real name was GASPARD DUCHET, and his parents were French; he is sometimes called by the Italians Gasparo Duche, and he has inscribed this name on his etchings. He took the name of Poussin from the celebrated Nicolas his master and his brother-in-law, the great French painter having married Gaspar's sister. He lived all his life at Rome and died there in 1675. Gaspar Poussin's pictures are generally of a grand but sombre character, picturesque, but often impressing the mind with feelings of solitude. Some of this peculiarity of his works is owing to their darkness, which is, however, partly accidental. He was fond of painting on dark grounds, and thus through the sinking in of the lighter portions, his pictures have in course of time become much lower in tone than they originally were. The National gallery is rich in the works of Gaspar Poussin, possessing among its six specimens of the painter, several masterpieces, as the "Sacrifice of Isaac," and the "Landstorm," formerly in the Angerstein gallery; and an "Italian Landscape with a view of a town," bequeathed by Lord Farnborough, which has darkened less than is usual with his works. His tempera pictures, of which there are many at Rome, are not dark; his scenes are generally taken from the neighbourhood of Rome. His figures are said to have been frequently inherited by Nicolas Poussin. Gaspar etched a few plates.—(Pascoli, *Vite de' Pittori*, &c., *Moderni*, 2 vols., 4to, Rome, 1730-37).—R. N. W.

POUSSIN, NICOLAS, the most distinguished of the French painters of the seventeenth century, was born at Andely in Normandy in the month of June, 1594, and having learnt painting under Quintin Varin, a master of his native town, he went young to Paris, and there completed his studies. Having worked some years in Paris with precarious fortune, and not meeting with the success he desired, Nicolas set out in 1624 for Rome, where he cultivated a friendship with the sculptor Du Quesnoy, better known as Il Fiammingo. They lived in the same house, and Du Quesnoy's devoted admiration of the antique remains at Rome, seems to have led Poussin into the same taste, and thus influenced his future style in figure painting, always remarkable for its strong antique bias. While he was improving his drawing by the study of ancient bassi-relievi, he advanced himself in colouring by attending the school of Domenichino, then at the height of his reputation in Rome. He also studied anatomy. Notwithstanding all these labours he met with little success, until he was taken by the hand by Cardinal Barberini, to whom he had been introduced by the poet Marino. He painted for the cardinal the "Death of Germanicus" and the "Capture of Jerusalem," and by these works established his reputation. In 1629 he married the sister of his pupil, Gaspar Duchet, afterwards called Poussin. Among his most celebrated works of this period is the series of the "Seven Sacraments," now at Belvoir Castle, which he repeated for his friend M. de Chantelou; this set is now at Bridgewater House. Poussin again visited Paris in 1640 with M. de Chantelou, and was introduced by Cardinal Richelieu to the king, Louis XIII., who, wishing to retain him in Paris, gave him rooms in the Tuilleries, and the title of painter in ordinary, with a salary of £120 a year. Professional rivalries, however, and a want of acquaintance in the French capital, rendered it an unpleasant place for the now Roman painter to live in. Poussin seems to have undertaken to reside in Paris, but obtained leave in 1642 to return to Rome to fetch his wife; as, however, the king died during his absence, he preferred remaining at Rome, and never returned to France. He died in Rome on the 19th of November, 1665, in his seventy-second year, and was buried in the church of San Lorenzo in Lucina. The pictures of Nicolas Poussin are numerous and are well-known in prints; he excelled also greatly as a landscape painter, a rare quality for a figure painter in those times. His figures are generally well drawn and well coloured, but his compositions are criticized as being too uniformly and too closely in the taste of the ancient bassi-relievi. He has, however, left us many admirable pictures, which so far from suffering from this peculiarity of his taste, are greatly enhanced by it. His subjects as well as his style are for the most part classical. Among the several specimens of his work in the National gallery are two of his masterpieces, "A Bacchanalian Dance," with admirable figures of Fauns and Bacchantes dancing in a ring, apparently one of four pictures painted in Paris for Cardinal Richelieu; and "A Bacchanalian Festival," a landscape with Fauns, Satyrs, and Centaurs, in wild revelry—one of three painted for the Duke de Montmorency, formerly in



the Barberini palace in Rome. There is a good print of the dance by G. T. Doo, R.A.—(Bellori, *Vite de' Pittori*, &c., 1672; Felibien, *Entretiens sur les Vies des Peintres*, &c., 1685. Gault de St. Germain published a Life of Poussin in 1806, and a collection of his letters was published in Paris in 1824.)—R. N. W.

POWELL, BADEN, a British philosopher and man of science, was born at Stamford Hill, near London, on the 22d of August, 1796, and died in London on the 11th of June, 1860. He was educated at the university of Oxford, where he graduated with first-class mathematical honours in 1817. In 1820 he took orders in the Church of England, and in 1821 was appointed to the vicarage of Plumstead in Kent. In 1824 he became a fellow of the Royal Society, and was often in after years a member of its council. He was a zealous and useful member of the British Association for the advancement of science. In 1827 he was appointed Savilian professor of geometry in the university of Oxford; and on different occasions afterwards he was one of the public examiners. He took an active part in promoting that revival of the study of physical science at Oxford, which has of late years been accomplished in the face of great difficulties, and which has contributed so much to the usefulness and honour of that university. He possessed great ability as a teacher, his style of lecturing being remarkably clear and impressive, and well calculated to make abstruse subjects easily intelligible; and the same style marks also his writings. His earliest separate works were a treatise on the "Differential and Integral Calculus," 1829–30; a treatise on the "Geometry of Curves and Curved Surfaces," 1830; and one on "Elementary Optics," 1833. These were followed in 1834 by a history of physical and mathematical science. His six lectures on the "Undulatory Theory of Light," 1841, are a striking example of his skill in making an abstruse subject popular. He wrote many detached scientific papers, most of which appeared in the *Philosophical Transactions* since 1825. He possessed much taste for and knowledge of the fine arts, especially painting and church music. He was the author of a long series of philosophical and theological works, written in his characteristically clear and impressive style, and containing views which have been much controverted, and which it would be out of place here to discuss. He was three times married, and left a numerous family.—W. J. M. R.

POZZO, ANDREA, a celebrated painter and architect, was born at Trent in the Tyrol, November 30, 1642. His talent, it is said, was discovered whilst employed in menial service in the Jesuits' college at Rome, and he was in consequence admitted as a member of the society and carefully instructed. His most celebrated painting is that on the ceiling of S. Ignazio at Rome. He also painted much at Genoa and Turin, in both which cities he had many pupils and imitators. His paintings are chiefly ornamental in character, and filled with objects introduced for the sake of exhibiting his skill in perspective. His most noted architectural work was the very elaborate but extravagant altar of S. Ignazio. Father Pozzo died, August 31, 1709, at Vienna, where he had gone at the invitation of the emperor to modernize some churches and to paint certain altarpieces. Father Pozzo was the author of a splendidly-printed and illustrated "Trattato di Prospettiva," in Latin and Italian, for the use of painters and architects, 2 vols. folio, Rome, 1693–1700, of which improved editions appeared in 1702 and 1764, and a translation into English by John James, London, 1707.—J. T.-e.

POZZO DI BORGO, CHARLES ANDREAS, Count, a celebrated diplomatist, was descended from an ancient family which had ranked among the nobility of the island of Corsica ever since the twelfth century, and was born in 1764 at Ajaccio, the birth-place of Napoleon Bonaparte. The latter was by four years the junior of Di Borgo, but they were in early life intimate friends, though in later years they became most inveterate enemies. His early training was intrusted to the priests, but he completed his education at Pisa. Shortly after his return to his own country, which now belonged to France, the Revolution broke out, and Di Borgo at once took an active part in its proceedings. He attached himself to General Paoli, and was sent to Paris in 1791 to thank the constituent assembly for having recognized Corsica as an integral part of the French dominions. He was shortly after chosen to represent Ajaccio in the French legislative assembly. On the dissolution of this assembly in 1792 Pozzo returned to Corsica, and in conjunction with Paoli vigorously exerted himself to free his country from the domination of France and to place it under the protection of Great Britain. Their

efforts were successful for a time, and Pozzo was nominated president of the board of control appointed to assist the British envoy, Sir Gilbert Elliot. When Corsica was ultimately obliged to submit to France, Pozzo took refuge first at Naples, then at Elba, and subsequently came to England, where he remained upwards of eighteen months. At this period he formed an intimate connection with the French refugees, and entered on that diplomatic career in which he acquired such celebrity. He went to Vienna in 1798, and laboured zealously to form a coalition against France. On the rupture of the peace of Amiens in 1803, Pozzo entered into the service of Russia, in which he spent nearly the whole of the remainder of his life. As the diplomatic agent of the czar he repaired again and again to the Austrian and Prussian courts, and even visited Constantinople in order to rouse the spirit of resistance to the ambitious designs of Napoleon. His counsels were far-sighted and sagacious, and his efforts unwearied, but for a time they were completely unsuccessful. After the peace of Tilsit, Di Borgo obtained the czar's permission to leave Russia and returned to Vienna, where he exerted himself with such energy and skill against France, that on the conclusion of peace in 1809 Bonaparte demanded that his inveterate enemy should be delivered up to him. Pozzo on this withdrew from Austria, and after travelling through Turkey and Syria he proceeded to London in October, 1810. There he remained, honoured and consulted by the government, until the French invasion of Russia in 1812, when he was recalled by the czar, and by his masterly diplomacy effectually aided in overthrowing the power of Napoleon. The accession of Bernadotte to the coalition against France was attributed to Di Borgo's counsels; it was he who advised the march of the allied armies upon Paris; kept the czar steady to the cause; insisted that no terms ought to be made with Napoleon; and recommended that the Bourbons should be restored, and the dethroned emperor sent out of Europe. He was present as Russian commissioner at the battle of Waterloo, where he received a wound. On the downfall of his enemy, over whom he triumphed with vindictive exultation, Pozzo returned to Paris, where he resided for many years in the character of Russian ambassador, and took a prominent part in all the negotiations and intrigues of which the French capital was the centre. He declined an offer from Talleyrand to take office in the French ministry, but shortly after accepted the rank of a count and peer of France, conferred upon him by the Duke de Richelieu. In 1835, on the breaking out of the war in the East, he was sent on a mission to London, where he remained upwards of two years, employing all the resources of his subtle and sagacious intellect to promote the designs of Russia. His health, however, gave way, and he returned to Paris, where he died on the 17th of February, 1842, in his seventy-fourth year.—J. T.

POZZO, MODESTA, an authoress who assumed the name of MODERATA FONTE, born at Venice in 1555; died in childbed, 1592. She passed a portion of her youth within convent walls, then returning to the world married her fellow-citizen, Filippo Giorgi, and spent twenty years as his wife. It is said that her astonishing memory enabled her to repeat, word for word, a discourse heard but once; no wonder then that she easily acquired the Latin language. Amongst her compositions are—a poem entitled "Il Floridoro;" another on the Passion and Resurrection of our Lord; and a work which, treating of the merits of women, impugns the intellectual superiority of men.—C. G. R.

PRADIER, JAMES, an eminent French sculptor, was born at Geneva in 1792. He studied sculpture in Paris under Lemot, and gained the grand prize of Rome in 1813. He remained at Rome five years, dividing his time between the study of the antique, the life, the works of Canova, and the production of original pieces. From his return to Paris in 1819 Pradier held a foremost place among the sculptors of France. In his later years his popularity was almost unbounded. He executed many religious pieces, Pietàs, Virgins, a colossal "Christ on the Cross," statues of saints, &c., for churches and private persons, and many monumental and portrait statues and busts—including the tomb of Napoleon I., Marshal Soult, &c.; but his popularity rested mainly on his Venuses, Phrynes, Odalisques, and other classical or semi-classical subjects which permitted the free exhibition of his remarkable skill and facility in representing the female form. Pradier's style, always sensuous, often verges on the voluptuous and the meretricious. But he was a great master of the chisel, more than equalling his model Canova in the delicacy, softness, and texture of his flesh, and the ease, play,



and finish of his forms. Pradier gained the medal of the first class in 1817, and again in 1848; was created knight of the legion of honour in 1828, and officer in 1834; and in 1827 was elected a member of the Institute, succeeding to the chair of his teacher Lemot. He died June 5, 1852.—J. T.-e.

**PRADI, DOMINIQUE DE**, Abbé, was born at Allanches in 1759. At the time of the convocation of the states general in 1789, he sat among the clerical deputies as the representative of the clergy of Normandy. Involved in the ruin which overwhelmed the church and the throne, De Pradt fled to Hamburg; and soon afterwards commenced the series of his political writings by a treatise entitled "An Antidote to the Congress at Rastadt;" this was published in 1798. His next publication, "Prussia and her Neutrality" was written in 1799, to show the impolicy of Prussia's standing aloof from the coalition which Austria and other powers had entered into against the French republic. However, after the 18th Brumaire and the installation of Napoleon as first consul, De Pradt hailed the rising sun, and was appointed grand almoner. In 1801 he was induced by the revolutions in Hayti and disturbances in Spanish America to write his third pamphlet, "The Three Ages of Colonies." He gradually rose high in the favour of Napoleon; was created a baron of the new empire; and made successively bishop of Poitiers and archbishop of Malines. On the breaking out of the war with Russia in 1812, he was sent as ambassador to the diet of Poland. His account given in the "Histoire Vindictoire" of his interview with Napoleon at Warsaw, while on his return to Paris after the destruction of his army, is highly graphic and interesting. It is absurdly misrepresented, in Rose's Biographical Dictionary, where it is stated that Napoleon "reproached him with treachery, and divested him of his embassy." Nothing of the kind occurred; the meeting was perfectly amicable; and although Napoleon made out an order for the abbé to return to Paris, it is evident that this was a mere official formality, for the lances of the pursuing Cossacks would in any case have rendered such a move imperative. De Pradt remained at Malines till after the fall of Napoleon. In 1816 he published "The Congress of Vienna." He resigned his rights to the archdiocese of Malines into the hands of the kings of Holland, and thenceforward lived at Paris. Under Charles X. he sided and wrote against the ultramontane party and the jesuits. He died in 1837.—T. A.

**PRAED, WINTHROP MACKWORTH**, poet and politician, was born in London in 1802. He belonged to a good Devonshire family in the neighbourhood of Teignmouth; his father was a serjeant-at-law, "connected with Praed's bank." Educated at Eton, he showed himself a promising classic, and was the principal contributor to the *Etonian*, the short-lived periodical founded in 1820 by Mr. Charles Knight (*q.v.*). From Eton he went to Trinity college, Cambridge, where he distinguished himself at the Union, having the young Macaulay for a rival in debate, and gained prize upon prize for verse, Greek and English. "Macaulay and Praed," said at the time kindly and discerning Christopher North in the *Noctes*, "have written very good prize poems. These two young gentlemen ought to make a figure in the world." Like Macaulay, Praed contributed extensively to Knight's *Quarterly Magazine*, and among his contributions are verses of some mark. Like Macaulay, too, he went to the bar, and entered parliament, enlisting, however, in the tory party. During 1830 and 1831 he represented St. German's, a Cornish borough disfranchised by the reform bill, which threw him out of parliament until 1835, when he was returned for Yarmouth. In 1834, in Sir Robert Peel's short ministry, he was secretary to the board of control, and in 1835 he was appointed recorder of Barnstaple and deputy high steward of the university of Cambridge. He was succeeding in parliament (where he was a keen opponent of the whigs) as in his profession, and great hopes had been formed of him, when in 1838 he was compelled by ill health to retire from public life. He died of consumption in July, 1839. Praed had a singular facility in the composition of polished and pointed verse. The contributor of an appreciative sketch of his life and writings to *Temple Bar* for March, 1862 ("William Mackworth Praed"), speaks of him as "an absolute improvisatore," and as having "no rival as a writer of political pasquinades," which he contributed copiously to the journals of his party. The best known of his poems are his "Charades." Several collections of his verse have been published in the United States, but none hitherto in his own country.—F. E.

**PRAT, ANTOINE DU**. See DUPRAT.

**PRATT, CHARLES**, Earl Camden. See CAMDEN.

**PRATT, SIR JOHN**, Lord Chief-justice of the king's bench, and father of Lord-chancellor Camden, was born probably about 1660, of a respectable Devonshire family. Educated at Oxford, and called to the bar, he became a serjeant-at-law in 1700, and was twice returned to the house of commons as member for Midhurst. Stanch to the whigs during the reign of the tories, he was rewarded on the accession of George I. by a puisne judgeship of the king's bench, and was elevated to the chief justiceship in 1718. He is defined as "a great sessions lawyer," and died in 1725. In Bentley's dispute with his college, Pratt displayed an honourable independence rarer then than now, by resisting Walpole's and Macclesfield's endeavours to bias him in the judicial conduct of the case.—F. E.

**PRAXITELES**, famed as a statuary in bronze, and the greatest of the Greek sculptors in marble, is assumed to have been a native of the island of Paros, famed for its marble quarries. He lived a generation or more later than Phidias, was the contemporary of Lysippus and Apelles, and may have been born about 410 or 400 B.C., being already distinguished about 370 B.C. Some of the most popular remains of antiquity are associated with the name of Praxiteles, though upon no positive grounds. He was distinguished for figures of Cupid and of Venus, and the beautiful Cupid of the capitol at Rome, now only a fragment, and the Venus de' Medici are both assumed to be by, or from originals of, Praxiteles. He is otherwise remarkable from the record of Pliny that he professed to like his coloured statues best, "those which Nicias had painted." (See the article NICIAS.) The naked Venus of Cnidus was the most celebrated of all his marble works, and was reported to have been made from the Thespian prostitute Phryne. It was the pride of Cnidus, and was eventually destroyed at Constantinople, in the same fire which is assumed to have destroyed also the great Olympian Jupiter of Phidias. He made also two statues of Phryne; one was gilt and placed by her in the temple of Delphi. The works of Praxiteles as noticed by ancient writers are numerous, but the method and material are only occasionally indicated. The group of the destruction of Niobe and her children, at Florence, commonly attributed to his contemporary Scopas, is by some attributed to Praxiteles. Of his bronze figures one of the most famous was a satyr called "Periboëtos"—the celebrated; and a young Apollo killing a lizard, called "Sauroctonus," of which a marble has come down to us, but of no very remarkable merit: the fact of its being copied from an original by Praxiteles is a mere supposition. The Cupid above referred to was one of his most celebrated works, and he presented it to Phryne, of whose beauty he appears to have been a devoted admirer. His style was distinguished for the simple natural beauty which characterized the art of the age, as compared with the conventional grandeur of the former period of Alcamenes and Phidias.—(Junius, *Catalogus Artificum*; Sillig, *Cat. Art.*)—R. N. W.

**PRESCOTT, WILLIAM HICKLING**, the eminent American historian, was born on the 4th of May, 1796, at Salem, Massachusetts, U.S. His grandfather, Colonel Prescott, commanded the American levies at the battle of Bunker's Hill; his father was an able and respectable lawyer of Massachusetts, at one time judge of the court of common pleas for the county of Suffolk. Prescott remained at Salem till he was twelve, when he removed with his father to Boston, where he received the elements of a sound classical education from an old pupil of Dr. Parr's. At fifteen he was sent to Harvard, where he studied diligently, and graduated in 1814. While he was at college an accident, a blow, it is said, deprived him of the use of one eye, and the sight of the other was soon very much impaired by inflammation. He abandoned all thoughts of the legal profession for which he was intended; no great sacrifice, probably, for his tastes were more literary than legal, and his father was in opulent circumstances. On leaving college Prescott visited Europe, partly to consult eminent oculists, and after two years returned home to marry and lead a life of study and authorship. In 1819 he resolved to devote ten years to study, and ten years more to the composition of an elaborate historical work, designs which he himself ascribed to the effect produced upon him by a perusal of Gibbon's autobiography. He read largely in history and literature, and some of the results of his reading and reflection were published in the *North American Review*, among his



early contributions to which we note a paper entitled "Asylum for the Blind," which has a personal interest as well as a philanthropic value. About 1826 he decided on selecting the reign of Ferdinand and Isabella of Spain as the theme of his intended historical work, and through Mr. Alexander Everett, then United States minister in Spain, he procured from Madrid a large mass of original and novel material, printed and manuscript. When it reached him he was totally though temporarily blind, and, to use his own expression, was forced to "make the ear do the work of the eye." He engaged an assistant who knew no Spanish to read to him, and in time he came to understand him. Thus, "under the old trees of his country residence," the history of Mariana was gone through and mastered. A more accomplished assistant, who could make researches intelligently, was then secured; and with the aid of a writing-case for the blind, Prescott, instead of dictating, wrote his history. When it was finished he was not altogether blind, and corrected with his own hand a copy of the work printed in large type. It is almost incredible, but the statement was made by a personal friend at the meeting of the Massachusetts Historical Society, held just after his death to do honour to his memory, that even when the history was thus in type, Prescott was so diffident that he intended to place the corrected copy on his shelves, and not give the work to the world. According to the same authority he had to be persuaded into publishing. Published it was, and at the Christmas of 1837—within the twenty years which he had allowed himself in 1819—as the "History of the Reign of Ferdinand and Isabella the Catholic." The period chosen was one of the most interesting in Spanish history, that which saw Spain become one kingdom, and which reckoned among its heroes Columbus, Gonsalvez de Cordova, and Cardinal Ximenes. Much of the information was novel; the style was polished, elevated, and animated. Prescott's work was immediately successful in America and England, and the Royal Spanish Academy in gratitude made the historian of Ferdinand and Isabella one of its members. Prescott now resolved to undertake a history of the conquest of Mexico; and Washington Irving, who had formed a similar scheme, gracefully gave way, and abandoned the ground when he heard who thought of occupying it. Through Navarrete the Spanish archives, public and private, were explored for him, and in 1843 appeared his "History of the Conquest of Mexico," in which the biography of the central figure, Cortez, was continued to his death, and which was enriched by a most elaborate and careful account of the civilization of the ancient Mexicans. This work was even more popular than its predecessor; and in 1845 its author had the honour of succeeding Navarrete as corresponding member of the class of moral and political philosophy in the French Institute. A companion work, the "History of the Conquest of Peru," with Pizarro for its hero, followed in 1847. Prescott now began what he intended to be his *magnum opus*, a "History of the reign of Philip II. of Spain." With the active and useful co-operation, on this side of the Atlantic, of Pascal de Gayangos, one of the first to explore the archives of Simancas, Prescott succeeded in publishing in 1855 two volumes of his new history. A third appeared during the last weeks of 1858, closing with the building of the Escorial and the death of Anne of Austria, and containing a singularly picturesque and vivid narrative of the Morisco rebellion. The subject was undoubtedly the most important that Prescott had undertaken. The English critics had just pronounced the work to be in style and interest the best which he had produced, and the reading world looked hopefully forward to new volumes, when the tidings came that Prescott was dead. He died suddenly and unexpectedly of apoplexy at Boston, on the 28th of January, 1859. After his fame was well established he had visited England, where his modesty, amiability, and geniality made the man as much admired as the writer was before, and where the university of Oxford conferred on him the degree of D.C.L. Although he had not hesitated in his "Philip II." to compete with Watson, he refused all invitations to enter into competition with Robertson, and to write a history of the reign of Charles V. Of Robertson's work, however, he published an edition in 1857, with, among other additions, an account of Charles from his abdication to his death, a subject which had already been illustrated with novelty by M. Mignet and Mr. Stirling of Keir. In 1843 he had collected his contributions to the *North American Review*, and more than one edition has appeared of these "Biographical and Critical Essays." They include his interesting

memoir of Charles Brockden Brown, contributed in 1834 to Sparks' American Biography.—F. E.

PRESTON, THOMAS, a dramatic writer of the age of Elizabeth, was educated at Cambridge, where he became fellow of King's college, and afterwards was created a doctor of civil law and master of Trinity hall in that university, a post which he retained about fourteen years, till his death in 1598. When Queen Elizabeth was entertained at Cambridge in 1564, Preston's acting in the tragedy of Dido so pleased her majesty, that she bestowed on him a pension of £20 per annum. He is the author of one play, written in the irregular rhyming metre which was in use before the introduction of blank verse, and entitled "A Lamentable Tragedy mixed full of pleasant mirth, conteyning the life of Cambyeses, King of Persia," &c., &c. This is a most absurd production; and Langbaine reasonably conjectured that Shakespeare meant to glance at it when he made Falstaff speak in "King Cambyeses' vein." He might have added that the title of Bottom's play in *Midsummer Night's Dream*—

"A tedious brief tale of young Pyramus  
And his love Thisbe, very tragical mirth,"

was probably meant as a parody on the ridiculous title of Preston's play.—T. A.

PRESTRE, LE. See VAUBAN.

PREVOT D'EXILES, ANTOINE FRANÇOIS, one of the most fertile writers of the eighteenth century, was born at Hessa in Artois in 1697. An intense love of worldly pleasure seems to have held alternate sway in his breast with sentiments of serious devotion. He twice left the society of the jesuits to revel in the dissipation of military life; and after finally enrolling himself among the Benedictines of St. Maur, he broke from his vows and fled to Holland, where he is said to have formed a connection with a young French protestant of great wit and beauty. After a visit to England, during which he wrote two novels, and conducted a periodical journal up to the twentieth volume, he returned to France and pursued an active literary career under the patronage of the prince of Conti. His death in 1763 was most melancholy, his body having been prematurely opened while he lay to all appearance dead in a fit of apoplexy. His industry was very great. Besides some novels of considerable merit, the chief of which is the charming "Manon Lescaut," he wrote, at the suggestion of the Chancellor D'Aguesseau, a "General History of Voyages," a work demanding enormous labour and research. He is the author, moreover, of a *Life of Cleveland*, natural son of Cromwell, and a history of Margaret of Anjou, in two volumes. He translated likewise the Pamela, Clarissa, and Grandison of Richardson.—W. J. P.

PRICE, HUGH, D.C.L., founder of Jesus college, Oxford, was born at Brecon, and educated at Oxford university, with which his name is so creditably associated as one of its liberal benefactors. He took his doctor's degree there in 1525, and about seventeen years later was made one of the first prebendaries of Rochester, and the treasurer of St. David's. Believing that his fellow-countrymen would be greatly benefited by the establishment of a college for them, in connection with the university, he felt desirous of bestowing a portion of his property on the founding of such an institution. With this intention he petitioned Queen Elizabeth that she would graciously be pleased to found, in order that he might endow such a college. In compliance with his request her majesty granted a charter of foundation "for Jesus college, within the city and university of Oxford, of Queen Elizabeth's foundation;" and towards the support of this society, consisting of a principal, eight fellows, and eight scholars, Dr. Price settled estates to the yearly value of £160, the queen adding a quantity of timber from the forests of Stowe and Shotover. Dr. Price died in 1574.—D. T.

PRICE, RICHARD, a dissenting minister in London, eminent in political science and speculative philosophy, was born in 1723 at Tynton in Glamorganshire. In early life he was trained by his father, a Calvinist preacher in the same county, with a view to trade, but ultimately the bent of his genius diverted his course to letters and theology. His father died in 1739, dissatisfied with the departure of young Price from his hereditary Calvinism, and with his unitarian tendencies. About 1741, by the advice of his uncle, the colleague of Dr. Watts, he was removed from the dissenting seminary at Talgarth to an academy in London, founded by Mr. Coward, where he studied mathematics, philosophy, and theology. For the remainder of his life London was his home, in which he officiated as a minister in various meet-



ing-houses of the dissenters for nearly half a century. Stoke Newington, Edmonton, Newington Green, Old Jewry Lane, and Hackney, were his chief spheres of ministerial labour. About 1765 he was chosen a fellow of the Royal Society, and contributed many important scientific and economical papers to its Transactions. In 1769 he received the degree of D.D. from the university of Glasgow, then presided over by Principal Leechman, an honour which nearly twenty years afterwards was again conferred on him by Yale college, in consideration of his great exertions, through the press and otherwise, on behalf of America during the war of independence. In the latter part of his life he was for a few years one of the tutors in a dissenting academy at Hackney. Price died in London in March, 1791. His remains rest with those of the many distinguished dissenters who are laid in Bunhill Fields. The life of this eminent thinker was one of remarkable energy, not unfitly typified by the unusual muscular and nervous activity of his slender person. His eager, rapid walk, with his stooping figure, buttoned coat, and thoughtful eyes fixed on the ground, are recorded by tradition. He was a writer of pamphlets and books for more than thirty years. Questions of political economy and finance frequently engaged his pen. In 1769 he published a work on "Reversionary Payments," which, as well as his "Observations on Equitable Assurances," cast light on many problems in a department of science since greatly developed. His "Appeal" on the national debt and in behalf of the sinking fund engaged much attention, and it is said that Mr. Pitt repeatedly availed himself of his suggestions in matters of finance. Price was the friend or correspondent of Lords Shelburne and Stanhope, and of several of the bishops, as well as of Franklin, and James Harris, the author of *Hermes*. No inconsiderable part of his life was given to controversy, in which he uniformly appeared as a firm supporter of the principles of civil and religious liberty. The American war of independence was a prolific subject for his pen. Towards its close he declined an invitation by congress to make the United States his home. In his last years he welcomed with enthusiasm the early triumphs of the French revolution. But the permanent reputation of Dr. Price is due to his philosophical writings, in which he maintained with originality and power opinions at variance in many respects with the general current of doctrine in England, in the generation to which he belonged. Some sermons he had preached on "Prayer," were published in 1767, in the form of a philosophical essay on that subject, along with three dissertations on "Providence," the "Miraculous Evidence of Christianity," and on the "Reasons for expecting that virtuous men shall meet after death in a state of happiness"—the volume thus embracing some of the most interesting questions in the philosophy of theology. In 1778 appeared, under the auspices of his friend Dr. Priestley, "A Free Discussion of the Doctrines of Materialism, and Philosophical Necessity, in a correspondence between Dr. Price and Dr. Priestley," with an introduction by Dr. Priestley explaining the nature of the controversy. In these letters some of the problems regarding the nature of matter and the human mind, the immortality of the soul, and free will, are examined with great acuteness by Dr. Price. But his most celebrated philosophical work, the "Review of the Principal Questions and Difficulties in Morals," was published many years before, in 1758, when Price was comparatively a young man. Here, as in his later writings, he appears as the antagonist of the empiricism popularly associated with the name of Locke, and as the leading representative of his time in England, of the theory of the double origin of human knowledge—the defender of what has been called its *a priori*, as well as of its merely *a posteriori* factor. The doctrine of Price with respect to the Good and the True reminds us more of the pure reason of his great German contemporary Kant, than of the internal and common sense of the early Scottish school of Hutcheson and Reid. "If by sensation we understand the effects arising from the impressions made on our minds by external agents, and by reflection the notice the mind takes of its own operations, it would be impossible," he says, "to derive some of our most important ideas from these. The power that understands, or the faculty within us that discerns truth, and that compares all objects and ideas and judges of them, is itself a spring of new ideas. . . Sense presents particular forms to the mind, but cannot rise to any general ideas. Sense sees only the outside of things, reason acquaints itself with their natures. Sensation is only a mode of feeling in the mind, but knowledge implies an actual or vital energy of the mind. . . After the mind,

from whatever causes, has been furnished with ideas of various objects and existences, they become themselves further objects to our intellective faculty; from whence arises a new set of ideas which are the perceptions of this faculty, and the objects of which are not the mind's own affections, but *necessary truth*. Antecedently to these, whatever other ideas we may be furnished with, nothing is *understood*. Whatever seeds or subjects of knowledge there may be in the mind, nothing is *known*." The application of these general principles to various parts of human knowledge, and in particular to the intellectual phenomena of substance and cause, truth and error, right and wrong, is the most characteristic part of the philosophy of Price, in the course of which he reveals affinities to Platonism, which meet us unexpectedly in a writer of that period, and in the ranks of English dissent.—A. C. F.

PRICHARD, JAMES COWLES, M.D., a very eminent ethnologist, was born in 1785, at Ross in Herefordshire. From an early period, he himself has said, he felt a great interest in questions connected with the origin and varieties of the human race, and educated at Edinburgh for the medical profession he made "De Humani Generis Varietate" the subject of his Latin thesis, written when he took his degree, and published afterwards. It was a wonderful performance considering the date of its composition, and much of its writer's leisure seems to have been subsequently devoted to mature and develop the views enounced in it. Dr. Prichard settled at Bristol in 1810 to practise his profession, and some time afterwards was appointed physician to the Clifton dispensary. In 1813 he published his first book, those "Researches into the Physical History of Mankind" which, of slender bulk at first, expanded into the five-volume edition of 1849. Dr. Prichard was the earliest ethnological writer who, improving upon Blumenbach, combined the physiological section of the inquiry with its historical and philological relations. He was among the first to abolish physiologically and ethnologically the distinction between Celt and Teuton, between the Hindoo and his English conqueror, and to affiliate seemingly the most different races to one great Indo-European family. His "Eastern origin of the Celtic languages" was published in 1831, before the completion of the *Vergleichende Grammatik* of Bopp, who accepted and enforced Dr. Prichard's theory. "The Natural History of Man," published in 1843, is a popular summary of his larger work. A posthumous edition of the "Eastern Origin," edited by Dr. Latham, appeared in 1857, and of "The Natural History of Man," edited by Mr. Edwin Norris in 1851. There is a list of Dr. Prichard's writings in the memoir of him in the *Gentleman's Magazine* for February, 1849, which seems, however, to be in error in ascribing to August Wilhelm Schlegel the German translation of Prichard's "Analysis of the Egyptian mythology." Among his professional works were two on insanity, and having distinguished himself by his practical skill in its treatment, he was appointed a metropolitan commissioner in lunacy, and in 1845, after the passing of the new act, one of her majesty's commissioners in lunacy. While visiting in 1848 the lunatic asylums in the neighbourhood of Salisbury he had an attack of fever, of which, and other complications added to it, he died in London on the 22d December, 1848. In private life Dr. Prichard was simple, modest, and amiable. In his writings he combined with the widest research candour and truthfulness. There is in no language such a storehouse of well-arranged and systematized facts in ethnology, blended with philology, as is Prichard's "Researches into the Physical History of Mankind."—F. E.

PRIDEAUX, HUMPHRY, a learned divine, was born at Padstow in Cornwall, 3d May, 1648. From Westminster school he was elected to Christ Church, Oxford, entering in 1668 and becoming A.M. in 1676. In this the year of his degree he published, under the patronage of the university, the inscriptions from the Arundel marbles—"Marmora Oxoniensia." This work attracted the attention of Chancellor Finch, afterwards earl of Nottingham, who presented him to the rectory of St. Clement's, Oxford. He became at the same time Dr. Busby's Hebrew lecturer in Christ Church; in 1681 he was made prebendary of Norwich. The rectory of Playden, with the chapelry of Woodstock, was also conferred on him, but he exchanged it for Saham in Norfolk that he might be near his cathedral duties. In 1688 he was raised to the archdeaconry of Suffolk. Resigning Saham in 1694, he became two years after vicar of Trowse, near Norwich, and in 1702 he was promoted to the deanery of Norwich. Unskilful surgical treatment for stone so weakened him that he resigned his charge, and



thus prevented, it is said, his elevation to the episcopate. He still, however, pursued his favourite studies, and gave their fruits to the world. Prideaux died 1st November, 1724, and was interred in Norwich cathedral. Prideaux's best known work is his "Connection of the history of the Old and New Testament," 1715-17, a work of great research and honest inquiry; and though more recent investigations have added much to our knowledge on these historical points, it has gone through above a score of editions, and may still be studied with advantage. At an earlier period he published "On the validity of orders in the Church of England." In 1707 appeared his "Life of Mahomet," a production so popular that three editions were sold in the year of publication. In 1707 he put out "Directions to church wardens," and in 1710 appeared his treatise on "Tithes." A life of him, along with some tracts and letters, was published in 1748. Prideaux was a clear-headed and hard-working man, careful and conscientious in all his researches.—J. E.

PRIDEAUX, JOHN, a great bishop and champion of Calvinism, born in 1578 at Stowford, near Iybridge, Devon. His father was poor. Having learned to read and write, he tried to be made parish clerk of Ugborough, near his birth-place; he failed in this attempt, and used to say in after years, "If I could but have been clerk of Ugborough, I had never been bishop of Worcester." Having gained some knowledge of Latin, he travelled to Oxford; performing mean offices in the kitchen of Exeter college, till his industry and learning commended him to the rector and tutors, and he was admitted member of the college in 1596; B.A., 1599; probationer fellow, 1602; M.A., 1603; B.D., 1611; rector of Exeter college and D.D., 1612. In 1615 he was appointed regius professor of divinity, and in virtue of his office, canon of Christ Church, and rector of Ewelme, Oxon. In his public ministry he maintained the predestinarian theory, teaching the views, for the most part, of the synod of Dort, and vehemently opposing the remonstrant or Arminian party, a policy which appears to have placed him in opposition to the court party; nevertheless he was consecrated bishop of Worcester in 1641, but he received little or nothing from its revenues. He manfully upheld the cause of his royal master, and excommunicated those who rebelled against him. For this he was plundered, and as Dr. Gauden said of him, "he now became literally a *helluo librorum*, being obliged to turn his books into bread for his children." To a friend inquiring how he fared, he replied, "Never better in my life, only I have too great a stomach, for I have eaten the little *plate* which the sequestrators left me; I have eaten a great library of excellent books; I have eaten a great deal of *linen*, much of my *brass*, some of my *pecker*, and now am come to eat my *iron*; and what will come next I know not." "Having," continues Wood, "first by indefatigable studies digested his excellent library into his mind, he was after forced again to devour all his books with his teeth, turning them by a miraculous faith and patience into bread for himself and his children, to whom he left no legacy but pious poverty, God's blessing, and a father's prayers." He died at Bredon in Worcestershire, 20th July, 1650. His works are remarkable for dialectic skill. Perhaps the best of them is "Euchologia, or the Doctrines of Practical Praying," being a legacy left to his daughters in private, "directing them to such manifold uses of our Common Prayer Book, without looking for new lights from extemporal flashes."—T. J.

PRIESSNITZ, VINCENTZ, the inventor of the "water-cure," was born at Gräfenberg in Austrian Silesia, on the 4th of October, 1799. His father was a farmer. Priessnitz had not the advantage of much education; he was sent for a time to the town school of Freiwaldau, but he was soon obliged by the death of his elder brother, and by his father becoming blind, to return home for the purpose of assisting his mother in the care of their farm. He continued for some years to work as an agricultural labourer. He one day, however, met with an accident from a restive horse, which fractured two of his ribs. Some country surgeon who examined him gave an unfavourable prognosis, affirming that if he recovered he would be a cripple for life. Priessnitz kept the parts at rest by placing himself in such a position that the broken ribs were not moved in breathing, applied some cold water, and rapidly got better, as might have been expected. He then began the external application of cold water in various inflammations, and found the treatment beneficial. Patients soon began to come to him from various places in the neighbourhood. He obtained some medical works and read them,

and gradually excoagitated a system of medical treatment which has since been widely practised under the name of "hydropathy." He established cold water baths at Gräfenberg, and the reputation of his system soon extended to all parts of Germany. From the 1st of January, 1829, to the 1st of January, 1844, he treated eight thousand five hundred and seventy-three patients. In 1843 one thousand and fifty people placed themselves under his care. The usual number of persons present for the "water-cure" at Gräfenberg was about three hundred and sixty. One great secret of Priessnitz's success, was the sensible regimen which he enforced on his patients. Moderate and nutritious diet, exercise, pure air, early hours, cheerfulness, regulated clothing, are all powerful adjuvants to health; and the ignorance of mankind frequently ascribes to foreign or novel methods of treatment the improvement really due to a careful management of the daily regimen. Another peculiarity in the cold water cure was, the entire disuse of all kinds of medicine. Cold water did everything; it acted as a purgative, diuretic, diaphoretic, sedative, narcotic, antispasmodic, tonic, and stimulant. After a course of baths inducing violent diaphoresis, a crop of boils broke out on various parts of the body. The appearance of these boils was hailed as a "crisis," the harbinger of health. To some cases, especially those of chronic rheumatism, gout, and other diseases in which the function of the skin is deficiently performed, to those whose general habits were sedentary and modes of life luxurious, to the plethoric and overfed, Gräfenberg and its water cure did good; but to many other persons it did irreparable harm. The system, however, continued in full operation until the death of Priessnitz, and it is still practised, although not so frequently, as a sole method of cure. Priessnitz died at Gräfenberg on the 28th November, 1851. His disease was dropsy of the chest. He himself published nothing. There are, however, plenty of works on the water cure, published both in this country and on the continent.—F. C. W.

PRIESTLEY, JOSEPH, LL.D., F.R.S., son of Jonas Priestley, clothier, was born at Fieldhead, parish of Birstall, March 13, 1733. His parents were pious orthodox dissenters; but Joseph was brought up by an aunt, who spared no expense on his education to fit him for the christian ministry. A fondness for learning early distinguished him, and he soon made considerable proficiency in the classical and oriental languages. At his aunt's he frequently met and conversed with ministers who were regarded as heterodox, and who, it is believed, exercised a moulding influence on his religious opinions. At the age of nineteen he entered the dissenting academy at Daventry, then under the care of Mr. (afterwards Dr.) Rushworth, successor to Dr. Doddridge. Before leaving home he had been deeply affected by being refused admission as a communicant by the congregation usually attended by his aunt, because he expressed his doubt as to the liability of the whole human race to the "wrath of God, and the pains of hell for ever," on account of Adam's sin. In the academy he found tutors and students divided in opinion respecting the most important subjects of religion, which were freely discussed. Here he came to "embrace what is called the heterodox side of every question," and left Daventry "not yet more than an Arian." At the age of twenty-two he was chosen assistant-pastor of the independent church of Needham Market, in Suffolk; but as his Arian doctrines by degrees oozed out, his hearers "fell off apace." Having left Needham Market, he became pastor of a small dissenting church in Nantwich, Cheshire, in 1785, where he devoted himself almost exclusively to the labours of a school, and experiments in natural philosophy. Having by this time renounced most of the principles of his early creed, he published his "Scripture Doctrine of Remission," in which he utterly discards and tries to refute the doctrine of the atonement by the death of Christ. In 1762 he was chosen to succeed Dr. Aikin in the chair of languages and belles-lettres at Warrington. While here he married the daughter of a wealthy iron-master of Wales, with whom he lived happily, and by whom he had several children. Here also his literary course in good earnest commenced. Having met Dr. Franklin during a visit to London, he undertook to write the "History and Present State of Electric Science, with Original Observations," 1767, which he completed before the end of the same year; and which was so well received by the learned world that a third edition was published in 1775; and a fifth in 1794. Shortly before its publication he was elected member of the Royal Society; and about the same time, on the publication of his "Chart of Biography," 1765, the university



of Edinburgh conferred on him the honorary title of LL.D. Some disagreement having arisen between the professors and trustees, he resigned his post at Warrington (1767), and accepted an invitation to become pastor of a congregation of dissenters assembling in Millhill chapel, Leeds, where he "became what is called a Socinian." Here he prosecuted both his theological and philosophical studies with renewed vigour, and composed several works in the former department, chiefly of a controversial nature. In 1772 his "History and Present State of Discoveries relating to Vision, Light, and Colours," 2 vols., appeared, which he intended to follow up by a similar history of the other branches of experimental science; but this work not realizing the success he expected, he abandoned the project. In the same year he published his pamphlet on "Impregnating Water with Fixed Air;" and communicated to the Royal Society his observations on different kinds of air, to which, in the following year, the Copley medal was awarded. While at Leeds proposals of an advantageous kind were made to him, to accompany Captain Cook on his second voyage to the South Seas; but when he was about to prepare for the voyage, it was signified to him by Sir Joseph Banks, that objections to his religious opinions had been successfully urged by the ecclesiastical members of the board of longitude. But on the recommendation of Dr. Price to the earl of Shelburne, he was invited by his lordship (1773) to become his librarian and literary companion, with a salary of £250 a year, and a separate house. He also travelled with his lordship on the continent. In Paris, by means of his writings on subjects of natural philosophy, he secured easy introduction to the leading scientific men, all of whom he found professed infidels and atheists; and who were astonished at a man of his enlightenment retaining his faith in christianity. This circumstance led to his writing the "Letters to a Philosophical Unbeliever," 1780; and afterwards, his "State of the Evidence for Revealed Religion," 1787. While residing with Lord Shelburne he published four volumes of his "Experiments and Observations on Air," 1774-79; to which he added a fifth in 1780. This year, for reasons wholly unknown, his connection with Lord Shelburne terminated; his lordship allowing him an annuity of £150. At this period his creed may be given in his own words, in letter to a friend (1774). "I believe the prophecies in our Bible were given by God; that the gospels are true; that the doctrine of original sin is absurd; that the spirit of God only assists our apprehension; that the foreknowledge of God, held by the Arminians, is equal to the decree of God, held by the Calvinists; that they are both wrong; and the truth is, the pains of hell are purgatory. Many things I yet doubt of; among these are the Trinity and the mediation of Christ." This is a creed chiefly of negation and doubt, rather than a confession of faith. But a few more negative articles might have been added to it. Having, in his introductory dissertation on Hartley's Observations on Man, expressed his doubts as to the immateriality of the soul, he was fiercely assailed in several newspapers and other periodicals as an unbeliever and an atheist, which induced him to publish his "Disquisitions relating to Matter and Spirit," 1777, in which he aims to show that man is wholly material, and that his only hope of living in a future state rests on the christian doctrine of the resurrection. On leaving Lord Shelburne he went to live in the neighbourhood of Birmingham, and became the minister of a dissenting congregation in that town. Here he published his "History of the Corruptions of Christianity," 2 vols., 1782, a refutation of which was proposed for one of the Hague prize essays, and which was burned the following year in the city of Dort by the common hangman—a summary, although comical method, of refuting heresy. This was followed by his "History of Early Opinion respecting Jesus Christ," 4 vols., 8vo, 1786. He now became involved in controversy with the able, but intolerant Dr. (afterwards Bishop) Horsley. And if in this controversy we must condemn the opinions of Priestley, we must much more severely condemn the spirit of Horsley, who "enlisted the bad passions of men, and the cruel prejudices of party politics," against his opponent. Christianity—truth—is always hurt by bad temper and violence on the side of its avowed friends. Priestley's well known liberal political views, in defence of which he had often and boldly written; his equally well known sympathy with the French revolution; and especially his familiar letters to the inhabitants of Birmingham—exasperated against him the ignorant and bigoted mob. His reply to Burke's Reflections on the French revolution having led to his being made a French

citizen, increased their hostile feeling towards him; and, therefore, on the occasion of a dinner being given by one of his friends (at which he was not present), on the anniversary of the taking of the Bastille, the mob, having demolished the house in which the dinner was given, proceeded to his house, broke it open, and tore in pieces his books and MSS., and destroyed his philosophical apparatus to the value of several thousand pounds, for which he never received more than partial compensation. On the occurrence of this outrage he fled to London, and was chosen successor to Dr. Price at Hackney. Feeling, however, how intense was the prejudice cherished against him by many of his countrymen, he resolved to abandon his country and proceed to America (1794), where he settled for the remainder of his days at Northumberland in Pennsylvania. A little before his departure he was presented with a silver inkstand by a few members of the university of Cambridge, expressive of sympathy and esteem. Although uniformly treated with kindness and respect by the people of his adopted country, he discovered among them no sympathy with his religious opinions, and found it next to impossible to form a unitarian congregation. He was never able to bring together more than twenty or thirty persons. Before leaving England he had published his "General History of the Christian Church to the Fall of the Western Empire," 2 vols., 8vo, 1790; in his new home he followed it up by the "General History of the Christian Church from the Fall of the Western Empire to the present time," 4 vols., 1802-3. In 1801 his health began to give way. He suffered from indigestion and a difficulty of swallowing. In 1803 indications of his approaching end began to appear, and he died February 6, 1804. During his illness his pen was not idle, and he composed several works; among the rest a "Comparison of the doctrines of heathen philosophers with those of Revelation," and a pamphlet entitled "Jesus and Socrates Compared." Towards his end he comforted himself by reflecting on his useful life, and the prospect of awaking, after a long sleep, to a happy immortality. In his view death was a sleep, and any punishment to be endured not vindictive, but disciplinary, to "prepare us for our final happiness." His autobiography was published in America after his death; and with a continuation by his son. His whole works, including his correspondence and the above memoir, appeared in twenty-five volumes, Hackney, 1817, edited by Mr. John Towill Rutt. Dr. Priestley may be viewed as a man, as a theologian, as a politician, and as a natural philosopher. As a man, he was mild in disposition, urbane in manners, uniformly characterized by integrity, and possessed of a christian spirit. His character was spotless. As a theologian he ranks low; when he enters on historical theology, utterly worthless. No one now would think of looking, for instance, into his "History of Early Opinions," or "History of the Corruptions of Christianity," except through curiosity. They are "destitute of real research and scientific value." As a politician his views were, for the most part, sound, and his attachment to liberty sincere. He admired the British constitution as the best that the wisdom of man could devise, and was therefore sometimes pleasantly twitted by his friends as a unitarian in religion, and a trinitarian in politics. As a natural philosopher his claims to consideration are secure. On his researches in chemistry and electricity his fame rests. He is allowed to have been patient and observant, punctual in registering facts, and animated by a genuine love of truth. His experiments and observations are of real and abiding value. He was "one of the greatest chemists of the eighteenth century. His first memoir was published in 1772, and was on the method of impregnating water with carbonic acid gas. He next minutely examined nitric oxide. Priestley, Rutherford, and Hauksbee discovered nitrogen independently of each other. Priestley's greatest discovery was that of oxygen, called by him dephlogisticated air, in 1774. . . . He showed the existence of sulphurous acid, fluosilicic acid, muriatic acid, and ammoniacal nitrous oxide, carbonic oxide, and carburetted hydrogen gases. He examined the action of electricity on various compound gases, and the action of vegetation on atmospheric air. Indeed scarcely any department of chemical research escaped his notice."—I. J.

PRIMATICCIO, FRANCESCO, was born at Bologna in 1504, and after studying under Innocenzio da Imola and Bagnacavallo, he became the assistant of Giulio Romano at Mantua. He remained with Giulio six years, engaged chiefly on the works of the Palazzo del Tè for the duke of Mantua. In 1531



Francis I. of France invited Primaticcio to Fontainebleau to improve and embellish his palace there, where Il Rosso was already engaged. Primaticcio also made in 1543 a great collection of statues and other works of art for Francis in Italy; and in 1559 he was appointed superintendent of royal buildings, with a salary of twelve hundred francs per annum. Few of his works either in painting or sculpture now remain. He was an able master, but mannered, having founded his style upon Parmigiano, whose long-necked figures Primaticcio imported into France. He, however, greatly advanced the French school of art, being, with Il Rosso, the founder of the school at Fontainebleau, from which the national art of the French was originally developed. Francis had created him abbot of St. Martin de Troyes in 1544; he died at Paris in 1570.—(Vasari, Ed. Le Monnier; Gaye, *Carteggio d'Artisti*).—R. N. W.

PRINCE, JEAN. See LEPRINCE.

PRINCE, JOHN, the author of a valuable and entertaining account of his fellow-shiremen, the "Worthies of Devon," was born at Axminster in 1643, and educated at Oxford. He entered the church, passed through various degrees of preferment, and died in 1723 vicar of Berry-Pomeroy. The first edition of the "Worthies" was in 1701, folio; the second, with notes, in 1810, 4to. In 1709 he published "Self-murder, asserted to be a very Heinous Crime," with an account of the rescue of a woman who threw herself over the bridge at Totness, where the good man was vicar at the time.—R. H.

PRINGLE, SIR JOHN, Bart., M.D., was the son of Sir John Pringle of Stichel house, Roxburghshire. He was born on the 10th of April, 1707, and received his rudimentary education at home under a private tutor; he was afterwards sent to the university of St. Andrews, where he continued his studies under the immediate superintendence of his relative Mr. Frank Pringle, professor of Greek in the university. He then spent a year in Edinburgh; and being intended for commerce, he proceeded thence to Amsterdam. During a chance visit to Leyden he happened to attend a lecture given by the celebrated Boerhaave. From that time the whole current of his thoughts and intentions changed, and he determined to devote himself to medicine. He accordingly commenced a student's career at Leyden, attended Boerhaave and the other celebrated professors of that university, and obtained his degree of M.D. on the 20th July, 1730. Having visited the medical schools of Paris, he returned to Edinburgh, where he commenced the practice of his profession. In March, 1734, we find him appointed to a joint-professorship of moral philosophy in the university of Edinburgh, with the right of succession on the death of the senior professor, Mr. Scott. Eight years afterwards he became physician to the earl of Stair, at that time commander of the British forces in Flanders. He was soon put in charge of a military hospital, and he remained in Flanders during the campaign of 1744. Whilst serving abroad, his professional ability attracted the notice of the duke of Cumberland, who gave him commissions appointing him physician-general to his majesty's forces and the royal hospitals in the Low Countries and other places beyond seas. On receiving these appointments he resigned his professorship, the duties of which he had during his absence conducted by proxy, and devoted himself entirely to the military service. He accompanied the army to Scotland, and remained there until August, 1746. The two following years were passed with the troops abroad. His final retirement from the army followed the treaty of Aix-la-Chapelle. He then settled in private practice in London, where he met with great success. He retained the friendship of the duke of Cumberland, who in 1749 appointed him his physician in ordinary. In 1761 he became physician to the queen's household, and in 1763 physician in ordinary to the queen. In 1766 he was made a baronet, and in 1774 physician in ordinary to the king and to the princess dowager of Wales. His connection with the Royal College of Physicians commenced in 1758, when he became a licentiate, and he received the honour of the fellowship *speciali gratiâ* in 1763. The highest distinction, however, which awaited him was the presidency of the Royal Society, conferred on him in 1772. He had become a fellow in 1745, and was appointed a councillor in 1753. Whilst president he delivered six admirable addresses, on the occasions of awarding the Copley medals. After the author's death, these discourses were edited and published by Dr. Kippis. The fourth is of great interest, from the circumstances under which it was

delivered. It accompanied the award of the medal to Pringle's friend, Captain Cook. In 1778 Pringle retired from the presidency of the Royal Society, and two years after he visited Edinburgh, where it would seem he had an intention of finally settling. He found, however, that the change did not suit his failing health, and he soon returned to London. Whilst in Edinburgh he presented the College of Physicians in that city with ten folio volumes of his medical and surgical observations. He did not long survive his return to London. He died on the 18th of June, 1782, in the seventy-fifth year of his age, and was buried at St. James', Westminster. Besides several papers in the Philosophical Transactions, he was the author of "Observations on the Nature and Cause of the Hospital or Jayl Fever," London, 1750; and "Observations on Diseases of the Army," London, 1752.—F. C. W.

PRINGLE, THOMAS, a Scottish poet and miscellaneous writer, was the son of a farmer, and was born at Blacklaw in Teviotdale in 1789. An accident in his childhood rendered him lame for life. After completing his education at the grammar-school of Kelso and the university of Edinburgh, he became a clerk in the register office, in the Scottish capital. At an early age he displayed a taste for poetry, and in 1816 became a contributor to Albyn's Anthology, and published in the Poetic Mirror a poem, entitled the "Autumnal Excursion," which led to his introduction to Sir Walter Scott. The approbation bestowed upon these productions induced the author to resign his situation, and to take charge of the *Edinburgh Monthly Magazine* (afterwards *Blackwood's Magazine*), a periodical which was started in 1817, and to which Wilson, Lockhart, and Hogg were contributors. About the same time also he became editor of the *Edinburgh Star* newspaper, and assisted in the management of *Constable's Magazine*. Some dispute between Pringle and Blackwood led in a short time to a separation, and in January, 1819, the former returned to his situation in the register office. In 1820 he resolved, in conjunction with his brothers who were farmers, to try his fortune at Cape Colony. They settled in the valley of the Baavians' river, while Thomas obtained the situation of government librarian at Cape Town; and as the emoluments of this office were only £75 a year, he attempted to eke out his income by establishing an academy, by starting a periodical called the *South African Journal*, and editing the *South African Commercial Advertiser*. These undertakings were all in a prosperous condition, when the tyrannical interference of the governor, Lord Charles Somerset, compelled Mr. Pringle to discontinue the journals; and ultimately he felt it necessary, in consequence of the governor's continued persecution, to resign his situation as librarian, and to return to England in 1826. The government refused to give him compensation for his losses; and in 1827 he accepted the situation of secretary to the Anti-slavery Society, which he held till the abolition of slavery. He then became a contributor to various leading periodicals, edited the *Friendship's Offering*, and wrote and published his "Narrative of a Residence in South Africa," a very interesting and well-written work. In 1834 an attack of consumption rendered it absolutely necessary that he should remove to a warmer climate. He was on the eve of returning to the Cape, when he died suddenly on the 5th of December, in the forty-fifth year of his age. The poetry of Pringle has great merit. The versification is sweet, and the style is simple, easy, and elegant. His prose sketches partake of the same qualities, and contain many picturesque and beautiful passages. A collected edition of his poetical works was published in 1839, with a memoir by Leitch Ritchie.—J. T.

PRIOR, MATTHEW, an English poet and diplomatist, was born at Wimborne, Dorsetshire, on the 21st July, 1664. By the death of his father, who, according to some accounts, was a citizen of London, Matthew was left early an orphan dependent on the bounty of an uncle, a vintner in London, by whom he was placed under the care of Dr. Busby at Westminster school. He had already distinguished himself by his proficiency in classical studies, when his uncle required him to serve in the tavern. He fortunately kept up his reputation for Latin scholarship, and was one day called in to resolve a dispute between the earl of Dorset and other gentlemen concerning a line of Horace. His demeanour on this occasion gained the goodwill of the earl, who drew him from his obscure position and sent him to St. John's college, Cambridge, where he took a B.A. degree in 1686, and became a fellow in 1688. The intimacy he formed at college with the accomplished Charles Montague, afterwards earl of Halifax,



helped him to an excellent introduction into the world of letters and politics. The best answer which appeared to Dryden's *Hind and Panther* was the work of Prior and Montague, and was published in 1687 under the title of the "*Hind and Panther transversed to the story of the Country Mouse and the City Mouse.*" The course of the two young men afterwards diverged widely. Halifax became a leader of the whigs; Prior a confidential diplomatic agent of the tories; nor were they united again until laid beneath the gravestones of Westminster abbey. By the interest of Lord Dorset, Prior, after the Revolution, entered the public service, being made secretary to the earl of Berkeley, plenipotentiary at the Hague. King William was much pleased with him, and made him one of the gentlemen of the royal bedchamber. At the negotiation of the treaty of Ryswick in 1697 he was secretary to the ambassadors, Earls Pembroke and Jersey and Sir Joseph Williamson. He filled a similar office in 1698 at the court of France, whither he accompanied the earl of Portland. An anecdote is told of this period of his life, which illustrates his tact, his levity, and the character of his poetry. Lord Portland believing all the wits of the town to be atheists, expressed his surprise at hearing Prior allude to scripture with some reverence, saying, "I was afraid that you were an atheist as I knew that you were a poet." "My lord," replied the wit, "you do us poets the greatest injustice. Of all people we are the farthest from atheism. Atheists do not even worship the true God, while we are always invoking and hymning false gods whom every body else has renounced." This allusion to Mars, Venus, Minerva, &c., indicates the most tiresome feature of Prior's poetry. After his return from a private conference with King William at Loo in 1699, Prior was made under-secretary of state in Lord Jersey's office. He afterwards took part in the negotiation of the partition treaty at Paris; and in 1700 succeeded Locke as one of the lord-commissioners of trade. He was also elected a member of parliament as the representative of East Grinstead. In the reign of Queen Anne, though he celebrated Marlborough's victories in verse, he attached himself to Lord Oxford and the tories. Bolingbroke thought highly of him. The peace of Utrecht was negotiated by Prior at the court of France, which he quitted on the accession of George I., and returned home only to find himself impeached in the house of commons for jacobite intrigues. He was committed to custody in June, 1715, and not released until the close of 1717. During his imprisonment he wrote his poem, "*Alma, or the Progress of the Soul.*" For a time he was straitened in his circumstances, but through the assistance of Lord Harley he was enabled to live with comfort at his seat, Downhall, in Essex. He died September 18, 1721, at Lord Oxford's seat, Whimpole, near Cambridge. With all his elegance, politeness, and scholarship, he is charged with being coarse and sensual in his private life, a characteristic which is reflected by many indecent passages in his poetry. The best edition of his poetical works is that published in 2 vols., 1779, with a memoir.—R. H.

PRISCIAN, a celebrated Latin grammarian, born at Cæsarea, and thence called Cæsariensis. As he was contemporary with Cassiodorus, he belonged to the last half of the fifth century and the first of the sixth. Under Justinian he taught grammar at Constantinople, and was recognized as a public teacher in the imperial court, with a government salary. All particulars of his life are unknown. That he was a christian is only conjectural. Under the title "*Institutiones grammaticæ*," or "*Commentarii grammatici*," he composed a work on the Latin tongue both fundamental and comprehensive. The best edition is that of Krehl in 2 vols., 1819–20. The minor grammatical works of Priscian were published by Lindemann, 1818; and a good edition of his poem, "*De Laude Anastasii*," by Endlicher, 1828.—S. D.

PROBUS, MARCUS AURELIUS VALERIUS, Emperor of Rome from 276 to 282, was a native of Pannonia, and had fulfilled an honourable career in arms before his investiture with the imperial dignity. His talents were first noticed by Valerian, under whom he rose rapidly to the command of the third legion; he conquered Egypt for Aurelian in the war against Zenobia, and in the following reign he was appointed generalissimo in the East. When the sceptre dropped from the aged hand of Tacitus, the army under Probus hailed him as the successor. A rival, however, appeared in the person of Florianus, a brother of the deceased emperor, and a formidable army under his command speedily threatened the frontiers of Syria. But Probus prudently declined an engagement till the climate spread disease among their ranks

and gave him an easy victory. He then wrote to the senate, respectfully inviting its decision, and was unanimously confirmed in the imperial dignity. Nor did he forfeit by subsequent inactivity or excesses the influence then accorded to his moderation and prowess. Wisely leaving the civil administration to the senate, he devoted himself to military enterprises for the maintenance of security and order throughout the realm. Disturbances were suppressed in Gaul, in Illyricum, and in the East; the ambitious schemes of Saturninus, Proculus, Bonosus, and Firmus were overthrown; the marauding Isaurians submitted, the Rhaetian frontier was secured, and a wall extending from the Danube to the Rhine checked the inroads of the Germans. Strong colonies also were planted in various quarters; and the emperor, in the prosecution of his efforts to improve the condition of the country, was engaged in draining the marshes near Sirmium, when the legionaries employed in that unwelcome and irksome labour broke into revolt and slew him, in 282.—W. B.

PROCIDA, GIOVANNI DE, whose name is so closely connected with the revolt of the Sicilians from the yoke of France towards the close of the thirteenth century, was a native of Salerno, and lord of the island of Procida, on the Neapolitan coast. A staunch adherent of the house of Hohenstaufen, and the confidential friend both of Frederick and Manfred, kings of the Sicilies, to whom he had unrestricted access as their physician (in which character, according to Sismondi, his skill was celebrated), he had been deprived by Charles of Anjou of his estate and employment; and, other causes of hostility also supervening, he thenceforward nourished a rooted hatred to the French invaders and a determined purpose of revenge. He betook himself to Constantia, queen of Arragon, daughter of the late Manfred, whose husband Pedro received him kindly and gifted him with lands and lordships. Meanwhile he had agents actively employed in Sicily, who excited disaffection among the people, and gave him intelligence of the state of affairs. Encouraged by their reports, he visited the island in person, disguised as a Franciscan monk, where he concerted the plan for a revolution. Proceeding thence to Constantinople, he received from the Emperor Michael Palæologus, the enemy of Charles, a supply of money; and then retracing his steps to the west, he easily persuaded Pope Nicholas III. to concur with the enterprise. On Procida's return to Arragon with such flattering accounts of his success, Pedro agreed to undertake an expedition for the recovery of Sicily. The death of the pope, however, who was succeeded by a Frenchman, Martin IV., interposed an unexpected obstacle to Procida's intentions; but endowed with the true genius for conspiracy, he still laboured on unweariedly, until at last his projects were ripe for their fulfilment. He then repaired to Palermo, where on Easter Monday, March 30, 1282, chance wonderfully favoured his designs. The inhabitants were excited by an outrage which a Frenchman perpetrated on a young woman, under the pretence of searching for arms, as she was going with other citizens to the customary vesper service at a church without the city. This resulted in the famous insurrection of the "*Sicilian Vespers.*" The Sicilians rose as one man upon their oppressors; four thousand were massacred in a single night; and before the end of April the island was entirely evacuated by the French troops. Charles made an unsuccessful attempt to recover Sicily, which was now held by Pedro of Arragon, and after his death in 1285, by his son James. Procida, who had been the head and soul of the revolutionary movement, continued in the service of these kings, and was sent by the latter to Rome in 1289, to reconcile Sicily to the holy see, but without effect. He resumed his negotiations in 1295 under Boniface VIII., and finally accompanied the dowager-queen Constantia to Rome, in which capital he died.—J. J.

PROCLUS, the last of the Alexandrian philosophers who were in any way memorable, was born at Constantinople in 412. He studied philosophy, particularly that of Plato and Plotinus, first under Olympiodorus at Alexandria, and afterwards at Athens under Plutarch (not the biographer) and Syrianus. The neoplatonic philosophy had establishments at other places besides Alexandria, although this had been its cradle. Here it is known chiefly in connection with the name of Ammonius Saccas; Plotinus, and after him Porphyry, were the heads of the sect at Rome; Jamblichus propagated the philosophy, having contaminated it with many ridiculous corruptions, throughout Syria; and Proclus was its principal representative and expositor at Athens. Proclus was a voluminous writer. His philosophical and mathematical commentaries on Euclid's *Elements*, and his



"Elements of Theology" have been translated by Thomas Taylor. He wrote a long commentary on the *Timæus* and other dialogues of Plato. Some years ago M. Cousin edited several of his treatises which till then had existed only in manuscript, prefixing to them suitable explanatory introductions. Proclus had no pretensions to originality. He added nothing to the philosophy of Plotinus (see *Plotinus*) and Plato but a greater degree of formality, which has the appearance, but not much of the reality, of strict logical exactitude. He died in 485.—J. F. F.

PROCOPIUS, a Greek historian of the sixth century, was born at Cæsarea in Palestine. In his youth he went to Constantinople and became celebrated as an advocate. Belisarius appointed him his secretary. In the various campaigns of that celebrated general, Procopius accompanied him, occupying places of trust and importance. He returned to Constantinople about 541, where he taught eloquence, and was highly esteemed by Justinian, who gave him the title of *illustris*, the office of senator, and afterwards, in 562, of prefect of Constantinople. He died about 565. It has been disputed whether he was a heathen or a christian. The probability is that he had embraced the christian religion; to which, however, he does not seem to have been strongly attached. He was a free-thinking liberal christian. Some have also supposed that he was a physician, because he shows a minute knowledge of the plague and its symptoms, which desolated Constantinople in 543. There is no good foundation for this idea. A writer may have a good deal of medical knowledge without being a professional physician. Procopius is known to posterity as a historian, the author of various works relating to his time. The language he employs is pure and vigorous. His tone is also impartial and free. In fact he writes like an independent and thoughtful man, who knows his subject and has the power of treating it well in his own fashion. His works are—"A History," in eight books, containing a description of the wars with the Vandals, Moors, Persians, and Goths, from 395-553, continued by Agathias till 559; "Ktismata, or De *Ædificiis Justiniani*," containing a description of the newly-erected and restored buildings of Justinian; "Anecdota, or Arcana historia," a collection of anecdotes, many very impure, relative to Justinian, Theodora, Belisarius, and others. The authenticity and genuineness of this work have been doubted or denied; but there is no real evidence for setting aside Procopius' authorship, though the book is a mass of satire and scandal. Gibbon speaks of the "malignity" of these anecdotes; but says at the same time that, after their malignity has been suffered to exhale, their residue, even the most disgraceful facts, some of which had been tenderly hinted in his public history, are established by their internal evidence, or the authentic monuments of the times. If the pride of Justinian was offended by the works of Procopius which celebrate the glories and victories of Belisarius, the historian took a malignant revenge in the anecdotes, which paint the emperor and empress in contemptible or disgusting colours. It is certain that the books treating of the imperial edifices are too much impregnated with flattery of the emperor. Thus the writer could both flatter and libel. "Such base inconsistency," says Gibbon, "must doubtless sully the reputation and detract from the credit of Procopius." Another work of his is "Orationes," perhaps extracts from his history. The best edition of the collected works is Dindorf's, published at Bonn, 3 vols., 1833-38. The "Anecdota" were well edited by Orelli in 1827. The history of Procopius' own times, forming part of the *Ἱστορίαι*, was translated into German by Kannegiesser in 4 vols., 1827-31.—S. D.

PROCOPIUS, ANDREW, the Great, called also Procopius Raza (*rasus*, the shorn), from his being a monk, was nephew of a Prague nobleman, who adopted him and attended to his education. In early life he travelled with his friend and benefactor in France, Spain, Italy, and Palestine. Returning from his foreign tours he took priest's orders. On the breaking out of the Hussite war he went to Ziska, and soon obtained promotion. He relieved Luntenburg in Moravia, when it was besieged by Albert of Austria, and also fought the successful battle of Kremser in 1423. After Ziska's death in 1424, the Taborites, or leading party of the Hussites, chose Procopius for their leader. His restless and daring activity, united to considerable military skill, marked him out as the man best fitted for that important post. He proceeded to ravage Austria. Having united with the other Hussite leaders, he conquered various places occupied by the Meissenites—Teplitz, Bilin, and

Leipps. The battle of Aussig was a very bloody and decisive one, 1426; he almost annihilated the Meissenite army, besides storming the city and burning it. Next year he succeeded in driving the Austrians out of Moravia and desolating Austria as far as the Danube. Uniting with Procopius the Little, who had burned Lauban, he advanced into Silesia, plundering and pillaging as he went. But the Hussites were divided among themselves, and Bohemia was wasted by their embittered quarrels. When the Germans threatened it on three sides, the contending parties joined and marched against them, though the latter were much stronger. In July, 1427, Miess, besieged by the Germans, was relieved; and the German army defeated in its retreat. Tachau was also taken by storm. After this Procopius advanced through Silesia, Moravia, and Hungary, as far as Presburg, laying waste the countries as he went along. But the Germans pressed again into Bohemia, and committed the greatest possible outrages. Hence Procopius invaded Meissen again, ravaged the districts about Pirna and Dippoldiswald, burnt the old city of Dresden, as well as Strehla, Belgern, and the suburbs of Torgau; and plundered the country as far as Magdeburg, returning to Bohemia with great booty and several prisoners of distinction. In 1430 he again penetrated into Meissen with a very large army, and thence into Bavaria. Great devastation was committed in this expedition. Numerous cities, towns, castles, and villages were burnt; and the booty taken is said to have filled three thousand waggons. His next marauding expedition was into Moravia and Silesia. On this the Emperor Sigismund commenced negotiations on terms which seemed reasonable, but they came to nothing, because one condition was that the Hussites should submit to the decision of a general council of the church. A new army of the cross, consisting of imperial troops, was raised, and led by the Elector Frederick of Brandenburg into Bohemia in 1431. In consequence of this, Procopius was compelled to raise the siege of Pilsen and march against the German army, which took to flight as he approached. Twelve thousand men were slain; the baggage and all the cannon were taken. Duke Albert was soon driven out of Moravia by Procopius the Little; while Procopius the Great compelled him to evacuate Saxony and Bohemia. After both had united their forces again, they ravaged and plundered part of Hungary, but were repulsed, and marched through Lausitz to Frankfort, where they were also compelled to retreat and separate. Procopius then invaded Silesia, took Breslau, and granted a truce to the country for a large sum of money. Turning to Saxony, he defeated the duke of Bavaria at Taucha, which place he burnt. He then threatened Naumburg, which was spared at the entreaty of the children belonging to it. Saxony was now compelled to purchase a truce, as Silesia had been before. At length the Hussites were induced to send eight legates to the council at Basle, one of whom was Procopius, who took an active part in the dispute about the four articles of faith. After the discussions had continued fifty days, the Bohemians went home. Upon this the council sent ten famous theologians and several princely legates after them. Here parties came nearer to one another. In fact, the terms of the Hussites were conceded, but with reservations. The four articles of Prague were modified, the first giving them the use of the cup in the sacrament, &c., 30th November, 1433; and they were hypocritically declared *the first children of the church*. But the two Procopii, with the Taborites and another party, would have nothing to do with the pope, and a terrible struggle arose between them and the Calixtines. After various unimportant engagements, a decisive battle took place near Böhmischbrod. The army of the Bohemian nobles was led by Meinhard von Neuhaus, who enticed Procopius out of his firm encampment. After a hard-fought battle, the leaders of the cavalry took to flight, thinking the day lost. But Procopius continued to oppose the enemy with terrible courage and slaughter till he was slain. Procopius the Little and several other leaders fell by his side. Thus the Taborites were completely routed. Tabor itself was ceded; and Bohemia was at length restored to peace. Procopius died, 30th May, 1434. He was a brave warrior and successful general of the Hussites, or rather of the Taborite faction. Fanatical, daring, rapid in his movements, unscrupulous in his deeds, he hesitated at little that could weaken or annoy those whom he called the enemies of liberty and faith. The times were marked by savage barbarity; and he was not in advance of them in point of humanity or mercy. His spirit had no proper sympathy with the duties of



the priestly office. Several of his letters have been published by the Benedictines Martenne and Durand.—S. D.

PROCOPIUS, ANTHEMIUS. See ANTHEMIUS.

\* PROCTER, BRYAN WALTER, better known by his *nom de plume* of Barry Cornwall, was born in 1787. He received his early education at Harrow, where he was a contemporary of Lord Byron, and was afterwards placed in the office of a solicitor in Wiltshire. Subsequently he went to the bar, to which he was called in May, 1831, by the Society of Gray's inn. Mr. Procter's practice was that of a conveyancer. He made his *début* in literature, by publishing under the pseudonym of Barry Cornwall, a little volume of "Dramatic Scenes, and other Poems," favourably noticed at the time in the *Edinburgh Review*, to which he afterwards contributed. It was followed by other volumes of poetry, which like the first were distinguished by their tender grace and delicate fancy. In 1821 his "Mirandola," a tragedy, was acted at Covent Garden. The best edition of his collected poems is that of 1857; and of his "English Songs" (some of which, "King Death" for instance, are among the finest lyrics in the language), that of 1851. In prose Mr. Procter has contributed "Notes biographical, critical, and poetical," to the volume of *Effigies Poeticæ*, or the portraits of the British poets, published in 1824, and his sketches and stories were collected from periodicals, &c., in 1851, as "Essays and Tales in prose." He wrote for Moxon's edition of Shakspeare a critical memoir of the poet. After having for several years been a commissioner in lunacy, Mr. Procter resigned the office in 1860, and was succeeded by his friend Mr. John Forster, the biographer of Goldsmith.—F. E.

PRONY, GASPARD CLAIR FRANÇOIS MARIE RICHIÉ, Baron de, an eminent French engineer and mathematician, was born at Chamelet in the province of the Lyonnais (department of the Rhone), on the 11th of July, 1755, and died at Asnières, near Paris, on the 29th of July, 1839.

PROPERTIUS, SEXTUS AURELIUS, the elegiac poet, was born in Umbria about 50 B.C. His family property was mostly confiscated in the civil wars, and the troubles of those times seem to have had a depressing effect on the poet's genius. He received, however, a good education, and began to write poetry at an early age. The history of his life, so far as it is known to us, is little more than the history of his amours; nor can it even be said with certainty how much of these is fiction. His addresses, however, to his mistress Cynthia seem to bear evident marks of genuine passion, and are classed by Martial with the amatory poems of Catullus. Propertius lived at Rome, and was familiar with the literary society of the capital. Ovid frequently mentions him with regard. Although Propertius early in life attracted by his writings the notice and patronage of Mæcenas, yet in the race for court-favour he seems to have fallen behind his more fortunate rivals, such as Horace and Virgil. He qualified himself, indeed, for the great minister's consideration by the zeal with which he sought to hang all the ornaments of poetry on the false idols of the day, by making vice and voluptuousness graceful, by singing in sounding verse the legends of Roman mythology, and by praising to the skies the glories of Augustus and the virtues of his trusty counsellor. But on all these topics, similar as they are to those which Horace has so delicately recommended to us, we feel sensibly the inferior powers of the less successful competitor. Propertius is deficient in that light touch and exquisitely polished taste which volatilize the sensuality and flattery of Horace. The playfulness of the Sabine poet is that of a lapdog, while the Umbrian reminds us of the pranks of a clumsier and less tolerated quadruped. His elegiac compositions are very inferior in beauty of expression and tenderness of feeling to those of Tibullus and Ovid; his sentiments are often frigid and pedantic, and the meaning is continually overlaid with a cumbrous display of Greek learning. It seems indeed to have been his great ambition to become the Roman Callimachus or Philetas. It must, however, be admitted that his obscurity, so intolerable in an elegiac poet, is in some degree owing to the corrupt state of the text. The year of his death is unknown. The fanciful minuteness of modern criticism has produced a dissertation to show that the disagreeable acquaintance whom Horace vainly tried to shake off in the *Via Sacra* was no other than Propertius; but this is quite uncertain. Four books of elegies comprise the extant works of Propertius. The best editions are those of Lachmann, Leipsic, 1816, for the text, and Hertzberg, Halle, 1844, for explanatory notes. The edition of Paley in the *Bibliotheca Classica* is of little value.—G.

PROTAGORAS, one of the earliest of the Greek sophists, was born at Abdera in Thrace, about 480 B.C. He is said to have been originally a porter, and to have been relieved from this menial occupation by Democritus. But the story, says Dr. Smith, "seems to have arisen out of the statement of Aristotle that Protagoras invented a sort of porter's knot for the more convenient carrying of burdens." The sophists were a class of teachers and thinkers who made their appearance at the time when the great colonial philosophies, the Ionic Pythagorean, and Eleatic, were on the wane. This was soon after the triumph of the Greek arms over the mighty power of Persia, about the middle of the fifth century B.C. They stood between the older philosophers and Socrates and Plato during a period of great intellectual excitement, of which they were both the effect and the cause. They were the first who took payment for their lessons. They undertook to instruct the rising generations in all useful accomplishments, and particularly in the art of rhetoric; and it is probable that to a large extent they made good their professions.—(For an able account and defence of them see Grote's *History of Greece*, vol. viii.) But although it may be true that, as practical teachers, the sophists were useful in their generation, and that they have been visited with an indiscriminate vituperation which they do not merit, it is nevertheless certain that their principles were of a false and hurtful tendency, and that they are defensible only on the ground that they represent a crisis through which it was necessary that the human intelligence should pass. The saying of Protagoras, that "man is the measure of the universe," contains the marrow of their philosophy. It meant that our individual judgments and feelings were the standard of the true and false, of the right and wrong; that whatever each man regarded as right *was right*, and that whatever he regarded as true *was true*—a doctrine which obviously unsettles the foundations both of truth and of morality, and opens a wide door to every form of ignorance and licentiousness. But the ultimate principle of the fallacies of the sophists was, their assumption that *sensation* is the essential attribute of man. Let this be granted and all knowledge of absolute truth, and any other ethics than the morality of selfishness, are rendered impossible. In assuming this as their principle, Protagoras and the sophists appear to have forestalled the whole of the English and French philosophy which in the eighteenth century arose out of the doctrines of Locke, and which has probably still the majority of suffrages in its favour. Socrates and Plato confronted and overthrew the sophistical philosophy by showing that thought (something essentially different from sensation) is the fundamental attribute of man. By showing that ideas (number, resemblance, difference, the good, &c.) were the common property of all intelligence, while sensations were limited and particular, they proved that man is competent to the attainment of what is absolutely and universally true. Occupying this ground, and admitting that man is the measure of the universe in so far as he is a thinking, but not in so far as he is a sensational being, Socrates and Plato overruled the conclusions of Protagoras, and laid the foundations on which a sound doctrine both of absolute truth and of absolute morality might be reared. Protagoras died about 411 B.C., probably at Athens where he chiefly resided, and which was the head-quarters of the sophists generally, as the Greek colonies had been of the philosophers who preceded them.—J. F. F.

PROTOGENES, a famous Greek painter and rival of Apelles, about 340 B.C. He was a native of Caunus in Caria, or of Xanthus in Lycia; but as he lived at Rhodes, the former was more probably the place of his birth. He was originally a ship painter, but eventually was one of the most distinguished of all the Greek painters for the finish of his works, on which he bestowed extraordinary labour. He is said to have devoted seven years to a picture of "Jalyus and his Dog;" and in 304 B.C., when Demetrius was besieging the city of Rhodes, he respected a certain part of the city for fear he might injure this celebrated picture, known to be in that place; the foam of the dog's mouth in this picture delighted the multitude. This "Jalyus" was some centuries later burnt at Rome in the fire which destroyed the temple of peace, where it was preserved. Protophenes was famous for his skill in painting animals. Among his most celebrated works was a "Satyr reposing," with a flute in his hand. In this picture was originally a quail, which attracted to itself so much admiration that the painter, disgusted with the subordinate place given to his satyr, painted it out.



Another of his most celebrated pictures was Nausicaa with her maid, riding on mules to the water side to wash their linen, called, from the excellence of the mules, the "Mule picture"—*Hemionis*. Another was a figure of Paralus, the inventor of war galleys. Protogenes had inserted some small ships of war in the background, to show the character of Paralus. He visited Athens, and while there painted a portrait of Aristotle's mother, and the great philosopher urged him to paint the exploits of Alexander. Protogenes was not at first sufficiently appreciated by the Rhodians; and when Apelles visited that island, seeing this, he offered to buy the works of Protogenes at the price of fifty talents—upwards of £10,000. This opened the eyes of the Rhodians, and they were henceforth proud of their painter. There was preserved in the Palatine gallery at Rome, in the time of Pliny, a panel containing three rival sketches by Apelles and Protogenes, and though but unfinished lines, says Pliny, this work was more admired than any of the finished pictures in the same collection. It was burnt in the fire which consumed the Palatine palace in the time of Augustus.—(Junius, *Catalogus Artificum*; Wormum, *Epochs of Painting*).—R. N. W.

PROUT, SAMUEL, an eminent painter in water-colours, was born at Plymouth on 17th September, 1783. The passion for drawing was inherent from early childhood. He sketched every kind of picturesque object that he found in the country around his native place; and as he began to find purchasers for his drawings, he extended his sketching rambles into the farther parts of Cornwall and Devon, the bold rocks and rude cottages of the wilder parts of the former county having an especial attraction for him. A more distinct direction was given to his artistic studies by Mr. John Britton the antiquary, who when at Plymouth making notes for the account of Cornwall for the Beauties of England, saw some of young Prout's sketches, and engaged him to make drawings for his work. These drawings gave so much satisfaction that Mr. Prout was induced to remove in 1805 to London. Here he found a ready market at low prices for his water-colour drawings, and was thus enabled to follow out a more thorough course of artistic study than would have been practicable in the country, even had he then deemed it necessary. He now made steady progress, but as yet had not discovered the rich vein of picturesque character which lay hidden in the then almost neglected mediæval architecture, and which he afterwards worked so effectively. At this time his favourite subjects were old fishing villages, boats, and bits of coast scenery, which he treated very effectively, and which were very popular. He also found profitable employment as a teacher, and this led him to acquire the art of etching in order to prepare "lessons" for his pupils to copy. But on the introduction of lithography he was one of the first to recognize its superiority for this purpose; and soon mastering its technicalities, he published a long series of "Studies," "Progressive Lessons," "Rudiments of Landscape," &c., which were found very useful by teachers of landscape-drawing generally, and extended the artist's name very widely. In 1818 Mr. Prout visited Normandy, &c., and this his first continental tour proved so prolific in subjects for his pencil, and so beneficial to his health, which had always been feeble, that henceforth an annual visit to the continent became with him almost a matter of course. It was whilst in Normandy that he commenced in earnest the study of mediæval architecture; and though he never thoroughly mastered its details, he acquired such a degree of power in rendering its time-worn vestiges as in many respects has never been equalled. Prout was a member of the Society of Water-colour Painters, and for a long series of years his works were a leading feature in their annual exhibitions. He adhered in the main faithfully to the old traditions as to methods of working and technical principles of the English school of water-colour painting, and his pictures are among the best examples of that school. His style was large, simple, and effective, but to a great extent conventional. In his later years he published two or three works, with numerous lithographic illustrations executed by himself, in order to explain his views on the practice and principles of art—"Hints on Light, Shade, and Composition," folio, 1838; "The Artists' Sketch-Book;" "Hints for Beginners," &c. He also published two series of lithographic plates in folio, entitled "Facsimiles of Sketches made in Flanders and Germany," and "Sketches in France, Switzerland, and Italy." He died February 10, 1852.—J. T.-e.

PROUT, WILLIAM, a distinguished English chemist and physician, was born in 1786. He studied at the university of

Edinburgh, where he graduated as M.D. Afterwards he settled in London, and became a fellow of the Royal College of Physicians. He died April 9, 1850. In chemistry he put forward the hypothesis that the atomic weights or equivalents of the various elementary bodies are multiples of that of hydrogen by a whole number. This view was made known in a paper communicated to the Royal Society of London "On the Relation between the Specific Gravity of Bodies in their Gaseous State to the Weight of their Atoms." It has given rise to much controversy, but appears not to accord with the results of the latest and most accurate experiments. Prout thought it probable that the elements might all turn out to be compounded of oxygen and hydrogen. He showed that the gases may be arranged in two series, in one of which the combining proportion bears the same ratio to that of hydrogen which their specific gravity does to that of the latter body. In the other series the specific gravity is only half as great, while oxygen and fluosilicic acid form an exception. He is the author of one of the Bridgewater Treatises—that on chemistry. In 1822 he produced an essay on the changes which occur in the solid part of the egg during incubation. He was the first chemist who pointed out the true nature and composition of coprolites or phosphorolites. As a physician he is known for his valuable researches on indigestion, and on renal diseases. He was one of the ablest and earliest appliers of chemistry to pathology.—J. W. S.

PRUDENTIUS, AURELIUS CLEMENS, a Latin poet of the fourth century, was born in Spain in 348, either at Casar-augusta or Calagurris. Having finished his study of jurisprudence he became an advocate. The Emperor Theodosius invested him twice with the office of imperial lieutenant. It is improbable that he ever held the consulate, or any military dignity; but he seems to have been raised to the rank of patrician. About 405 he repaired to Rome, and afterwards returned to Spain, where he spent the rest of his life in religious exercises and retirement from the world. It was in his fifty-seventh year that he seems to have come to the resolution of renouncing earthly employments. The time of his death is unknown. The little that we know of his life is derived from a brief autobiography in verse written as an introduction to his works. His words have either been misunderstood in some cases; or conjectural meanings have been put upon them. His poems are the following—"Cathemerinon" (*Καθημερινόν, suband. ἡμέραν*), a collection of twelve hymns for different hours of the day and special occasions; "Peristephanon liber" (*περί στεφάνων*), fourteen hymns in honour of so many saints who had received the crown of martyrdom; "Apotheosis" on the divinity of Christ, in opposition to various classes of Unitarians; "Hamartigenia," on the origin of sin and evil, against the Marcionites and Manichæans; "Psychomachia," representing the conflict of good and evil in the human soul; "Contra Symmachum libri duo;" the first book exposes idolatry, the second refutes the grounds of those who, like Symmachus, wished for its restoration; "Diptychon," outlines of Bible history. The authenticity of this poem, which is inferior to the others, is doubtful. The "Præfatio" gives an autobiography and catalogue of his works; and the "Epilogus" closes the list. His hymns are the best of his works, and give him a high rank among christian poets. They exhibit feeling, poetic inspiration, fire, and are expressed in good language. Horace was evidently the model whom Prudentius followed; but he uses many antique and barbarous forms borrowed from ecclesiastical Latin, so that his language is in some respects inferior to that of his predecessors, Juvencus and Victorinus. Doubtless his endeavour to avoid heathen admixtures injured his style. Bentley hyperbolically calls him the christian Virgil and Horace. The edition of his works by Obbarius, Tübingen, 8vo, 1845, is the most convenient.—S. D.

PRUDHOMME, LOUIS MARIE, journalist, born at Lyons in 1752. His original occupation was that of a bookseller. The stirring epoch of the Revolution entirely engrossed his mind, and furnished employment for his pen. In the ten years preceding that event, he published about fifteen hundred pamphlets. After virulently assailing Louis XVI., he turned his pen against the tyrant Robespierre. For this he was arrested, but succeeded in escaping from the capital, to which he did not again return till after Robespierre's death. He wrote a "History of the Crimes committed during the Revolution;" a "Universal History;" and a "Biography of Remarkable Women." He died in 1830.—W. J. P.

PRUDHON, PIERRE PAUL, a distinguished French painter, was born at Clugny in Bourgogne, 6th April, 1760. He was a



pupil of F. Desvoges, and went as royal pensioner to Rome, where he studied hard and formed a close friendship with Canova. Returning to France in 1789 he was for years constrained to paint portraits in miniature and crayons. But he was steadily maturing his powers, and in 1808 he sent to the Salon his allegory of "Justice and Vengeance pursuing Crime," a work which at once made him famous, and which many French critics still consider his masterpiece. Prudhon died February 16, 1823.—J. T.-e.

PRYNNE, WILLIAM, an English lawyer and antiquarian, who figured conspicuously in the reign of Charles I. and during the Commonwealth, was born at Swainswick in Somersetshire in 1600. After graduating at Oxford in 1620 he studied at Lincoln's inn and became a barrister, and subsequently bencher and reader of that society. He adopted the puritan doctrines, which he advocated with greater zeal than discretion, and began in 1627 to attack the prevailing abuses of the day, as well as the Arminianism and pretensions of Laud and the high church clergy. In 1632 he published his "Histriomastix, or Player's Scourge," in which he denounced with great virulence theatrical exhibitions, masques, and other similar entertainments. This book gave great offence to the court; and the author, at the instance of Laud, was prosecuted before the star-chamber, sentenced to pay a fine of £5000, to stand twice in the pillory, to lose his ears, to have his book burnt by the common hangman, to be expelled from the Society of Lincoln's inn and from the university of Oxford, and to be imprisoned for life. This atrocious sentence was executed in all its details, but it failed to crush the indomitable spirit of Prynne. He contrived during his imprisonment to publish severe reflections against the bishops; and in 1637 a pamphlet, entitled "News from Ipswich," roused afresh the indignation of Laud, and drew down upon Prynne again the vengeance of the star-chamber. He was once more condemned to pay another fine of £5000, to stand in the pillory, to have the stumps of his ears cut off, and be branded on both cheeks S. L. (Seditious Libeller). This sentence was strictly carried out, and the unhappy writer was imprisoned first in Caernarvon, and afterwards in Mount Orgueil castle in the island of Jersey. There he remained until November, 1640, when he was released by an order from the house of commons, and the sentences against him were declared to be contrary to law. He was soon after elected member for Newport in Cornwall, and was made a bencher in Lincoln's inn. In 1647 he was chosen recorder for Bath. He took a prominent part in parliament against the hierarchy, and was one of the managers of the impeachment against Laud. He was a zealous supporter of the presbyterian cause, and strenuously opposed the independent and republican party when they began to obtain the ascendancy. He was in consequence ejected from the house, along with the leading presbyterians, by the operation of "Pride's Purge," in December, 1648. His writings against Cromwell and his party caused him to be imprisoned in 1650, and two years later to be deprived of his office of recorder for Bath. In 1660 he returned to his seat along with the other excluded members, and took an active part in the restoration of the royal family. He was elected member for Bath in the healing parliament of 1660, was restored to his office of recorder, made one of the commissioners for appeals, and appointed keeper of the records in the Tower, an office for which he was eminently qualified. He died in October, 1669. Prynne was a laborious and voluminous writer. His works amount to no less than forty volumes. The most valuable of these are his "Records of the Tower," in 3 vols., and his "Parliamentary Writs," in 4 vols. He was a man of considerable ability, extensive learning, and indefatigable industry, but very rash, violent, and injudicious.—J. T.

PSALMANAZAR, GEORGE, the fictitious name of a remarkable literary impostor, who made a considerable noise about the beginning of the last century, but whose real name and family are unknown. He is believed to have been born in France about 1679, and is said to have been educated, first in a free school, and afterwards in a college of Jesuits. He held for some time the situation of tutor to a young gentleman, but afterwards adopted a wandering unsettled kind of life. He first gave out that he was of Irish origin, and was going on a pilgrimage to Rome, having, the better to carry out this assumed character, stolen a pilgrim's staff and cloak from a chapel. He subsequently assumed various characters in succession; gave himself out at one time for a Japanese, at another for a native of the island of Formosa; to some persons he professed to be a convert to christianity, to

others to be still a heathen. He travelled over a considerable portion of the continent, and was by turns a soldier, a beggar, a menial servant, and a teacher. At Sluys he was introduced by Brigadier Lauder to one Innes, a chaplain in a Scotch regiment, who resolved to carry him over to England. Here Psalmanazar was patronized by the bishop of London, and a large circle of influential friends, who placed implicit confidence in his statements. He published a fabulous account of the island of Formosa; and in order to give colour to his pretensions he formed a new character and language, planned a new religion, and a division of the year into twenty months. At length, when about thirty-two years of age, he was brought under the influence of religious convictions, his character underwent a great change; he confessed his imposture and reformed his conduct. He applied himself diligently to literary pursuits by which he acquired considerable reputation, and earned a comfortable subsistence. He died in London in 1763 in the eighty-fourth year of his age. He wrote for the Universal History the portions relating to ancient history, except that of Rome; a volume of essays on several scriptural subjects; a version of the Psalms; an "Essay on Miracles," by a layman, 8vo; and "Memoirs of . . . commonly known by the name of George Psalmanazar, a reputed native of Formosa, written by himself," but not published till after his death.—J. T.

PTOLEMY II. (PHILADELPHUS) was son of Ptolemy I., by Berenice. He was associated with his father in the government of Egypt at the age of twenty-four, i.e. 285 B.C.; and when the latter died, he became sole sovereign of an important and powerful kingdom. In his reign a foundation was laid for the high literary and scientific importance to which Egypt attained under his successors. Philadelphus seems to have been of a pacific disposition; there were few wars in his time. His brother Magas invaded Egypt twice, but gained nothing more than the recognition of his independent sovereignty over the Cyrenaica. Ptolemy was not inattentive to affairs abroad as well as those at home; for he sent a fleet to assist the Athenians against Antigonus Gonatas, and concluded a treaty with the Romans, which prevented him from helping the Carthaginians against them. Of the wars between him and the king of Syria little is known; but when peace was finally concluded between them, he gave his daughter in marriage to Antiochus III. In Greece he helped Aratus with money, and appears to have disliked Macedonia. Foreign relations, however, occupied less of his attention than his own dominions, which he consolidated and strengthened with great wisdom. He cleared Upper Egypt of robbers; founded Ptolemais with the object of getting war elephants from Ethiopia; built Arsinoë and Berenice, places most important for expediting commerce; and sent an ambassador even to India. Thus he did much towards developing commerce about the Nile and Red Sea; while he opened up a route to distant lands. The institutions that shed most lustre on his reign were the museum and library in Alexandria. The latter is said to have contained four hundred thousand rolls. He also built the lighthouse on Pharos, and the royal sepulchre. Poets, philosophers, and learned men were welcomed at his court. He was an acknowledged lover and patron of learning. He encouraged the arts of painting and sculpture, as well as science in its various branches. It is even said that he commanded the Jewish scriptures to be translated into Greek. In short his reign was illustrious from the munificent encouragement given to men of letters, poets, and philosophers; from the splendour of his public buildings, the extent of his dominions, his vast standing army and fleet, his wealth, and toleration of Jews and Greeks equally. He died 247 B.C., after reigning alone thirty-six years. But though his reign was outwardly prosperous, and his policy generally wise and beneficial, his private character will not bear examination. He put two brothers to death, banished his first wife, and then married his own sister.—S. D.

PTOLEMY IV. (PHILOPATOR), son and successor of Ptolemy Euergetes, began his reign with deeds of blood, 222 B.C., by murdering his mother Berenice, his brother Magas, and his uncle Lysimachus. Sosibius was his minister and councillor, a man little better than his master, and unfitted to conduct the affairs of a great kingdom. Antiochus the Great, king of Syria, now turned his attention to the declining state of the country and the indolence of its monarch. After reducing Seleucia he went to Phenicia, and got possession, through Theodotus, of Tyre and Ptolemais. In consequence of these hostile proceedings an army was collected, and, along with a fleet, sent against Antiochus; but the army was conquered, and Palestine, with a



great part of Coele-Syria, fell into the hands of the Syrian king, 218 B.C. In 217 B.C. Ptolemy marched at the head of a large army against Antiochus, and defeated him at Raphia with great loss. After peace was concluded between the two sovereigns, Ptolemy returned home by way of Jerusalem, where he was refused admission into the sanctuary, and became afterwards the bitter enemy of the Jews both in their own land and in Alexandria. Some time after his return he murdered his queen Arsinoë. His death took place 205 B.C., after a reign of seventeen years. The character of Philopator is that of a weak and indolent sensualist. He indulged without restraint in the lowest vices, and cared little for public affairs. Yet he was a patron and admirer of men of letters, philosophers, and poets. Sunk as he was in the most debasing pleasures, he did not lose all relish for learning and art. His reign was marked by imbecility; for Sosibius was merely an instrument in gratifying his master, and could not properly carry on the affairs of the state; yet learning flourished and commerce continued to prosper. Outwardly the kingdom appeared to be what it had been in the preceding reigns, but the seeds of decay were being sown to ripen and bear fruit thereafter.—S. D.

**PTOLEMY VI. (PHILOMETOR)**, eldest son of Ptolemy V. The death of his father took place when he was a child, B.C. 181, and the affairs of the kingdom were managed by his mother, Cleopatra. On her decease in 173 B.C. Eulæus and Lenæus acted injudiciously, and soon plunged the country into a war with Antiochus Epiphanes of Syria, with the view of recovering the provinces of Coele-Syria and Phenicia. Antiochus defeated the Egyptian army at Pelusium and advanced to Memphis, 170 B.C. Philometor himself fell into the hands of the victor, who treated him with distinction. His younger brother, who was then at Alexandria with Cleopatra his sister, hearing that Philometor was a prisoner, assumed the title of king under the name Euergetes II., and therefore Antiochus laid siege to his city; but the Romans caused him to withdraw. Having established Philometor at Memphis, the Syrians returned to their own country. After this the young king proposed peace between himself and his brother. It was agreed that they should reign jointly, Philometor marrying his sister Cleopatra. The report of this junction led Antiochus to march again into Egypt. When he had got before the walls of Alexandria a Roman embassy commanded him to desist, 168 B.C. The union of the brothers was not of long duration. Euergetes expelled Philometor from Alexandria. The latter then appealed to the Romans, who reinstated him in the sovereignty. The Roman deputies gave Cyrene to Euergetes; while Philometor had Egypt for his kingdom. But the restless ambition of the younger brother prompted him to go to Rome, where he got a promise of Cyprus being added to his dominions. The negotiations for effecting the peaceable cession of the island came to nothing, because Philometor was beforehand in having both a fleet and army in the island, and defeated his brother, who fell into his power, but was again pardoned on condition that he should keep himself within Cyrene. Ptolemy assisted Alexander Balas against Demetrius Soter, and gave him his daughter Cleopatra in marriage. In consequence, however, of an attempt upon his life by Alexander's minister Ammonius, he concluded a peace with Demetrius, son of the dethroned monarch, and transferred his daughter from Alexander to him. Ptolemy soon became master of all Syria, and established Demetrius on the throne. Alexander advancing against the two was routed; but Philometor was killed by a fall from his horse. His death took place 146 B.C., after a reign of thirty-five years. It is creditable to Ptolemy that he received and protected a great number of Jews, who settled at Heliopolis in his reign. He was a humane and wise king, of a pacific and generous disposition. Egypt flourished under his sway.—S. D.

**PTOLEMY VIII. (SOTER II. or LATHYRUS)** was the eldest son of Ptolemy Physcon by Cleopatra. His mother had been appointed to succeed to the throne, and wished to have the younger son, Ptolemy Alexander, co-regent. She was compelled, however, by popular feeling to take Lathyrus instead. It was a piece of policy in Cleopatra to force Ptolemy to repudiate his sister Cleopatra, to whom he was married, and take Selene instead. After reigning together not very harmoniously for several years an insurrection was excited at Alexandria against the son, whom the mother accused of a design upon her life. He fled to Cyprus and established himself there. He was not, however, inactive. Having landed in Syria, 103 B.C., with an

army to support Ptolemais and Gaza against Alexander Jannæus, he defeated the latter and took possession of those cities. But Cleopatra sent an army against him, and reduced Ptolemais and Phenicia, compelling Lathyrus to retire to Cyprus, 101 B.C. In disputes between the Syrian princes mother and son took opposite sides. When Cleopatra died, and Alexander was expelled from Egypt, 89 B.C., Lathyrus was recalled and reigned over Egypt till his death. He had been absent eighteen years. In this latter part of his reign Thebes in Upper Egypt revolted, and was besieged for three years before it was taken. The conqueror reduced it to ruins. After holding the sovereignty for the period of eight years after his return, he died 81 B.C. His entire reign lasted thirty-five and a half years, from 117 to 81 B.C. Ptolemy Lathyrus seems to have been a king of mild and humane disposition. He was not energetic, bold, or warlike; but he was commonly just and upright. The kingdom was better managed by him than by his mother and brother. In one instance at least he acted wrongly, in sending troops to assist Antiochus Cyzicenus against the Jews contrary to his mother's desire. That action, more than any other, led to his expulsion from the kingdom. Like his brother he was not cruel, but he was somewhat weak, else he would not so readily have parted with his beloved wife Cleopatra.—S. D.

**PTOLEMY, CLAUDIUS**, the most eminent astronomer of antiquity after Hipparchus. He flourished at Alexandria during the reigns of Hadrian and Antoninus, but the exact time and place of his birth are uncertain. He is the author of a celebrated work on astronomy, entitled *μαθηματικὴ σύνταξις*, or the "Mathematical Syntaxis," which Theon subsequently designated by the appellation of *μεγάλη σύνταξις*, or "Great Syntaxis," whence the Arabic title of *Almagest* by which the work was generally known in the middle ages. The "Syntaxis" contains nearly all that is known respecting the ancient astronomy. It is divided into thirteen books. In the first book the author treats of the figure of the earth, which he demonstrates to be spherical, the obliquity of the ecliptic, and other fundamental elements. The second book is devoted to an investigation of the length of the day, and the position of the ecliptic with respect to the horizon in different latitudes. In book third the tropical and sidereal years are discussed, and the elements of the solar orbit are investigated. In this book Ptolemy gives a clear exposition of the circumstances upon which the equation of time depends. It is a curious fact, that subsequent astronomers continued notwithstanding to form an erroneous conception of the equation of time, until Flamsteed again explained its real nature. Books fourth and fifth are devoted to the moon. In the latter of these two books the author gives an account of his discovery of the inequality of the moon's longitude, to which modern astronomers have applied the name of the Eviction. In the earlier stages of astronomy the moon's position in the celestial sphere was determined solely during the occurrence of eclipses, on which occasions the inequality of the eviction vanishes, or rather is confounded with the principal inequality in longitude depending on the eccentricity of the lunar orbit. But when Ptolemy proceeded to observe the moon in quadratures with an instrument constructed for that purpose, he encountered a series of irregularities in the moon's longitude, which he was unable to account for by the principal inequality, the magnitude of which had been already determined by Hipparchus; and in this way he was led to his important discovery of the eviction, an achievement which would alone suffice to secure for him a place among the great astronomers of all time. The sixth book of the "Syntaxis" is devoted to the subject of eclipses. Books seventh and eighth treat of the stars and the milky way. The former of these books contains a catalogue exhibiting the longitudes and latitudes of one thousand and twenty-two stars. The remainder of the work is devoted to the theory of the planets, which Ptolemy had the merit of first establishing upon the principles of the epicyclic theory. In the "Syntaxis" the earth is supposed to be placed immovable in the centre of the universe, while the heavenly bodies really revolve around it in the manner indicated by their apparent motions. This arrangement of the great bodies of the universe was termed in consequence the Ptolemaic system, although it is in reality of much higher antiquity than the time of Ptolemy. Besides the "Syntaxis," Ptolemy composed works on chronology and geography. The treatise on geography contains a statement of the longitudes and latitudes of all the principal places in the world known in the author's time.



It continued to be the chief book of reference on the subject until the maritime discoveries of the nations of Western Europe, in the fifteenth century, led to its disuse. It may be mentioned in conclusion, that a beautiful Greek and French edition of the "Syntaxis" was published by Halma at Paris in 1813.—R. G.

**PUBLICOLA.** See **VALERIUS**.

**PUBLIUS SYRUS**, a dramatic writer and moralist, was a native of Syria, and was brought to Rome in his boyhood in the condition of a slave. His master, charmed with his wit and agreeable manners, gave him a good education and enfranchised him. He then began to write mimes or burlettas, in which mimicry and grimace supplied the place of a regularly developed plot. Coming to Rome about the year 44 B.C., he challenged all the dramatic poets to a literary contest, and in the judgment of Julius Cæsar triumphed over them all. About the time of his death nothing is known. His mimes are lost, but a collection of his sentences, or moral maxims, extracted from them, is still extant; it is usually printed with Phædrus' Fables. His writings were highly valued for centuries. Seneca speaks of them in terms of strong eulogy, and St. Jerome states that they were read in his time in the public schools of the empire.—T. A.

**PUFFENDORF, SAMUEL**, one of the most eminent jurists and moral philosophers of Germany, was the son of a Lutheran clergyman, and born in 1632, probably in Fleb, a village near Chemnitz, of which the father was pastor. His father and grandfather, as well as his uncles both on the father and mother side, were ministers of the Lutheran church. Samuel was also educated for the profession which had been adorned by so many members of his family. Having acquired a certain amount of elementary knowledge at Grimma, one of the schools founded by the elector of Saxony in 1550, he entered the university of Leipsic as a theological student. In the course of a few years his distaste for the ministry became so confirmed, that he resolved upon relinquishing his purpose. The fame of Erhard Weigel as a mathematical professor, attracted Puffendorf to Jena. During the whole of 1657 he devoted himself, under the tuition of Weigel, to the study of natural philosophy and mathematics. The professor soon discovered that his pupil possessed not only the precision, strength, and fixedness of mind requisite for grappling with the abstruse calculations of the exact sciences, but in addition to these gifts, a remarkable talent for that large and synthetic reasoning, by which alone probable evidence may be made contributory to science. Weigel was the first to recommend him to devote his mind to the study of jurisprudence. That this suggestion was carried out so fully and so well, is owing very much to the mere accident of Puffendorf's imprisonment, which happened in this manner. In the year 1658 M. Coyel, a Swedish gentleman of rank, represented Sweden in the capital of Denmark as its accredited ambassador. Puffendorf having obtained the appointment of governor and tutor to the ambassador's children, quitted Jena for Copenhagen. Soon after joining the legation, war broke out between the two kingdoms; the capital of the northern crown was invested by the Swedes; the whole family and attendants of the ambassador, including Puffendorf, were taken prisoners and kept eight months in close confinement. Not being allowed to see any one, he sought to mitigate the oppressive dullness of continued solitude by meditating on the writings of Grotius and Hobbes, and elaborating out of those materials a system of his own. From this time forth the mind of Puffendorf was devoted principally to the moral and juridical sciences. The little treatise which he wrote during his imprisonment was not originally designed for publication; but some years afterwards, while residing in Holland, Puffendorf read it to a friend, and upon his advice revised the whole work and published it in 1660 at the Hague. The author called it "Elementa Jurisprudentiæ Universalis." The happy influences of his early mathematical training, are conspicuous in the severity of his reasoning and the unity of his system. It was an attempt to adapt the geometrical method to the science of jurisprudence by deducing in unbroken sequence from axiomatic principles and with the concession of a few simple postulates, a series of propositions which taken together would have the irresistible force of demonstration. This was his first, but not his greatest work. It was dedicated to Charles Lewis the elector palatine, who was so favourably impressed with the author's talent, that he was induced soon afterwards to found a new professorship in the university of Heidelberg for the delivering of lectures on the law of nature and nations. The

high honour of inaugurating that chair, was conferred by the elector on Puffendorf. The fame of his lectures soon drew around him a throng of students. Baron de Bornebourg, chancellor to the elector of Mentz, after failing to persuade Conringius, Boecler, and Rachelius to compile a methodical body of jurisprudence, at last found in Puffendorf a willing and masterly worker, who accomplished the task in a most satisfactory manner. About this time the professor devoted his attention to the political structure and constitutional defects of the German confederacy. His boldness in exposing the evils of a government in which the sovereign power was filtered away on dukedoms, electorates, kingdoms, and republics, was not equal to the hazard of publishing his strictures in the country where those evils flourished. He therefore sent the manuscript to his brother, Isaiah Puffendorf, who was at that time the Swedish ambassador in France, with a request that if published it should go forth anonymously or under a pseudonym. Accordingly, after having been submitted to Mezeray, it was published at Genoa with this title—"Severini de Mozambano, De Statu Imperii Germanici." Though written in the Latin tongue its popularity became in a short time so great that English, French, and German translations of it were extensively circulated. The anticipations of the author were verified, as to the impression the doctrines promulgated in the treatise would make upon his countrymen, by the acrimonious and violent manner in which they were assailed. When it transpired that Puffendorf was the writer of the book, the general indignation was mingled with alarm lest the youths of Germany should be indoctrinated into such political heresies. Fortunately an opportunity soon offered itself by which Puffendorf could leave his native country, where he had fallen into sad disrepute, for a sphere of usefulness more worthy of his labours. In the year 1667 Charles XI. of Sweden established the university of Lunden in Schonen, and three years after it was founded invited Puffendorf to become the first professor in that university of the laws of nations. Apart from the much larger emoluments of this office, Puffendorf was glad for other reasons to accept the proposal. It was about two years after his removal to Lunden that he gave to the world his *opus magnum*, entitled "De Jure Naturæ et Gentium." This is the book by which he is popularly known, and upon the topics therein treated no authority is cited with more respect. The title was no doubt suggested by that which Grotius gave to his celebrated work—*De Jure Belli et Pacis*. Puffendorf might with propriety be regarded as the disciple of Grotius, and though not so original a thinker as his master, excelled him in precision and method. The work was originally published in an abridged form under a different name, viz., "The Duties of a Man as a Citizen." The enlarged edition was first published in Frankfort-on-the-Maine. Charles XI. now entertained a still higher esteem for Puffendorf, and promoted him to the office of royal historiographer, with the rank and title of councillor of state. But as a historian, his success was not worthy of his fame or equal to his opportunities. He was too much a philosopher, and too little a historian, to compose a philosophical history. He compiled assiduously and narrated faithfully, but with no greater results than might be expected from an intelligent librarian. His first effort in this department was a "History of Sweden, from the expedition of Gustavus Adolphus into Germany until the death of Queen Charlotte." The elector of Brandenburg, Frederick William, obtained the consent of the king of Sweden that the royal historiographer might be allowed to remove temporarily to Berlin, for the purpose of writing a history of the life and reign of the elector. The final result of the negotiation was, that Puffendorf collected and put together in nineteen volumes the "Commentarii de rebus gestis Fredrici Gulielmi Magni Electoris Brandenburgici," and thereby secured an annuity of two thousand crowns. It was his intention to return to Sweden for the purpose of continuing his historical researches, but he was taken ill in Berlin and expired in October, 1694.—G. H. P.

**PUGET, PIERRE PAUL**, called the French Michelangelo on account of his eminence as a sculptor, painter, and architect, was born at Marseilles in 1622, and died there on the 2nd of December, 1694.—J. T.-e.

**PUGHE, WILLIAM OWEN**, F.S.A., D.C.L., a famous Welsh lexicographer, was born at Tyn y Bryn, Merionethshire, August 7, 1759. He received his early education at a school near Manchester, and at seventeen came to reside in London. It was in the metropolis that he, through the Gwyneddigion (North



Walians) Society, became acquainted, among other enthusiastic lovers of their native tongue, with Owen Jones, and in conjunction with him edited the works of Davydd ap Gwilym. The great work of his life was his "Welsh and English Dictionary," on which he began to labour in 1785, and to which he devoted the greater part of his time for eighteen years. The result of his industry was a work unsurpassed in its own peculiar province, and from which we cannot but gain an impression of the copiousness of the Welsh language, and at the same time of the marvellous energy of the lexicographer; for whilst Johnson's enlarged English dictionary contains fifty-eight thousand words, Pughe's contains above one hundred thousand. Nor was this work by any means the only fruit of his literary labours. He assisted in editing three volumes of the *Myvyrian Archæology of Wales*. Other works of his were "Historical notes of celebrated men among the Ancient Britons," an agricultural treatise called "Trin Tir," also "Coll Gwynva," which was a translation into Welsh of Milton's *Paradise Lost*. He edited the *Cambrian Register*, and contributed articles to other journals.—D. T.

PUGIN, AUGUSTIN, a celebrated architectural draftsman, born about 1762, was a native of France, but soon after the revolutionary outbreak came to London, and obtained employment in the office of Nash, the architect of Regent Street and Buckingham palace. His spare hours he occupied in making architectural drawings for publishers. Having thus formed a connection he left Nash and opened a sort of architectural atelier, where he trained students and prepared designs, and from which emanated his well-known works. The first of these, in which he brought his knowledge of mediæval architecture to bear, was his "Specimens of Gothic Architecture, selected from various ancient edifices in England," two folio and quarto volumes of one hundred and fourteen plates, 1821–23, a work which did much to extend and strengthen the growing taste for the architecture of the middle ages. Other works were "Architectural Illustrations of the Buildings of London," 2 vols. folio and quarto, 1824; and "Specimens of the Architectural Antiquities of Normandy," folio and quarto, 1825–28, both of which were published in conjunction with Mr. John Britton, while in the last he was assisted by his son, W. N. Pugin, as draftsman, and John and Henry le Keux, as engravers. His "Gothic Ornaments," and "Paris and its Environs," were also joint productions with his son. Pugin died December 19, 1832.—J. T.-c.

PUGIN, AUGUSTIN WELBY NORTHMORE, son of Augustin Pugin, was born in London, March 1, 1812. He learned architectural drawing in his father's office, and whilst quite a child acquired remarkable facility with his pencil. He made many of the drawings in his father's *Antiquities of Normandy*, and assisted him in other works. But his impetuous temper led him to seek other occupation, and at the age of fifteen he was employed as a designer by Messrs. Rundell and Bridge, the celebrated silversmiths. Within a short time he was at work with an upholsterer, designing Gothic furniture for Windsor castle; and then assisting Messrs. Grieves the scene-painters in painting architectural scenes for Covent Garden theatre. He next started a manufactory of Gothic carvings and ornamental work, but this soon came to an end. Pugin was not yet twenty, but he was already a widower. He quickly married again, removed to Salisbury in order to establish himself as a regular architect, and there built himself an odd inconvenient residence, which he meant to serve as an example of the suitability of a Gothic dwelling for modern wants. He was constantly travelling, sketching, and note-making, and he now set himself resolutely to prepare his memoranda for publication. His first work was "Designs for Gothic Furniture in the style of the fifteenth century," 4to, 1835; and this was quickly followed by "Designs for Iron and Brass Work in the style of the fifteenth and sixteenth centuries," 1835; "Designs for Gold and Silversmiths' Work," and "Ancient Timber Houses," 1836. About this time Mr. Pugin joined the Roman catholic church, and henceforth all his views on architecture and art generally were coloured by his theological sentiments. He held, and took every means of publishing his opinion, that the only true architecture was that produced by the mediæval architects under the guidance of the catholic church, and that only by casting aside "pagan" models and humbly and dutifully following in the footsteps of our catholic forefathers, could we now hope to bring about a revival of "christian" architecture. These views were set forth with strange vehemence of language and great argumentative dexterity

in his "Contrasts; or a Parallel between the noble edifices of the fourteenth and fifteenth centuries, and similar buildings, of the present decay of taste," 1836; "True Principles of Pointed or Christian Architecture," 1841; and "Apology for the Revival of Christian Architecture," 1843. The publication of these works formed an epoch in the history of the Gothic revival. The ground had been well prepared for the appreciation of Gothic architecture, by the publications of Carter, Britton, Rickman, and others, not least among whom was Mr. Pugin's father; whilst for the specially ecclesiastical phase the recent revival of mediævalism in ritual and taste, which was already spreading widely among both clergy and laity, insured a welcome recognition. Mr. Pugin became, therefore, at once the supreme authority with the "ecclesiologists," and his writings the generally-accepted text-books for students. At the same time he obtained rapid and extraordinary success as a practising architect. His employment as a church architect was almost exclusively among Roman catholics, because it was understood that he declined to build protestant churches. But though thus limited, he in the few years he was in practice erected no fewer than forty-two churches, of which five (St. Marie, Derby; St. Chad, Birmingham; St. George, Southwark; Ennisworthy, and Killarney) were cathedrals, and had their connected bishop's houses and collegiate buildings; whilst others, like St. Giles, Cheadle, were decorated with extraordinary splendour. Mr. Pugin designed several convents, monasteries, priories, colleges, and schools on an extensive scale in various parts of England; but mostly only a portion of each was erected, the remainder, and often to his great annoyance the more ornamental portions, being left till adequate funds could be obtained. Among his works not directly ecclesiastical may be mentioned the extensive alterations executed at Alton Towers for the earl of Shrewsbury, for whom he also built a church, monastery, and schools, near the mansion; and the splendid church already mentioned at Cheadle. During the last few years of his life Pugin's commissions as a builder of Roman catholic churches had somewhat abated, owing, as would seem, partly to his waywardness of temper, but more to differences of opinion with authoritative members of the body. But he was fully occupied in another way. To him was intrusted by Sir Charles Barry the designing of the internal mouldings, groinings, fittings, furniture, and decorations of the New palace of Westminster, and his peculiar taste is stamped on every part of the interior of that vast structure. He was also busily engaged in designing ecclesiastical metal-work and stained-glass windows for the manufactory of Messrs. Hardman of Birmingham, with whom he was understood to have commercial relations. He also found time to publish a "Glossary of Ecclesiastical Ornament," 1844; "Floriated Ornaments," 1849; a treatise on "Chancel Screens," 1851; and one or two theological and controversial brochures; and he took a chief part in organizing the ecclesiological display in the Great Exhibition of 1851, at which Exhibition he also served as a juror. And amidst all this enormous labour and activity of mind and body, he was, though a third time married, leading a life of semi-monastic asceticism, at least whenever he was at his residence, St. Augustin's, Ramsgate, where he had built for himself a church and college, as well as a house, and where his days were pretty equally divided between service in the church and work in the study. It would have been hardly possible for any man to crowd such an amount of labour and mental strain into the few working years of a life that had not yet reached forty, without imminent peril; but Pugin had other sources of excitement and anxiety. He had early and eagerly adopted the Romish faith, and denounced with the zeal of a fervid convert all who did not follow him. But disappointment necessarily followed overwrought expectation. He tried to reform what he thought ritual and ceremonial errors in the practice of the church he had joined, and of course was unheeded or rebuked. His views with respect to the church he had quitted underwent modification. He even went so far as to write "An Apology for the Separated Church of England," which he hoped would bring about a reconciliation of the two churches, but the work was suppressed by authority, and eventually his mind gave way. He was at first placed in a public asylum, but after a time removed to a private establishment, and then, being a little restored, taken to his own house at St. Augustin's, where he died September 14, 1852. The government settled a pension of £100 a year on his widow. His professional friends and admirers have subscribed a fund suffi-



cient to endow a Pugin scholarship for a travelling student, to be elected by the Institute of British Architects. Pugin's permanent fame will be lower both as an architect and a writer than his enthusiastic admirers will readily allow. He was a man of genius, great mental activity, and, as we have seen, marvellous industry. But he was of too impetuous a temperament—too impatient of continuous labour—and too incapable of sustained and comprehensive thought—to carry out any really great original work, or master all the parts of any complicated problem. His buildings and his books have alike the character of incompleteness and imperfection, but they bear evidence of being the productions of a man of remarkable endowments. Of the influence of Pugin on the architectural mind of his time, every new church and every restoration of an old one is a witness.—J. T.-e.

PUJOL, ALEXANDRE DENIS ABEL DE, a French historical painter, was born at Valenciennes, January 30, 1785. He was a scholar of David, and won the grand prize of Rome in 1811. Abel de Pujol was, perhaps, the most faithful of the disciples of David, and the most zealous in maintaining his traditions and defending his memory. He was at the same time fortunate in securing the patronage of every successive government during his long career. But whilst this afforded him abundant employment on a large scale—his works decorating the palaces and churches of the capital and the museums of the provinces—it gave a constrained semi-official and conventional character to everything he did. His chief works are the "Renaissance of the Arts," on the grand staircase of the Louvre; the "Preaching of St. Stephen" in the apse of St. Denis; and the great frescoes in the chapel of St. Roch at Saint-Sulpice, with various works at Versailles, Fontainebleau, &c. Abel de Pujol succeeded Baron Gros as member of the Académie des Beaux-Arts in 1835. He died September 28, 1861.—J. T.-e.

PULCI, LUIGI, a distinguished Italian poet, was born in 1431. He was a native of Florence, where he enjoyed the friendship and patronage of the celebrated Lorenzo de Medici. His great work is the "Morgante Maggiore," a sort of epic romance, half serious half comic in its style, which takes its name from the giant Morgante, one of the characters introduced. The rest of the works of Pulci consist of sonnets and poems now little known. He died in 1487.—D. M.

PULGAR, FERNANDO DEL, a Spanish historian, born probably about 1436. He was educated at the court of John II. of Castile, and became secretary to Henry IV., and afterwards to Isabella, who also appointed him historiographer to the court. The portion of his chronicle previous to 1482 is of little value, owing to its inaccuracies. But in the subsequent portion, narrating events many of which passed under his own eye, he may be considered trustworthy. Unfortunately, it does not come down to the fall of Granada, although we know that he was alive at that time. Another work, for which probably he collected materials while composing his chronicle, is entitled "Claros Varones de Castilla," a series of biographical sketches of forty-six of the most remarkable men of the age of Henry IV., among others the king himself, Count Haco, and Rodrigo Manrique. He also wrote a commentary on the "Coplas of Mingo Revulgo;" a report to Queen Isabella on the History of Granada, after the capture of the city; and a series of thirty-two letters, addressed to various persons. He must not be confounded with Hernan Perez del Pulgar, supposed to be the author of a chronicle of Gonzalo de Cordova, 1584.—F. M. W.

PULLUS, PULLEN, or PULLEYNE, ROBERTUS, the restorer of learning at Oxford in the twelfth century, appears, if a statement made by the continuator of Bede may be trusted, to have been a native of Exeter. He repaired to Paris, and at that great university, then at the height of its fame and popularity, mastered all the learning of the age. Returning to England he settled at Oxford in 1134, where, ever since the dispersion of the students in the time of Harold I., the university had been all but extinct; and opening a school, lectured daily on the holy scriptures, and preached with great power to the students on Sundays. Disciples flocked to him in crowds; other learned men began to lecture; King Henry gave strenuous encouragement; and the university woke up at once from its long torpor into vigorous intellectual life. The fame of Pullen spread widely, and he was summoned to Rome by Innocent II. In 1144 he was made a cardinal by Lucius II., and soon after appointed chancellor of the Roman church. He was loved and honoured by St. Bernard, one of whose letters, No. 334, is addressed to

him. "Up to this time," says St. Bernard, "you have been faithfully and profitably labouring to forward the erudition of many; now is the time" (he was begging the cardinal to support the newly-elected pope, Eugenius III.) "to work for the Lord, that his law may not be set at naught by the wicked." Pullen is said to have procured bulls and charters conferring privileges on the university of Oxford, but none are extant. He died in the third year of Eugenius III., that is, in 1148. The account given of him by Wood is full of inaccuracies.—T. A.

PULTENEY, WILLIAM, Earl of Bath, a distinguished English statesman, was descended from an old family, and was born in 1682. He was educated at Westminster school and at Christ church, Oxford, and afterwards travelled for some time on the continent. On his return home in 1705 he was returned to parliament for the burgh of Hedon in Yorkshire, through the influence of Henry Guy, Esq., formerly secretary to the treasury, who subsequently left him a very large fortune. He at once attached himself to the whig party, and spoke for the first time in support of a bill for excluding placemen from parliament. He afterwards took a prominent part in the proceedings against Dr. Sacheverell, was one of the most steady and able supporters of the opposition, and in consequence rendered himself peculiarly obnoxious to the Tories. He was the intimate friend of Sir Robert Walpole, and in 1712, when that minister was sent to the Tower for corruption, Pulteney defended him with great eloquence. On the accession of George I., Pulteney was made secretary at war, an office which he held till 1717, when a schism broke out in the government, and he resigned along with Walpole. When the latter returned to power, it might have been expected that a friend who had such strong claims upon him, personal and political, would have been appointed to some high office. But Walpole's inordinate ambition and jealousy of every rival, made him reluctant to admit into his cabinet a colleague of Pulteney's ability and independence. He therefore, instead of inviting him to take office, tendered him a peerage, which Pulteney, as might have been expected, indignantly declined. Two years afterwards, however, he accepted the subordinate though lucrative post of cofferer of the household, no doubt with the expectation that it would prove a step to a higher; but finding himself disappointed, he watched for an opportunity of revenge, and as soon as a favourable conjuncture arrived, he attacked the measures of the government, and was in consequence dismissed from his place. He then openly joined the opposition, or patriots as they were called, entered into a close union with Bolingbroke, and became his principal assistant in the celebrated paper called the *Craftsman*. He was the author also of several anti-ministerial pamphlets, and rendered himself so obnoxious to George II. by his fierce and incessant attacks upon the government, that the king with his own hand struck Pulteney's name out of the list of privy councillors. His great powers as a debater made him the most formidable of Walpole's numerous assailants, while his virulent denunciations of ministerial corruption, and his flaming professions of patriotism, rendered him at one time the most popular man in the country. When Walpole was at last overthrown, in February, 1742, the whole authority of the state seemed for the moment at the disposal of Pulteney. But he showed himself unequal to the occasion. The fear of compromising his personal reputation and consistency, combined with the dread of the attacks of his opponent, induced him to decline office, and to recommend that Lord Wilmington, who was utterly unfit for the post, should be placed at the head of the treasury. Pulteney was induced to ask a peerage for himself, and to consent to certain other arrangements, all of which had been secretly suggested by Walpole for the purpose of destroying his rival's popularity. "I remember," says Horace Walpole, "my father's action and words when he returned from court, and told me what he had done. 'I have turned the key of the closet on him,' making that motion with his hand." This act of political suicide, and the composition of the new cabinet, which was regarded as his work, lost Pulteney at once and for ever the confidence of the public. "The nation looked upon him as a deserter," says Chesterfield, "and he shrunk into insignificance and an earldom." The first time his old rival, now Lord Orford, met him in the house of lords, Orford observed to him with malicious pleasantry, "Here we are, my lord, the two most insignificant fellows in England." Pulteney soon became sensible of the blunder he had made, and would have receded from his promised



patent of peerage if the king would have allowed him. On the death of Lord Wilmington in the following year, the earl made an unsuccessful attempt to succeed him as first lord of the treasury; and on the resignation of Henry Pelham, in 1746, he was actually intrusted with the formation of a ministry, but was obliged in two days to resign the task, as he found it impossible to obtain the assistance of any influential statesmen. In 1760 he published anonymously a "Letter to two great men" (Pitt and the duke of Newcastle) respecting the peace, which was widely circulated and greatly applauded. The earl of Bath died in 1764, and as his only son had predeceased him, his peerage became extinct on his death. Pulteney was an able and accomplished man, but his temper was restless and impetuous; he was deficient in steady application, and his judgment was by no means equal to his abilities. He has been pronounced, on high authority, the greatest leader of opposition the house of commons had ever seen. He was a first-rate debater. His eloquence was ready, clear, and pointed, and always adapted with great skill to the question on hand and to the temper of the moment. Speaker Onslow says that he knew how "to animate every subject of popularity with the spirit and fire that the orators of the ancient commonwealths governed the people by: was as classical and elegant in the speeches he did not prepare as they were in their most studied compositions, mingling wit and pleasantry, and the application even of little stories, so properly to affect his hearers, that he would overset the best argumentation in the world, and win people to his side often against their own convictions." He was respectable in his private and uncorrupt in his public character, and free from the vices which disgraced so many of his contemporaries. He was however accused, and justly, of avarice, though he frequently performed acts of charity and benevolence.—J. T.

PURCELL, HENRY, the musician, was born in London in the year 1658. His father, Henry Purcell, and his uncle, Thomas Purcell, were both musicians and singers, established in the metropolis, and attached to the court as gentlemen of the chapel royal. To these engagements it is probable that the father added the office of chorister and master of the boys at Westminster abbey. The young Henry lost his father when but six years of age, about which time he appears to have entered as one of the children of the chapel under Captain Cook, the master, to whom, therefore, he was indebted not only for his initiation in the first principles of music, but for much of his knowledge of its practice, and of its theory as applicable to composition. It is true that on Dr. Blow's monumental tablet in Westminster abbey, it is triumphantly recorded that he was "master to the famous Mr. Henry Purcell;" and no doubt the youthful musician, when he quitted the chapel on his voice changing, received some instructions from Blow, a master then in high repute, and from whom a few lessons were enough to recommend to public notice a young man on his entrance into the world: but to Cook the credit is due for the right guidance of Purcell's inborn genius, and for its early cultivation. Sir John Hawkins says it is certain that he was a scholar of Pelham Humphrey (Humphries), who was Cook's successor; but he gives no authority for this, and assigns no reason for his belief. Humphries became master of the children in 1672, when Purcell had attained his fourteenth year, who, consequently, could not have remained long, if he was at all, under the tuition of the new master. Cook, therefore, must not on such doubtful evidence be deprived of the praise to which he is entitled, for his large share in the education of our great English composer. Scarcely had Purcell thrown aside the singing robes of the choir boy, than the honours and appointments of the church fell upon him in quick succession. In 1676, being eighteen years of age, he succeeded Dr. Christopher Gibbons as organist of Westminster abbey, and a few years later Mr. Edward Low, as one of the organists of the chapel royal. From the time of his election to these appointments anthems and other compositions for the church fell from his pen in rapid succession; they were eagerly procured and heard with pious rapture, extending his fame at once to the remotest parts of the kingdom. During the year after his appointment to the cathedral organ of Westminster, in the bloom of youthful ardour and ambition, his attention was accidentally directed towards the theatre by the success of an occasional essay in dramatic music made under the following circumstances:—Mr. Josias Priest, a celebrated dancing master and composer of ballets, kept a boarding-school for young ladies at Chelsea; and the nature of his profession inclining

him to dramatic representations, he persuaded Tate to write and Purcell to set to music a little drama called "Dido and Æneas." Purcell was then of the age of nineteen; but the music of this opera had so little the appearance of a puerile essay, that there was scarce a musician in England who would not have thought it an honour to be the author of it. The exhibition of this little piece by the young ladies of the school to a select audience of their parents and friends, was attended with general applause, no small part whereof was justly considered the due of Purcell. It appears probable that Purcell, who was throughout his life a most distinguished singer, performed the part of Æneas in the representation himself; the noble character of the recitative being perfectly suited to the *ideal* of his style; moreover, in one of the prints of him still extant, he is entitled "musician and actor." The music in Nat Lee's Theodosius, or the Force of Love, performed at the Duke's theatre in 1690, was Purcell's first work for the public stage. In the same year he set new music to The Tempest, as altered by Dryden—which is still heard with delight—and also the Prophetess, or Diocletian, as altered by Dryden and Betterton from Beaumont and Fletcher. In 1691 he composed the songs, &c., in Dryden's King Arthur, among which are the inimitable frost-scene, the very original and lovely air "Fairest Isle," and the charming duet, "Two daughters of this aged stream are we." In 1692 appeared Sir R. Howard and Dryden's Indian Queen, with Purcell's music. The fine incantation scene in this work, "Ye twice ten hundred deities," is yet often heard in good concerts, but never in fashionable ones. The duet and chorus, "To Arms," and the air, "Britons strike home," in Bonduca, are national property. These alone will suffice to carry Purcell's name to distant ages. His music to Dufey's Don Quixote is remarkably appropriate and clever. The song, "Genius of England," has few rivals, and the cantata, "Let the dreadful engines of eternal will," sung in the character of the love-distracted Cardenio, is one of the composer's finest creations. He also wrote airs, overtures, and act tunes for many dramas, among which may be mentioned Dryden and Lee's *Edipus*, Timon of Athens, The Fairy Queen, altered from A Midsummer Night's Dream, Dryden's Tyrannic Love, &c. Our limits will not allow us to enter into any account of, or even to name, his many single songs and duets. After the composer's death they were collected by his widow, and published in two folio volumes under the title of "Orpheus Britannicus." His odes, glees, catches and rounds are numerous, and several of them familiar to the admirer of vocal harmony. In 1683 he published twelve sonatas for two violins and a bass. In the preface he says that "he has faithfully endeavoured a just imitation of the most famed Italian masters, principally to bring the seriousness and gravity of that sort of music into vogue and reputation among our countrymen, whose humour 'tis time now should begin to loathe the levity and *balladry* of our neighbours." Of the private life of Purcell, his manners and habits, tradition supplies but a scanty narrative; but additional to the information thus preserved something may be gathered from the character and variety of his productions. That the circle of his discerning enthusiastic admirers was extending itself greatly during his short life is evident; and the attachment evinced towards him by his contemporaries was such as the most social and friendly character can alone inspire. The antiquarian will now in vain seek his house in St. Ann's Lane, Westminster (between Peter Street and the east end of Orchard Street); or the tavern of Owen Swan, which used to resound with his catches, as did also a house in Wych Street, behind the new church in the Strand, long called the "Purcell's Head," with his effigy by way of sign—a half length, in green night-gown and full-bottomed wig. Of the tavern-life of the Restoration, and its feats of conviviality, we know more than enough; and if Purcell's catches serve as a criterion of the extravagance of the merriment prevailing, we may have a glimpse of the musician in such unbending hours as are no longer indulged in in cultivated society. The drinking habits of the day shortened the career of much genius, and in an indirect manner that of Purcell; though from the constant activity of his pen, and his unclouded genius to the last, a freedom from habitual intemperance must ever be inferred. Purcell died in November, 1695, of consumption. Hawkins surmises that his death was occasioned by a cold caught in an inclement night, waiting for admittance into his own house; Mrs. Purcell having "given orders to his servants not to let him in after midnight." But this story seems



at variance with the language used by this lady in the dedication to the "Orpheus Britannicus." He was buried under the organ at Westminster abbey, where a flat stone covers his grave, with its inscription totally effaced by the footsteps of passengers. The shrine of one of the greatest musical geniuses of our nation will never want devotees; but the art has still to advance considerably before a just appreciation of Purcell can become universal.—E. F. R.

PURCHAS, SAMUEL, an English divine, born at Thaxted in Essex in 1577, was educated at St. John's college, Cambridge, where he took the degree of B.D. in 1600. In 1604 he obtained the vicarage of Eastwood, which he resigned in favour of his brother, and proceeded to London, where the appointment to the rectory of St. Martin's and the chaplaincy to the archbishop of Canterbury enabled him to pursue the great literary work which has immortalized his name. The first volume appeared in 1613, entitled "Purchas, his pilgrimages, or relations of the world, and the religions observed in all ages and places discovered from the creation unto the present." Of this volume the fourth edition appeared in 1626, greatly enlarged, and with maps by Mercator and Hondius. The four remaining volumes were issued in 1625, with the title, "Hakluytus Posthumus, or Purchas, his pilgrimages, containing a history of the world in sea voyages and land travels by Englishmen and others." This famous work, on which Purchas spent incalculable labour and research, has been largely drawn upon in the subsequent writings of Harris, Bergeron, and Pinkerton. Purchas is also the author of "Microcosmos, or the History of Man," a series of moral reflections based on Psalm xxxix. 5; and the "Tower of the King." He died in London about 1628.—W. J. P.

PUSHKIN, ALEXANDER, the most eminent of the poets of Russia, was born at Moscow on the 26th May, 1799, being descended paternally from one of the Teutonic knights, and on the mother's side from Peter the Great's African general, Annibaloff. In 1811 he entered the imperial lyceum of St. Petersburg, then situated at Tsarskoe Selo. Here he remained six years, and formed school attachments to which not unfrequent allusion is made in his writings. His studies were somewhat desultory, and he attained to no academical distinction. While yet at the lyceum he had begun his romantic poem of "Ruslan and Liudmila," and written many fugitive pieces which have not been preserved. His didactic poem, "Infidelity," drew forth the public approbation of the aged poet, Derjavin, in the presence of the emperor and the assembled professors and students of the lyceum. On quitting the lyceum in 1817 the young poet entered the foreign office, and immediately obtained a position in the highest sphere of Russian society. Three years passed in the whirl of fashionable life had no inconsiderable influence upon the tone of his poetry, marked as it is in many places with the practical sense and covert sarcasm which has so much success in the world. The Russian language, too, acquires from Pushkin's handling a polish and an elevation which it had not reached before. In 1820 the poet quitted the capital, and for five years led a wandering, unsettled life, during which he published the "Prisoner of the Caucasus," a romantic poem, which was read with avidity, and created among his countrymen an enthusiasm like that which Lord Byron at that time excited in England. This was followed by the "Fountain of Bakhtchisarai," a poem of great beauty. In 1825 appeared the first canto of "Evgenii Oniegin," a satirical poem, directed against the fashionable society of Russia, and constructed somewhat on the plan of Byron's Don Juan. In 1829 was published a collected edition of Pushkin's works, of which but few can be mentioned here. In February, 1831, the poet married a beautiful woman, Mademoiselle Gontchareff, and shortly afterwards published his tragedy of "Boris Godunoff." He was also appointed imperial historiographer by the czar, who had previously to the marriage manifested his displeasure at the wildness of the poet's life, and the boldness of his satirical effusions. His historical account of the rebellion of Pugatscheff seemed to justify the appointment; and a volume of admirable prose tales appeared only to enlarge the writer's fame, when his brilliant career was suddenly cut short by a most untoward event. Impelled by a false sense of honour to challenge a person who was a frequent visitor at his house, Pushkin fell mortally wounded, and died on the 29th January, 1837.—R. H.

PUYSEGUR, JACQUES DE CHASTENET, Vicomte de, lieutenant-general in the service of Louis XIII. and Louis XIV.,

was born in 1600, being descended from one of the oldest families of Armagnac. He entered the army at the age of seventeen, rose to the rank of lieutenant-general, and was named governor of Berg. His military services ranged over a period of forty-one years, during which, though present at above thirty battles and a hundred and twenty sieges, he escaped without a wound. Brave and faithful to the king, Puysegur never stooped to curry favour with his ministers, which was then the only way to wealth and promotion, and died in 1682 without adding anything to the family estates. His Memoirs, from 1617 to 1658, were published in 1690 by Duchesne.—W. J. P.

PUYSEGUR, JACQUES FRANÇOIS DE CHASTENET, Marquis de, son of the preceding, born at Paris in 1655, entered the king's regiment of infantry in 1677. After rising slowly through the different grades, he was attached to the establishment of the Duc de Bourgogne, and became lieutenant-general in 1704. During the minority of Louis XV. Puysegur was member of the council of war, and up to the time of his death few military operations were undertaken without his being consulted. While commander-in-chief in the Low Countries in 1734, he received the baton of marshal of France, to which ability and long service eminently entitled him. He wrote many military treatises, of which one was published in 1748, entitled "L'Art de la Guerre," which takes rank with the works of Folard and Vauban. He died in 1743.—W. J. P.

PYE, HENRY JAMES, Southey's predecessor in the poet laureateship, was born in 1745, the son of a country gentleman who had represented Berkshire in four parliaments. At ten, the perusal of Pope's Homer made him a rhymers. Educated at Magdalen college, Oxford, he succeeded, on coming of age, to his father's property, and honourably sold it off to pay his father's debts. He was an active officer of the Berkshire militia, and when encamped with it at Coxheath, translated in 1778 into English verse Frederick the Great's French poem on the Art of War. In 1784 he entered the house of commons; in 1790 he was made poet laureate, and in 1792 one of the magistrates of Westminster. He died in 1813. As a poet laureate he was most industrious. "Notwithstanding his conviviality," say Messrs. Austen and Ralph in their Lives of the Laureates, "it was during his laureateship that the tierce of canary was discontinued and the £27 substituted." His unofficial works—there is a list of his writings in Watt's Bibliotheca—include "The Progress of Refinement," a poem, 1783; "Shooting," a poem, 1784; and translations of the Poetics of Aristotle, of Xenophon's Defence of the Athenian Democracy, of the Elegies of Tyrtæus, of the Epigrams and Hymns called Homer's, and of Bürger's Lenore. Pye, said Lord Byron satirically, "was a man eminently respectable in every thing but his poetry."—F. E.

PYM, JOHN, a famous English statesman and orator, was descended from a good family in Somersetshire, and was born in 1584. He entered Broadgate hall, now Pembroke college, Oxford, in 1599, where he became an accomplished scholar; and on leaving the university he studied at one of the inns of court, and made himself familiar with the principles of common law. At an early age he was appointed a clerk in the exchequer office, where he acquired excellent business habits. He entered the house of commons in 1614 as member for Colne, but it was not until 1620 that he appears to have taken an active part in public affairs. In no long time he distinguished himself in the house by his ability and zeal in resisting the arbitrary measures of James I., who provoked at his opposition, termed Pym "a very ill-tempered spirit." He was one of the twelve commissioners or "twal kynges," as James sarcastically termed them, who were sent to wait on his majesty at Newmarket, with a vindication of the privileges of parliament. Becoming still more obnoxious to the court, he was summoned before the council along with the popular leaders, Coke, Philips, and Mallory, and committed to the Tower for his resistance to the despotic and unconstitutional policy of the king. After the accession of Charles, the activity and influence of Pym in the house of commons became still more conspicuous. He was appointed one of the managers of the impeachment against the duke of Buckingham in 1626, and on the meeting of the Short parliament on the 13th of April, 1640, he delivered a powerful speech of two hours' length, and took an active part in the measures which led the king most unwisely to have recourse to a dissolution. When the celebrated Long parliament met on the 18th of November following, Pym was at once recognized as the leader of the constitutional party; and



his eloquence, knowledge, and experience in parliamentary forms and usages, gave him such vast influence that his opponents nicknamed him "King Pym." It was he who denounced Strafford as "the greatest enemy to the liberties of his country, and the greatest promoter of tyranny that any age had produced," and who impeached that statesman at the bar of the house of lords on the charge of high treason. The impeachment, as it is well known, was ultimately laid aside by the commons, and it was resolved to proceed against the earl by a bill of attainder. But it has recently been discovered that Pym and Hampden resolutely opposed this change in the mode of procedure, believing that the charge of treason could be fully established under the statute of Edward. They were outvoted, however, by a majority of the house led by Falkland, Glyn, Maynard, and others, who shortly after abandoned the popular cause and joined the royal party. Pym and his friend no less firmly supported the equitable proposal which the others resisted, that Strafford's counsel should be heard on his behalf before the lords upon the matter of law. Being fully convinced, however, of the guilt of the earl, Pym supported the bill of attainder after the impeachment had been abandoned, and by his powerful appeals and skilful, though often unscrupulous policy, mainly contributed to its success. He not only laboured to prove that the government and policy of Strafford had been subversive of "the fundamental laws" of the kingdom, but in his eagerness to crush his victim he resolved society into its first principles, and affirmed that "the earl is condemned by the light of nature, the light of common reason—the element of all laws out of which they are derived—the end of all laws to which they were designed." The use made by Pym of the paper which the younger Vane surreptitiously and fraudulently obtained from his father's secret cabinet, was as dishonourable to the receiver as it was to the purloiner of the document. But it enabled Pym to make good his old threat to Strafford, when the latter deserted the patriotic party—"We will never leave you till we have taken your head from your shoulders." After the execution of the potent minister, an attempt was made to bring into power the leaders of the popular party. Pym was to have been chancellor of the exchequer, and Hampden, Hollis, and other patriots, were to have had suitable places in the government. But the sudden death of the earl of Bedford, and the reluctance of the king, unhappily frustrated these arrangements. At a later period, however, Charles renewed negotiations with Pym to accept office, but the breach between the king and the popular party had by this time greatly widened, and his majesty's offers were declined.

In the subsequent measures of the parliament Pym took a leading part. The triennial bill was passed, ship-money declared to be illegal, the power of arbitrary taxation by the sovereign annulled, the star-chamber abolished, the court of high commission abrogated, and the feudal encroachments of the crown on forest boundaries permanently repressed. Up to this point liberal politicians of all classes had acted with entire unanimity; but a difference of opinion now arose among them; Falkland, Hyde, Culpepper, and their followers, insisted that the concessions made by the king afforded ample security against any future attempt at misgovernment, while the more extreme party demanded additional securities against the attempt "for the recovery of the old prerogative." Pym was at this moment not only the most popular man in England, but the ablest and most effective practical politician. He was not extreme in his opinions. "He was not," says Clarendon, "of those furious resolutions against the church as the other leading men were." Notwithstanding his attachment to Calvinistic principles, and his strenuous opposition to Laud and the Arminian party, he was a staunch though moderate member of the Church of England; and "even Hampden's accession to what was called the root and branch party of the state had not entirely carried Pym along with it." At this juncture he was, as Clarendon expresses it, "the most able man to do hurt that hath lived in any time," and if he had so pleased he was also at that time the most able to do good. There can be little doubt that if he had continued to act on the principle which regulated the first proceedings of the patriotic party in the Long parliament, and had limited his demands to objects essential to good government, and compatible with the genius of the constitution, taking at the same time all reasonable precautions against the duplicity of the king, the manifold evils of the civil war would have been averted, and the monarchy and the representative institutions of the country brought into concord without any violent or further struggle. Unfortunately,

however, Pym abandoned the moderate and constitutional position he had hitherto occupied, and framed and proposed the Grand Remonstrance, confessedly for the purpose of stemming the current of returning loyalty, "reanimating the discontent almost appeased, and guarding the people against the confidence they were beginning to place in the king's sincerity." The eloquent and masterly, though not unfrequently violent and unfair tactics of the popular leader, were displayed to great advantage in the fierce and protracted debates which took place during the progress of this measure through the house; and in spite of the desperate resistance of the courtiers and the moderate reformers, headed by Hyde and Falkland, they were crowned with success. It was Pym too who discovered at the critical moment, through Lady Carlisle, and frustrated the attempt of the king to arrest the five members, the final step which led to the civil war. He proposed the famous "nineteen propositions," the adoption of which would have annihilated the monarchical element in the constitution; and in his determination to deprive Charles of all power for evil, he unfortunately advocated a policy which ultimately led to the destruction of the constitution itself, as well as of the monarchy. As the contest deepened and the horizon darkened, the eloquence of Pym shone with brighter lustre. When he made his celebrated speech at Guildhall the applause was so loud at the end of every period, that he was frequently compelled to remain silent for some minutes. When hostilities between the king and the parliament at length broke out, Pym contrived to maintain his position and influence. While the other patriotic chiefs took the field he was appointed in November, 1643, lieutenant of the ordinance, and remained in London conducting the executive, calming the fears of the people, and watching and counteracting the machinations of their adversaries. Worn out, however, with toils and anxieties, his career was rapidly drawing to a close. He died on the 1st of December, 1643, of an imposthume in the bowels, and was buried with great magnificence in Westminster abbey. He left several children by his wife, a lady of remarkable accomplishments, who died in 1620. The house of commons voted £10,000 to the payment of his debts, and appointed themselves guardians of his family.—J. T.

PYM, SIR WILLIAM, K.C.H., inspector-general of the army hospitals, and superintendent-general of quarantine, was born at Edinburgh in 1772, and received his general and medical education at the university of that city. Having joined the medical department of the army in 1792, he accompanied, in the latter end of 1793, the expedition to the West Indies under Sir Charles Grey, in the capacity of surgeon to a flank battalion commanded by Sir Eyre Coote; and was present at the reduction of the islands of Martinique, Guadaloupe, and St. Lucia. Notwithstanding the fatigues of the campaign the troops continued to enjoy good health until the summer of 1794, when yellow fever broke out among those stationed at Martinique; and it was here that Dr. Pym first encountered that scourge of the tropics, with which his name will ever be associated as one of the most successful inquirers into its nature and properties. Some idea may be formed of the fearful ravages of yellow fever from the fact, that in less than twelve months six thousand of Sir Charles Grey's army had fallen its victims, and that this appalling mortality was surpassed by that of the army of St. Domingo in 1795-96, when ten thousand men perished from the same disease. Returning to England in 1795, Dr. Pym proceeded to the Mediterranean, and after serving in Sicily, Malta, and Gibraltar, was placed on the staff of the last-named garrison, and remained in charge of the quarantine department there until 1812, when Lord Liverpool appointed him chief of quarantine at Malta. This institution was so remodelled by Dr. Pym as to become a source of revenue, instead of expenditure, to the government. His sagacity and rare experience proved of singular benefit to the garrison and general population of Gibraltar, on several most important and trying occasions, during his tenure of office there. By his judicious precautionary measures Gibraltar was protected from yellow fever, while this disease was raging in Cadiz and other towns on the south coast of Spain in the years 1800 and 1803. During the following year, however (1804), while Dr. Pym was absent on leave, yellow fever unhappily got a footing in the garrison, having been introduced by a person from Cadiz, where the disorder prevailed to an alarming extent. When Dr. Pym returned to Gibraltar, he found the deaths were about one hundred and sixty per day. In less than four months six thousand persons had suc-



cumbed to the pestilence. Another invasion of the garrison, by the disease, in 1810, was successfully repelled, after the loss of only thirteen persons. Returning to England in 1813, Dr. Pym was granted a pension of £300 a year for his services. From this time he became the confidential adviser of the government in quarantine matters; and in 1826 he was appointed superintendent-general of quarantine—an office which he administered with remarkable efficiency, while at the same time he gradually but judiciously diminished quarantine restriction in this country, without giving cause for the freedom of communication with other countries being in any way interrupted. At the outbreak of yellow fever at Gibraltar in 1828, Dr. Pym at once volunteered to return to the scene of the labours of his early days. His offer was eagerly accepted by the government, and his eminent services on the occasion were fully acknowledged by the local authorities, as well as by the home government. He was also appointed by the privy council chairman of the central board of health, when this country was invaded by cholera in 1832. His celebrated work on "Bulam, or yellow fever," was published in 1815, and from the opinions therein enunciated he was for many years hotly engaged in controversial warfare. He indeed defended the doctrine of contagion in yellow fever so stoutly and successfully, that he was long regarded as the leader of those who supported that view. The question of the preservative influence of a first attack of yellow fever against a second, had been already to some extent recognized by Valence, Hosack, Arejula, Cabanelli, and others; but to Sir William Pym is undoubtedly due the honour of having established this important property of the disease upon incontrovertible evidence. This was fully admitted by the Royal College of Physicians, and by the army medical board in 1816; and also by the Anglo-French commission, convened at Gibraltar by order of the government in 1828. Sir William in the course of his career had been much exposed to the dangers incident to war and pestilence. He was also shipwrecked in the *Atheniense* frigate, off the coast of Sicily in 1806, when, out of a crew of four hundred and seventy-six persons three hundred and forty-nine perished. He was seized with paralysis shortly after transacting his usual business at the privy council office, on the 16th of March, 1861, and died on the 19th, in the eighty-ninth year of his age.—J. O. M<sup>W</sup>.

PYNACKER, ADAM, a good Dutch landscape painter, so called from his birthplace, Pynacker, where he was born in 1621. He studied some years in Rome, and has sometimes transferred the brilliant light of Italy to his canvasses; he is, however, often hard in his foregrounds, and occasionally too green for the scale of his landscapes. His distances are fine; his figures were inserted for him often by other painters. There is a good example of his work in the Dulwich gallery. He sometimes executed large decorative pictures to serve the place of tapestries, but these pieces are painted purely from fancy or memory, and are cold and artificial. He died in 1678.—R. N. W.

\* PYNE, JAMES B., vice-president of the Society of British Artists, was born December 5, 1800, at Bristol. He was articled to a solicitor in that city, but when his term was ended abandoned the law, and for some years practised as a teacher of drawing, &c. He removed to London in 1835, and slowly secured public recognition. For some years he exhibited at the Royal Academy, but about 1842 he joined the Society of British Artists, and his pictures have since been chiefly shown in the gallery of that society. Many of Mr. Pyne's later pictures represent scenes in Italy, Germany, and Switzerland; the earlier were mostly British. His style, alike as regards composition, handling, and colour, is peculiar and strongly marked. His drawings are much admired; and he has published lithographic facsimiles of a series of Windsor and its Vicinity, and another of the English Lake District. He has also written some papers on landscape design and colour for the *Art Journal*.—J. T.-e.

PYNE, WILLIAM HENRY, artist and author, was the son of a tradesman in London, where he was born in 1769. He practised landscape and figure painting, and was one of the founders of the Society of Painters in Water Colours, 1805; but is now best known by his various publications. Of these the chief are a series of six hundred sketches of figures—"Microcosm, or a picturesque delineation of the arts, agriculture, &c., of Great Britain," folio, 1808, a work of considerable value; "Royal Residences," 3 vols., 4to, 1819, with one hundred coloured illustrations from drawings by himself and other artists; the "Funeral of the Princess Charlotte," &c. Later he wrote a series of

amusing but somewhat highly coloured papers of gossip on artists and others, in the *Literary Gazette*, republished in 3 vols., 8vo, under the title of "Wine and Walnuts;" and subsequently another series in *Fraser's Magazine*. He also conducted a short-lived critical journal, entitled the *Somerset House Gazette*. He died May 29, 1843.—J. T.-e.

PYRRHO, one of the most remarkable philosophers of the ancient world, whose sceptical spirit and method have deeply influenced human thought, and whose name is associated with an intellectual temperament of which mankind always supplies some representatives. This founder of a famous philosophical sect, can himself be only dimly discovered through the mist of legendary tradition. Pyrrho is known almost exclusively in the effects which he produced in the history of opinion. We have very few well-attested facts with regard to him. He was born at Elis, about 380 B.C., and his life is said to have been prolonged for ninety years. The birth of Pyrrho was nearly contemporaneous with that of Aristotle. In his early life Plato died, and in his old age Epicurus and Zeno presided over schools at Athens. In his youth Pyrrho was by profession a painter, and his pictures are mentioned by some of his contemporaries. We are told that he was attracted to philosophy by the writings of Democritus, and his latest master and companion, Anaxandrus of Abdera, was a disciple of that school. Anaxandrus and Pyrrho accompanied Alexander the Great in his expedition to the East. It is said that when in the East with Alexander, he studied deeply the opinions of the Brahmins, Magi, Gymnosophists, and other oriental philosophers, who are supposed to have confirmed the sage of Elis in his favourite sceptical theory of indifference. His natural disposition to doubt, which Anaxandrus had fostered, was by this and other means developed into the governing principle of his life. It is said that Pyrrho was much disposed to solitude. Pain and danger he met with extraordinary fortitude. It was his aim to preserve a settled composure of countenance, undisturbed by joy or sorrow, and to found habitual mental tranquillity on a universal suspension of judgment. The vigour and subtlety of his reasonings are celebrated by his disciples. By his countrymen this calm and sagacious doubter was held in the highest esteem. After his return from the East he was invested with the office of chief priest at Elis, and it is said that out of respect to him a law was passed by his fellow-citizens which exempted philosophers from the public taxes. At Elis and Athens, monuments were raised to his memory after his death.

Pyrrho seems to have communicated his philosophy to the world orally, rather than by writing. We have no written account of his opinions from his own hand, and his doctrines are discovered chiefly through the statements of Diogenes Laertius and Sextus Empiricus. His apparently paradoxical teachings have produced an absurd popular misrepresentation of his opinions, from which at this time of day it is difficult to extract the truth. When he walked the streets we are told that he never turned aside to avoid danger, and by that indifference to his safety exposed himself to perils which he escaped only by the interference of his friends. Such traditions are the popular caricature of philosophical doctrines, which the vulgar intelligence is in all ages naturally apt to pervert. The scepticism of Pyrrho seems to have related to ontological questions, from which he sought to hold back human judgment, and not to matters of common life and action. Philosophy with Pyrrho is essentially practical, and its main end is happiness derived from the practice of our duties. His doubt is not to be confounded with negative dogmatism. It is a simple suspension of assent with regard to all speculative problems, and all practical inferences from attempted solutions of problems that are merely speculative, along with a repose in the purely moral or practical view of life. Warned by the disputes of the schools, and the contradictions of sectarian philosophy, he sought for rest, like Socrates whom he revered, in the love and practice of virtue. His ideal of a virtuous life implied suspension of judgment, with respect to transcendental questions. Life, he would say, is, *as a matter of fact*, grounded in mysteries, regarding which either affirmation or negation is beyond human understanding. We find, when we make the experiment, that what is *real* is ultimately *unintelligible*, and that it becomes *contradictory* when we try to subject it to *speculative analysis*; but present duty is not beyond our sphere, nor are the appearances of things, as they present themselves to us on the stream of time, to be neglected. From his *ισοχῆ*, or suspension of the judgment, Pyrrho derives that mental peace (*ἀταραξία*) which he describes as essential to a



genuine human life. He who searches for a solution of the transcendental problems of science, and permits his happiness to depend on finding what he seeks for, allows his life to be haunted by vain dreams and fruitless aspirations. The philosophical doubter escapes from this suffering, as he recognizes how impractical is any merely speculative science of the universe. The only true scientific method according to Pyrrho, is *αἰεσις* or inquiry, and the only genuine issue of such examination is the recognition, as a matter of fact, of the absolute incomprehensibility of things (*απατηλυσία*) with the consequent limitation of the understanding to the facts of which we are conscious. A practical life within that sphere, in contented indifference to the metaphysics of its own origin and issue, is the duty of man, and Pyrrhonism is the knowledge and feeling that this is so. In short, the doctrine of the sage of Elis seems to have been only an exaggeration of that of Socrates in antiquity, or a one-sided anticipation of the great lesson of the "Thoughts" of Pascal, and of the negative reasonings of Kant and Hamilton. He was the first on record who habitually exhibited that aspect of the intellectual nature of man which has since been studied and represented by *Ænesidemus*, and Sextus Empiricus, and David Hume, but in Pyrrho, as it seems, with a more earnest aim and a higher aspiration.—A. C. F.

PYTHAGORAS was born in the island of Samos about 584 B.C. His life, as it has been transmitted to us, is for the most part fabulous. It was first drawn up in the early centuries of the Christian era by the Alexandrian philosophers Porphyry and Jamblichus, and was designed to counteract the influence and the pretensions of the new religion, by ascribing to the man whom it depicted powers equally extraordinary with those possessed by the Saviour of mankind. The authentic particulars of his life are but scanty. During his early manhood he lived under the dominion of Polycrates, the ruler of the island of Samos. It is of this ruler that Herodotus relates an anecdote curiously illustrative of the superstitious feelings and simple manners of these times. The good fortune of Polycrates had for long been so uninterrupted that his friend Amasis, king of Egypt, took alarm, and counselled him to disarm the jealousy of the gods by sacrificing something which was most dear to him. Polycrates threw into the sea a ring which he prized very highly. A few days afterwards a fish was caught and taken for sale to the palace. On being cut open the ring was found in its stomach, and restored to its owner; whereupon Amasis renounced the friendship of Polycrates as of one doomed to perish miserably, a prediction which was verified in the sequel. Ovid informs us that the tyranny of Polycrates drove Pythagoras from Samos; but it is uncertain whether personal ill usage, or a mere dislike to arbitrary government, was the cause of his self-imposed banishment. He travelled for some time in the Peloponnesus; and it was here, in conversation with Leon the ruler of Phlius, that he invented and applied to himself the term "philosopher." Hitherto the Greek sages had been styled "wise men;" now and henceforward, they adopted the humbler title of "lovers of wisdom."—(Cicero *Tusc. Disp.*, v. 8.) It is probable that Pythagoras continued his travels into Egypt, and that he derived from the Egyptian priests his conception of the society which he afterwards organized, and which is known as the Pythagorean bond or league. This society was moral and educational, and to some extent political. It bore the impress of a priestly or monkish order. Uniformity and strictness were its groundwork. Before admittance to the order the members had to go through a probation of five years, during which time they had to keep silence, or at least indulge in no idle or unprofitable talk. Their clothing, their food, their occupation, their rising up and their lying down, all were determined by rule. Each hour had its allotted work. Homer and Hesiod were learned by heart. Music and gymnastics were continually practised. It was thought that constant occupation of any kind was a better check on our evil inclinations than any mere struggling against them. These truths seem now-a-days sufficiently trite; but in those early times it was a great matter to bring men to a common understanding, and to the acknowledgment and observance of certain universal rules. This was an essential step in their civilization. Pythagoras settled down at Crotona, one of those Greek colonial settlements in Southern Italy which at this time far surpassed any city in the mother country in literature, opulence, and

refinement. Here he expounded his philosophy, and established the society of which mention has been made. It exercised, as was to be expected, great influence on the morals and manners of the inhabitants of Crotona; but it also excited much jealousy and opposition. Its aristocratical, and somewhat exclusive character, was inconsistent with the citizen-life of the Greeks. People dislike those who either are or pretend to be better than their neighbours; and hence the Pythagorean league became unpopular, particularly with the democratical party at Crotona. Commotions arose. Pythagoras was either killed in one of these insurrections, or, by another account, he starved himself to death at Metapontum, 504 B.C.

The Pythagorean philosophy has come down to us under two manifestations, an earlier and a later. Under both forms its data are very meagre and obscure. Pythagoras left no writings behind him, and in the hands of his later admirers his doctrines degenerated into a mystical symbolism which is utterly incomprehensible. The earlier form of the philosophy, in so far as it is extant, is preserved in the fragments of Philolaus, a contemporary of Socrates, and in a few short notices by Aristotle. For the later form Sextus Empiricus, who lived in the first half of the third century, A.C., may be referred to. Aristotle lays down the general principle of the Pythagoreans in the following terms—"Number, according to them, is the essence of all things; and the organization of the universe, in its various determinations, is a harmonious system of numbers and their relations." It seems at first sight a marvellous piece of foolishness that a philosopher should ascribe to empty unsubstantial number a higher degree of reality than he allows to the bright and solid objects which constitute the universe of matter. The apparent paradox is resolved when we consider the kind of truth which the philosopher is in quest of. He is not searching for truth as it presents itself to intellects constituted in a particular way, furnished, for example, with such senses as ours. If that were what he was in quest of, he would very soon find what he wanted in the solid earth and the glowing skies. But that is not what he is in quest of. He is seeking for truth as it presents itself to intellect *universally*—that is, to intellect *not* provided with human senses. And this being his aim, he conceives that such truth is to be found in the category of number, while it is not to be found in stocks and stones, and chairs and tables—for these are true only to *some* minds, that is, to minds with human senses; but the other is true to *all* minds, whatever senses they may have, and whether they have any senses at all or not. Slightly changed, the line of Pope might be taken as their motto by the Pythagoreans—

"We think in numbers, for the numbers come."

They come whether we will or not. Whatever we think, we think of under some form either of unity or multiplicity. This explanation seems to relieve the Pythagorean principle from all tincture of absurdity, and to render it intelligible if not convincing. Admit that truth and reality are rather to be found in what is true for all minds than in what is true for some minds; and admit further that number is true for all minds, and that material things are not true for all minds (but only for minds with senses); and what more is required to prove that truth and reality are rather to be found in number than in material things. The whole confusion and misapprehension with which the Pythagorean and Platonic, and many other systems, have at all periods been overlaid, have their origin in an oversight as to the kind of truth which philosophy aims at apprehending. Philosophers themselves have seldom or never explained the nature of the end which they had in view, even when they were most intently bent on its attainment. Hence they seem to run themselves into absurdities; and hence their readers are bewildered or repelled. But let it be borne in mind that the end which philosophy pursues is the truth as it exists for intellect *universal*, and not for intellect *particular*; for intellect unmodified, and not for intellect modified; for intellect whether with senses like ours, or with senses totally different; and the apparent paradoxes of the Pythagorean, and other ancient philosophies, will be changed generally into articles of intelligible belief, and will stand out for the most part as grand and unquestionable verities.—J. F. F.



QUADRIO, FRANCESCO SAVERIO, critic, born at Ponte, Valtellina, 1st December, 1695; died in Milan, 21st November, 1756. Early in life he joined the order of St. Ignatius, probably before he could estimate his own character or the temptations which would beset him; for in later days we find him suspicious, despondent, and suffering in bodily health from the fret of mental anxiety. At length, in 1744, having obtained permission to try the effects of a country sojourn, he abandoned his religious habit on the high road near Como, and proceeded into Switzerland, where he resided for some time, rejecting the overtures made to him by protestant learned bodies, and carrying on more than one controversy. His next removal was to Paris, where he met Voltaire; and finally, Pope Benedict XIV. having all along treated him with marked indulgence and at length placed him above the reach of want, Quadrio retired into a convent of Barnabites, where he died. Besides less important works, he has left "Disertazioni criticostoriche intorno alla Rezia di qua dalle Alpi, oggi detta Valtellina," which display their author's learning, whilst a preface explains the motives which resulted in his change of calling; and "Storia e Ragione d'ogni Poesia," an elaborate history of poetry, which bears the stamp of conscientiousness and unsparing industry, but has been judged inaccurate, and as regards English literature, is singularly jejune and inadequate.—C. G. R.

QUARLES, FRANCIS, an English poet of the seventeenth century, was born near Rumford in Essex in 1592. He went to Cambridge, and we hear of him as a member of Christ's college in the year 1608. He afterwards began to read law at Lincoln's inn, with the object, as his widow innocently remarks, of "composing suits and differences between his neighbours." By some unknown instrumentality he was taken into favour at court; and was appointed cup-bearer to James I.'s daughter Elizabeth, queen of Bohemia. We next hear of him as residing in Dublin in 1621, in the capacity of secretary to Archbishop Usher. In the same year he published his "Argalus and Parthenia," a pastoral romance modelled upon Sir Philip Sidney's *Arcadia*, and still less readable than its prototype. In 1631 he wrote the epitaph which may still be read on Drayton's monument in Westminster abbey. In 1640 he was admitted to the post of city's chronologer by the corporation of London, at a salary of one hundred nobles per annum. This situation he retained till his death. The disputes between king and parliament becoming daily more embittered, Quarles published a pamphlet entitled "Thoughts on Peace and War." When the war broke out, Quarles took part with the royalists, but whether or no he received a pension from Charles I., according to the aversion in Pope's well-known line—

"One knighted Blackmore, and one pensioned Quarles,"

there is no direct evidence to determine. The circumstances which preceded, and are said to have hastened his death, have lately received considerable elucidation in some communications to *Notes and Queries*. His biographers have all spoken of a certain pamphlet, the "Royal Convert," published by Quarles in 1644, which became the occasion of some "unjust aspersions," the exact nature of which was unknown, but which coming upon the back of other harsh usage which he then received, so preyed upon the mind of the writer as to occasion a mortal illness. Now no pamphlet with such a title is anywhere extant. But it has been ascertained that the real title of the pamphlet was "The Loyal Convert" (copies of which exist in the library of Trinity college, Dublin), and that in it Quarles justified the employment of Roman catholics in the king's armies. This it was that excited the fierce indignation of the parliament, who immediately confiscated the poet's entire property, including his

books and some rare MSS., and took care to have him "denounced as a papist." This was the aspersion which Quarles took so much to heart. In his last illness, which he bore with edifying resignation, he particularly requested that his friends would make known that he lived and died in "the true protestant religion." He died on the 8th of September, 1644, leaving a widow and eighteen children. One of his sons, John Quarles, wrote poems, and died of the plague in 1666. As a literary man, Quarles figures in two distinct characters—as a sacred poet, and as a writer for the million. Following the fashion of the day, he was a writer of the fantastic school, and his poems bristle with "conceits" and quaintnesses of every kind. His "Emblems," the work by which he is best known, are partly translated, partly paraphrased, from the *Pia Desideria* of Herman Hugo, a jesuit. The original engravings, to the emblematic significance of which the poetry was designed as a key, are exceedingly rude and grotesque. The "Divine Poems" contain the history of Jonah, Esther, Job, and Sampson. But what made Quarles popular was his coarse satirical verses on the Puritans. A specimen of these, with the burden of "Hey! boys, up go we," is given in Campbell's *Selections*. His comedy of the "Virgin Widow" was written about the year 1632. Of his prose writings the "Enchiridion" is the most important. This is a collection of maxims, in four centuries, many of which betoken great acuteness and reach of thought.—T. A.

QUATREMÈRE, ETIENNE MARC, an eminent French orientalist, was born at Paris in 1782, of a family engaged in trade. His father, elected a municipal officer of Paris in 1789, was guillotined in 1794. From the wreck of his fortune something was saved, and the young Quatremère was educated with a view to the *Ecole polytechnique*. He was early seized, however, by a desire to study the languages and literature of the East, and without any professional object, attended the Arabic lectures of the illustrious Silvestre de Sacy. His extensive knowledge of other oriental languages, living and dead, was for the most part self-acquired. His first work, published in 1808, the "*Recherches critiques et historiques sur la langue et la littérature de l'Egypte*," at once made him famous. He was the first to prove in it that the modern Coptic is the legitimate descendant and representative of the language spoken by the ancient Egyptians, a discovery of the utmost importance to the decipherers of hieroglyphics. There is in Quérard a list of most of his other numerous disquisitions, &c., on subjects of oriental philology, history, and archaeology, some of them of great importance. In his essay "*Sur les Nabatéens*" (*Journal Asiatique*, 1835), he assigned a high antiquity to the work of Kuthami on Nabathean agriculture, preserved in the Arabic translation of Ibn Washiya, and he thus originated an interesting controversy which, since revived by Chuolson, has lately been ably pursued by M. Ernest Renan (*Memoires de l'Institut*, tom. 24, 1861), but still awaits, for a final and complete decision, the publication of the Arabic manuscripts containing the work. After holding other appointments, M. Quatremère was made in 1819 professor of Hebrew, Chaldee, and Syriac, at the *Collège de France*; and in 1827, professor of Persian at the *Ecole des langues orientales vivantes*. He died at Paris in September, 1857.—F. E.

QUATREMÈRE DE QUINCY, ANTOINE CHRYSOSTOME, a distinguished French archaeologist, was born at Paris, October 28, 1758. Having completed his academic training, he devoted himself to the study of art. He had written a memoir on "Egyptian Architecture," which was crowned in 1785 by the Institute; commenced a *Dictionary of Architecture*, 1786; and published, 1790, "*Considerations sur l'Art du Dessin en France*,"



when he was led to take a side in the great political struggle then imminent. As a royalist member of the legislative assembly he, under the Reign of Terror, was imprisoned for thirteen months; in 1795, for taking part against the convention, he was condemned to death, though he contrived to avoid arrest; and again two years later, for opposing the directory, he was sentenced to transportation to Cayenne, but this time also he managed to elude pursuit. He was allowed to return to Paris under the consulate. On the Bourbon restoration his sufferings for royalty were amply compensated. He was appointed in 1816 member of the council of education, censeur royal, and intendant général des arts et des monumens public; and in 1816 he was nominated member of the Institute, and perpetual secretary of the Académie des Beaux-Arts. Thenceforth, till the decay of his faculties, M. Quatremère de Quincy, partly from his high official position, but mainly from his attainments and great personal activity, occupied a distinguished place in the Parisian art-world. His memoirs and discourses at the Institute, papers in the serials, and separate publications, were regarded in their day as authorities; but their influence has already pretty well passed away, though they contain much valuable matter, and are marked by great acumen and occasional subtlety of thought, as well as extensive research. His principal separate works are his lives of Raphael, 1824, and of Michelangelo, 1835, both of which have been translated into English by Mr. W. Hazlitt; of Canova, 1834; "Histoire de la Vie et des Ouvrages des plus célèbres Architectes du XI<sup>e</sup> siècle," 2 vols. 8vo, 1830; "Monumens et Ouvrages d'Art antiques restitués d'après les Descriptions des Ecrivains Grecs et Latins," 2 vols. 4to, 1826-29; "De la Nature, du But, et des Moyens de l'Imitation dans les Beaux-Arts," 1823, translated into English by J. C. Kent, 1837; and "Essai sur l'Ideal," 1837; besides many artistic and occasional pamphlets and papers, memoirs chiefly of artists, in the Biographie Universelle, and essays in Millin's Magasin Encyclopédique. His memoirs, read before the Académie des Beaux-Arts, were collected in two thick volumes, 1824-37. M. Quatremère de Quincy survived his faculties many years. He was superseded in his secretaryship in 1839. He died December 28, 1849.—J. T.-e.

QUESNAY, FRANÇOIS, a celebrated French physician and surgeon, was born at Mérei, near Montfort-l'Amaury, a small town of the Isle of France, in 1694. According to one account his father was a labourer or small farmer; according to another, he was a lawyer addicted to agricultural pursuits. Be this as it may, the son received no education except that of a farmer's boy until he reached the age of twelve, according to one account sixteen. He then came across the Maison Rustique of Liébault, and was so attracted with the book that he learned to read with the help of the gardener. He soon made rapid progress, reading every book he could procure, and studied Latin and Greek. He became the pupil of the village surgeon, and ultimately went to Paris for the purpose of completing his medical education. He studied at the Hotel-Dieu, and added to his other acquirements some mathematics and metaphysics. He then settled as a surgeon at Mantes, became surgeon-major to the Hotel Dieu there, and attracting the notice of Marshal de Noailles was recommended by him to the queen, who consulted him. M. de la Peyronie invited him to settle in Paris in 1737, made him perpetual secretary to the Academy of Surgery, and obtained for him the appointment of surgeon-in-ordinary to the king. To the first volume of Memoirs of the Academy of Surgery Quesnay wrote an able preface, which enhanced his reputation. He continued to practise as a surgeon until 1744, when he was compelled by gout to give up the manual part of the profession, and to turn his attention to physic. During the campaign of that year, in which he had followed Louis XV., he received the degree of M.D. from the university of Pont-a-Mousson. In the latter part of his life the agricultural tastes which had been fostered by his early education revived. He called the attention of government to the depressed condition of the population in the agricultural districts, and although he never supported the extravagant doctrines of the sect, he may be considered as the chief of the économistes. At the age of seventy he applied himself to mathematics, and fancied that he had discovered the two great problems of trisection of an angle and the quadrature of the circle. He lived to eighty. Louis XV., from his habits of abstraction, used to call him "son penseur," and gave him three pansies or *pensées* for his arms. Quesnay died in December, 1744. He was the author of an essay on bloodletting, "L'Art de Guérir par

la Saignée," Paris, 1736; an "Essai Physique sur l'Economie Animale," 1736; "Recherches critiques et historiques sur l'origine, sur les divers états, et sur les progrès de la chirurgie en France," 1744; a treatise on suppuration, and one on gangrene, 1749; a treatise on continued fevers, 2 vols., 1753, &c.—F. C. W.

QUESNEL, PASQUIER, was born in Paris, 14th July, 1634, and was descended from an old Scottish family of rank. After completing his theological studies at the Sorbonne, he entered in 1657 the congregation of the Oratory of Jesus, and two years later received priestly orders. At the age of twenty-eight he was made president of the Institute of the Congregation in Paris; and it was in this office that he commenced and published the first parts of his celebrated work on the New Testament, which involved him in life-long troubles with the jesuits and the court of Rome. In its earliest shape it consisted simply of reflections upon the words or sayings of Christ recorded in the gospels. In this form it was seen and admired by the Marquis D'Aigues, and by Loménie, a minister of state, who induced him to draw up similar reflections upon the whole of the four gospels. Thus arose his "Abrégé de la Morale de l'Evangile, ou pensées chrétiennes sur le texte des quatre Evangelistes, pour en rendre la lecture et la méditation plus facile à ceux qui commencent à s'y appliquer," Paris, 1671. Vialart, bishop of Chalons, recommended the book to all the faithful and all the clergy of his diocese, and it was printed in Chalons with the license of the archbishop of Paris; hence the work, when completed, went by the name of the New Testament of Chalons. This completion took place in 1687, when the whole work appeared in a uniform shape in two volumes. A Latin translation was brought out at Louvain in 1694. In the meantime Quesnel had published a work of a more erudite character, viz., a new edition of the works of Pope Leo the Great, founded upon the text of an ancient Venetian manuscript, and provided with notes, written in defence of the liberties of the Gallican church—S. Leonis Magni Papæ I. Opera omnia, nunc primum epistolis triginta tribusque de gratia Christi opusculis auctiora, secundum exactam annorum seriem accurate ordinata, appendicibus, dissertationibus, notis observationibusque illustrata. Accedunt S. Hilarii Arelatensis episcopi opuscula, vita, et apologia, 2 vols. 4to; Paris, 1755. This work gave great offence at Rome, and was condemned by a decree of the congregation of the Index in 1676. In 1681, through the influence of the jesuits at court, he was required to leave Paris and withdrew to Orleans, where he was received with great distinction. Here he remained till 1685, when, on refusing to sign a declaration against Jansenism required from the Oratory by the court, he found it necessary to leave France and take refuge in Brussels. On the other hand men of the highest station in the church took part with him, including Noailles, who had succeeded Vialart as bishop of Chalons, and Bossuet; both of whom had a share in bringing out a carefully revised edition of his work on the New Testament in 1699, and the latter of whom wrote a defence of it, which appeared in 1710. But he found a formidable enemy in the archbishop of Malines, who complained that the peace and order of his diocese were disturbed by the presence and action of Quesnel in Brussels, and who procured a decree from the king of Spain for his imprisonment, which was carried into effect on the 30th May, 1703. He was soon enabled, however, by the help of friends to make his escape, when he fled to Amsterdam where he was kindly received by Codde, apostolical vicar of that city. Here his enemies could not reach him, and he spent the remainder of his life in personal safety. But they continued with great fury their persecution of his writings, especially of his New Testament, which found a continually growing number of readers. In 1708 the jesuits procured a papal decree, in which it was condemned in the severest terms, which called forth in 1709 an anonymous defence of the work, ascribed to Quesnel himself, entitled "Entretiens sur le décret de Rome contre le Nouveau Testament de Chalons, accompagné de réflexions morales." The controversy went on with great violence for several years longer. Louis XIV. demanded from the pope a more formal judgment upon the work than the papal decree, specifying the doctrinal propositions contained in it which the church disallowed; and the pope nominated in 1712 a congregation of cardinals, prelates, and theologians to draw up such a judgment, which, when prepared, was published to the world in the famous bull *Unigenitus*, dated 8th September, 1713. The bull condemned no fewer than one hundred and one propositions



contained, or alleged to be contained, in the work, and also all writings which either had been or might yet be published in its defence. The majority of the French bishops accepted the bull, but Noailles and several other bishops protested against it; and after the death of Louis XIV. it appeared that several universities and theological faculties which had submitted to the bull, had done so only under the compulsion of the crown. Quesnel, the innocent author of all this ecclesiastical turmoil, survived till 2nd December, 1719, when he died at Amsterdam. On the second day of his mortal sickness he received the sacraments of the Roman catholic church; and subscribed, in presence of two apostolical notaries, a confession in which he declared that it was his wish to die in the bosom of that church, as he had ever lived in it, and appealed to a future general council against the bull *Unigenitus*.—P. L.

QUESNOY, FRANÇOIS DU. See FIAMMINGO, IL.

QUEVEDO Y VILLEGAS, FRANCISCO GOMEZ DE, a Spanish writer, was born of good family in 1580, and took his degree in theology at the age of fifteen, at the university of Alcalá. Soon after his return to Madrid an "affair of honour" compelled him to flee from the court, and he took refuge with the duke of Ossuna, then viceroy of Sicily, by whom he was employed in various confidential missions. In 1615, on Ossuna being transferred to Naples, Quevedo became his minister of finance, and discharged the duties of this office with great skill and fidelity. He likewise aided all the ambitious schemes of his patron, especially his plans for the destruction of the Venetian power, and it is almost certain that both were implicated in the Bedmar conspiracy, the object of which was to seize the city of Venice by treachery and destroy it. Quevedo, at least, was in the city in disguise at the time. On the accession of Philip IV. (1620) Ossuna was disgraced, and Quevedo, who shared in his fall, suffered an imprisonment of three years and a half on his own estate of Torre de Juan Abad, without any specific charge being made against him. Subsequently he was offered the post of secretary to the king, but he refused this and other offices, preferring to devote himself to literature. In 1634 he married a lady of high family, to whom he was tenderly attached; and her death a few months afterwards seems to have cast a gloom over the remainder of his life. In 1639 he came to Madrid; and in 1641, on an unfounded suspicion of being the author of some satirical verses, was seized and thrown into rigorous confinement in the convent of San Marcos de Leon. His health broke down, his property was confiscated or wasted, so that he was supported by charity. On the fall of the Count-duke Olivarez, who had been the originator of this persecution, he was set at liberty, and retired to his country-seat, where he died of disease contracted in prison, 8th September, 1647. Of Quevedo's writings probably not one tenth are extant, but those we possess range through all departments—from theology to gipsy ballads. His poems, published after his death (1648 and 1670), under the title of "Parnaso Español," are dedicated to the nine Muses, and their chief characteristic is a broad humour and classical satire. The volume of poems attributed by him to Francisco de la Torre, but probably his own, contains sonnets, odes, canciones, and eclogues of great merit. His dramas, unfortunately, are lost. His earlier prose works are theological, including treatises "On the Providence of God," "On a Holy Life," "On the Militant life of a Christian," &c. He will, however, be best remembered by his prose satires. The chief of these, "The history and life of the great sharper, Paul of Liguria," is too coarse to be amusing; "Fortune No Fool;" "Letters of the Knight of the Forceps," and many others, might be named. His "Visions," or "Suenos," is a collection of the most miscellaneous kind, with some vivid portraiture of the life around him, in that strange style, compounded of the ludicrous and the solemn, peculiar to him. The first collected edition of his works was published in 1649-64; there have been numerous translations of some of them into German, English, and French.—F. M. W.

QUIN, JAMES, a celebrated actor, was born in King Street, Covent Garden, London, on the 24th February, 1693. He was taken by his father, a barrister, to Dublin, and educated there. When only seventeen, and while he was pretending to study law in London, his father died, leaving him without any means. The stage proved a valuable resource. In 1717 Quin obtained an engagement at Drury Lane. He remained in a subordinate position until 1720, when Rich the manager reluctantly allowed him to play *Falstaff*, a part which he made his own for the

remainder of his life. Two of his happiest representations were those of *Cato* and *Sir John Brute*; and until the appearance of Garrick he remained at the head of the Drury Lane company. He was a kind-hearted man, but of a rough caustic humour, with a Hibernian readiness for a quarrel; and in a scuffle with a fellow-actor named Williams, Quin unfortunately killed his antagonist. For this he was tried at the Old Bailey, and found guilty of manslaughter. Notwithstanding an event so deplorable, Quin continued to be a popular favourite. His reputation as a wit and as an epicure, was not less than his fame as an actor. His jokes have helped to stock many a book with anecdote. In 1748 Quin taking offence at the conduct of Rich the manager, retired, after fighting a duel with Theophilus Cibber, to Bath, where, with the exception of occasional appearances in London, he spent the remainder of his life. He died on the 21st January, 1766. As teacher of elocution to the children of Frederick, prince of Wales, he obtained the regard of King George III.—R. H.

QUINAULT, PHILIPPE, dramatist, and the first celebrated writer of French operas, was born at Paris in 1635. Under the auspices of Tristan l'Hermite, who conceived for him a sincere friendship, and left him a considerable legacy, he commenced to write for the stage, and had produced seventeen pieces, tragedies and comedies, before his thirty-first year. Of these, "*La Mere Coquette*" and "*L'Astrate*" are the best remembered. His fame, however, dates from his connection with the celebrated composer, Lulli, which lasted fourteen years, during which he wrote seventeen operas, beginning with "*Les Fetes d'Amour et de Bacchus*," and ending with his masterpiece, "*Armide*." Quinault was a member of the French Academy and the Academy of Inscriptions and Belles Lettres, and received from Louis XIV., whose admiration of his genius was excessive, the order of St. Michael and a pension of two hundred livres. Deeply affected by the death of Lulli in 1687, he ceased to write for the stage; and devoted his declining years to the composition of a serious epic entitled "*L'Heresie Détruite*," which he did not live to finish. He died in 1688, and his works were printed at Paris in 1739 and 1778.—W. J. P.

QUINCTILIANUS, MARCUS FABIVS, a celebrated rhetorician, is said by some to have been born at Calagurris in Spain. This opinion rests on the testimony of Ausonius, Jerome, and Cassiodorus. Others maintain that he was a native of Rome, and in support of the statement draw attention to the fact that Martial, who was himself a native of Spain, and who has commemorated most of his distinguished countrymen, never mentions Quinctilian. We believe that he was a Spaniard, and that he received most of his education at Rome. When a very young man he attended the lectures of Domitius Afer, who died A.D. 59. We may therefore conclude that he was born about A.D. 40. After completing his education, he revisited Spain, and then returned with Galba to Rome A.D. 68, where he practised as an advocate with much success. As a teacher of rhetoric for twenty years he excelled all his contemporaries. Pliny the Younger was one of his pupils. The Emperor Domitian intrusted to him the education of his two grand-nephews, and honoured him with the insignia and title of consul. In the time of Vespasian, he received a salary from the public exchequer. In the preface to the sixth book of his work on rhetoric he laments the death of his wife and two sons, the former of whom died in her nineteenth year. The elder son had lived till the age of ten. As Pliny the Younger speaks of a daughter who was about to be married, it is conjectured that Quinctilian married a second time. About A.D. 69 he retired into private life, and died about 118. His pecuniary circumstances were moderate if we may credit Pliny (ep. vi. 32); but Juvenal would lead us to think he was rich (vii. 186, &c.). Rich he was, comparatively speaking, for other rhetoricians were poor; but he does not seem to have been affluent except by comparison. His great work, "*De institutione oratoria*" (On the education of an orator), was written in the reign of Domitian, whom he praises extravagantly in the preface to the fourth book. It is dedicated to his friend Marcellus Victorinus, and consists of twelve books. It is remarkable that he wrote it in little more than two years; but the subject was familiar to him. Two books indeed had been already published by pupils from their notes without his consent. The first book treats of the education of a youth before he enters properly on the study of rhetoric; the second book explains the first principles of rhetoric; the third distributes the subject into five parts; the fourth and fifth



treat of the *proœmium*, *narratio*, *probatio*, *refutatio* in judicial causes; the sixth treats of the *peroratio*; the seventh of the *dispositio*; the eighth, ninth, tenth, and eleventh enlarge upon *elocutio*, or composition and delivery; the twelfth discusses the qualifications necessary for an orator. The whole treatise exhibits sound sense, excellent taste, acute discrimination, accurate thought, and polished diction. Certain "Declamationes" have also been published under the name of Quintilian, one hundred and sixty-four in all, of which nineteen are of considerable length. These productions are not authentic. The best edition of Quintilian's Institutes is that of Spalding, 4 vols. 8vo, 1798-1816; to which another volume was added by Zumpt, 1829. They have been translated into English, French, Italian, and German.—S. D.

QUINTANA, MANUEL JOSÉ DE, worthily named the Spanish Tyrtaeus, was born 11th April, 1772, and educated at Salamanca, where Jovellanos, Cienfuegos, and Melendez Valdes were among his companions. He became an advocate in Madrid, and his house was the centre of a literary opposition to the favourite Godoy. Among the earliest of his poems is an "Ode to the sea"—the fruit of a journey, made for the express purpose of seeing the ocean, from Madrid to Cadiz in 1798. Other odes are "On the battle of Trafalgar," in which a somewhat narrow patriotism struggles with the more genuine sentiments of the man, and one on the introduction of vaccination into the Spanish colonies, to which the same remark will apply. Others are—"On the invention of printing;" "To Spain, after the insurrection of March," April, 1808; "On the armament of the Spanish provinces against the French," July, 1808; "The Pantheon of the Escorial," &c. His dramas, "The Duke of Viseo," and "Pelayo," are thought to be his least successful works, and justify the criticism of Mr. Kennedy that his *forte* was eloquence rather than poetry. Quintana rendered good service to the growing literary taste by editing a periodical entitled *Varieties*, and in 1808 he issued the first volume of his "Lives of celebrated Spaniards," the remaining volumes of which were not published until 1830-34. In 1807-8 he published a selection from the best Spanish poets, prefaced by an admirable history of Castilian poetry. This year, however, turned his activity into far different channels. He drew up the proclamations and manifestoes of the insurrectionary juntas; and his periodical, the *Semanario Patriótico*, was the bold advocate of constitutional liberty. On the return of Ferdinand, in 1813, Quintana expiated the crime of having been faithful to his cause by a severe imprisonment, lasting six years, and was only released by the insurrection of Riego in 1820. He was then advanced to various posts of honour, and among them to that of president of the department of public instruction. But a change seems to have come over his conduct, as the result of his imprisonment. His patriotism was now so far from being inconveniently ripe, that when the second French invasion took place, he was allowed to retire quietly to his native province of Estremadura. Here he composed some letters to Lord Holland, descriptive of the melancholy state of the country. The most questionable act of his public life was his purchasing permission to return to Madrid, by writing an ode on the marriage of Ferdinand with Maria Christina. He was restored to his old office, and made a peer and a senator; and was intrusted by Espartero in 1840 with the education of the young queen. An honour almost unique was conferred on him, March 25, 1855. He was publicly crowned by the queen in the cortes, at a meeting specially convened for the purpose. Quintana died 11th March, 1857, aged eighty-four. His works are included in the collection of Ribadeneyra; the prose part consists chiefly of his "Lives of celebrated Spaniards"—a work less popular in Spain than abroad, owing to the strict justice he has meted out to the misdeeds of the early Spanish discoverers.—F. M. W.

QUINTINE, JEAN DE LA, a celebrated horticulturist, was born at Chabanais, near Poitiers, in 1626, and died in 1688. He was educated for the bar in a jesuit establishment, and became an advocate. He did not, however, long practise as a pleader, but devoted his attention in a very marked degree to horticulture. He visited Italy as tutor to a son of the president of the chamber of finance, and took the opportunity of prosecuting his favourite study. By his published remarks on the pruning of fruit trees and transplanting, as well as by his work entitled "Parfait Jardinier, ou Jardins Fruitières et Potagers," he acquired eminence, and was invited to England by Charles II. He paid

visits to Britain, but did not accept any engagement. At the request of Evelyn he wrote a paper on the culture of melons, which was printed in the Philosophical Transactions. He became director of the fruit and kitchen gardens at Versailles and other royal palaces under Louis XIV., and was a favourite of the prince of Condé.—J. H. B.

QUINTUS CURTIUS, RUFUS, a Roman historian, of whose life nothing certain is known. The very time at which he lived is obscure. Suetonius, in his work, "De Claris Rhetoribus," mentions a rhetorician, Q. Curtius Rufus, whom many critics identify with the historian; and as no serious difficulty presents itself to that opinion, it may be accepted as probable. Quintilian, however, does not mention him; but that he was still alive when the critic wrote has been thought to account for the silence. The internal testimony, furnished by Curtius' history, is as meagre and unsatisfactory respecting the author's personal history or age, as the external. One passage, bearing a little on this point, has been much canvassed, where the writer speaks in praise of the emperor for having restored peace and order, after much bloodshed and dissension (x. 9). What emperor is meant, however, is a point which cannot be determined satisfactorily, since the description will suit several. Perhaps Curtius lived in the time of Vespasian, though Niebuhr places him under Septimius Severus. No valid proof of age can be derived from his style and diction. The work by which he is known is a history of Alexander the Great, whom he evidently regarded with feelings of high admiration. It consisted at first of ten books, of which only eight remain, and these incomplete. The want of the first two has been supplied by the abstracts of Bruno, Cellarius, and Freinsheim. It is unfortunate that all the MSS. known as yet, are transcripts of one. Their text, notwithstanding, varies considerably.—S. D.

QUIRINI or QUERINI, ANGELO MARIA, Cardinal and author, born in Venice of a noble family, 30th March, 1680; died at his episcopal palace of Brescia, 1755 or 1756. Educated by the jesuits in the Brescian college of nobles, at the age of seventeen he embraced the monastic state; made under eminent instructors marked progress in Greek and Hebrew letters, and other branches of erudition; and completed his course of culture by travelling four years in Germany, Holland, England, and France, during which period he associated with many prominent men of those countries, such as Basnage, Newton, Bentley, Thomas Burnet, Papebroch, Fénelon, &c. In 1721 Quirini was called to the archbishopric of Corfu; some years later was translated to the see of Brescia, elevated to the cardinalate, and appointed librarian to the Vatican. His literary pursuits, though dear to his heart and industriously carried on, did not usurp the place of higher christian duties. He showed himself the munificent benefactor of his diocese, the father of his poor, the unwearied pastor of his flock. Zealous in controversy without bitterness, and honoured even by his dogmatic opponents, he received not only thanks for his worthiness from Pope Benedict XIII., but praise from Frederick of Prussia, and a dedication from Voltaire. The cathedral and library of Brescia, a clerical college, and a house of female education, attest his episcopal merit; and the churches of S. Marco in Rome, S. Carlo in Milan, and others, bear witness to his devout liberality. Pure in life, generous of heart, a stranger to personal luxury, he constituted the poor heirs of his savings, and was honoured in death by genuine mourning. Many works remain from his pen; amongst them "De Mosaicæ Historiæ Præstantiâ;" "Commentarii de Rebus ad se pertinentibus;" "Vetus Officium Quadragesimale Græciæ Orthodoxæ;" "Specimen Brixianæ Literaturæ;" and "Pauli II. Vita."—C. G. R.

QUISTORP, JOHANN, the first distinguished member of a family which produced many learned men, was born at Rostock in 1584, and studied at Rostock, Berlin, and Frankfort-on-the-Oder. He travelled as tutor to a young nobleman, and in 1614 received an appointment as professor of divinity at Rostock. He also had various other preferments. He attended Grotius during his last illness, and wrote an account of it. Quistorp was a laborious and painstaking student, and a pious man; but he wrote too much; the merits of his works are therefore unequal. Among them we may mention his annotations upon the whole Bible; separate commentaries upon St. Paul's epistles; an "Introduction to the study of theology;" "Articuli Formulæ Concordiæ illustrati;" sermons, &c. He is noticed by Tholuck in *Lebenszeugen der Lutherischen Kirche*. He died in 1648.—B. H. C.



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RABELAIS, FRANÇOIS, one of the most famous, but also, it must be confessed, one of the most filthy of satirical writers, was born near Chinon in Touraine in 1483. It has been noticed by biographers that the same year was made memorable by the birth of Luther and of Raphael. And like Luther, Rabelais was a great reformer, though of a peculiar stamp; like Raphael, a great painter, though of a far coarser kind. Rabelais was the son of an innkeeper, and this origin seems to have moulded his whole tastes, coloured his whole destiny. Of the sixteenth century it has been said, that it was at once the most earnest and the most joyous. Wildest orgies strangely blended or contrasted with fiercest battles for sternest truths. No less its earnestness than its joyousness Rabelais represented. A clear and connected outline of this writer's career it is difficult to furnish, since besides that, for the early part at least, the sources are scanty, the statements confused and contradictory; there is furthermore a mingling of the legendary with the historical. Long a careless student, Rabelais having entered a Franciscan monastery at Fontenay-le-Comte in Poitou, and having received consecration as a priest, began to lay the broad and solid foundation for the most comprehensive knowledge. Astronomy, philosophy, law, grammar, medicine, poetry; Latin, Greek, Hebrew, Italian, Spanish, German, Arabic—gave Rabelais a cyclopædic panoply which did not hinder the throbbing of the profoundest, as well as the most popular sympathies. As an accomplished scholar, Rabelais belonged to the past; as a man of the world and of the people to the present; as a bold innovator to the future. This singular priest concealed not his hatred to the priesthood. His brethren envied his learning, and they could not pardon him his crushing scorn, his reckless, audacious buffoonery. The Franciscan monks calumniated, tormented him. To escape from their petty persecutions he was, at the intercession of the powerful patrons whom his wit, joviality, and genius had gained him, permitted by Clement VII. to leave the surly Franciscans, whereupon, when about forty, he joined the Benedictines at Maillezais in Poitou. After a while he quitted the Benedictines abruptly. He went to Montpelier to devote himself more completely to medical pursuits. Lectures, public disputations, medical and other treatises, procured him a conspicuous place among the learned, but did not reveal that one who has been called the Shakspeare of French comedy had arisen. Passing from the theoretical to the practical, Rabelais was for a time physician to the hospital at Lyons. Perhaps the daily sight of human pain intensified that sensibility to the grotesque, in which he has never been surpassed. It is in the humanest minds that the perception of the grotesque is always the keenest. Rabelais was probably unburdening his heart, as much as he was obeying his riotous phantasy, when in 1533 he published a portion of his immortal work. In the same year he accompanied to Rome Jean Du Bellay, as this distinguished diplomatist's physician. Jean Du Bellay was one of four brothers who all attained eminence, and who all were authors; Guillaume Du Bellay, John's elder brother, being every way the most notable. It was at a period peculiarly trying to the papacy, that Jean Du Bellay and his physician went to Rome. That conflict had commenced which was to render England protestant for ever. Clement VII., however, in the throng of his cares and his anxieties, deigned a glance no doubt to Francis Rabelais. Yet it was not to Clement VII., but to Pope Paul III., that Rabelais was indebted for absolution from the penalties which he had incurred by his abrupt departure from the Benedictine monastery. It was from Paul likewise that Jean Du Bellay received the cardinal's hat. Rabelais could not have had a more active or

RAB

enlightened protector than the Cardinal Du Bellay, who though a pliant courtier, a supple negotiator, the companion and the counsellor of unscrupulous monarchs, and of bigoted or worldly pontiffs, was yet zealous for those humanizing influences of which Erasmus had been the mightiest minister. The cardinal first procured for Rabelais in 1536 a place in the abbey St. Maur, and then in 1545 the curacy of Meudon, near Paris, which he held till his death in 1553. It has been asserted, however, that the year before his death he accepted the curacy of St. Paul's at Paris. The life of Rabelais at Meudon was that of a faithful most charitable parish priest. Not ascetic himself, he was not inclined to impose on others the bondage of asceticism. He believed that as labour is worship, happiness is worship too. Rabelais was able to be a physician to the bodies as well as to the souls of his parishioners, and he saw that he could best be the physician to both soul and body by being the bountiful almoner. His ministrations of mercy did not interrupt his intercourse with scholars, and wits, and courtiers—did not condemn his pen to idleness. Fresh books were added to the former books, which did not hinder the "Life of Gargantua and of Pantagruel" from at last being a fragment, as well as a chaos. It was the good fortune of Rabelais to live in the main undisturbed, and to die in peace, at a time when persecution was as capricious as it was cruel. When we recall the names of Clement Marot, of Bonaventure Desperriers, of Etienne Dolet, and of other victims, vulgar or illustrious, we marvel how Rabelais escaped. Often a fugitive or in chains, Clement Marot had once to suffer imprisonment for the heinous offence of eating lard in Lent. Desperriers wrote dialogues in imitation of those of Lucian. The obstructives and obscurantists denounced them as heretical, drove Desperriers to a wandering life, and at last to suicide. Dolet was tortured, strangled, and burned at Paris, because the Faculty of Theology there decreed heretical his translation of a passage in Plato. Perhaps it was his abounding geniality, still more than the protection of the powerful, which shielded Rabelais from a doom so general and so terrible. Prodigally gifted, but more genial than gifted, it was always with honest, cordial, overflowing laughter that Rabelais flung his keenest darts, struck his hardest blows. Laughing with full throat and full breast, Rabelais had the laughs on his side, always a large class. Drinking freely, jesting freely, Rabelais appeared nothing more than a good fellow, with a dash of the buffoon; and it is not usually buffoons who are hanged or burned. The work so original, and yet more monstrous than original, of Rabelais, has been translated into all languages. Of the translations into English, that by Urquhart has long been admitted as a masterpiece. It were harsh to say that what for three centuries has been enthroned among the foremost productions of universal literature is overpraised. Yet in the "Gargantua and Pantagruel" the obscenity often exceeds the phantasy, the wit, and the humour. And unless there is to be delight in pollution for pollution's sake, few, even of the robustest stomach, will care to read the work of Rabelais more than once. To the completest and best edition of the writings of Rabelais which has appeared in France, there is a supplementary volume of plates reputed to be from etchings by Rabelais himself. It is impossible to conceive anything more hideous, more revolting. For Rabelais it has been pleaded that the age was one of most cynical outspokenness, and that, even from the pulpit, things fitted to wound delicate ears were often uttered. Let it be so. We are thereby, nevertheless, only furnished with a partial vindication of Rabelais. Erasmus and the authors of the *Epistolæ Obscurorum Virorum* clothed bestialities in a Latin garb.



That highest reverence which has been spoken of as due to the young, thus suffered no abatement. No imagination was fed with foul pictures, which was not already familiar with pictures still fouler, from the hand of ancient Greek and Latin authors. But by writing in the vulgar tongue Rabelais cast the filth by shovelfuls into the midst of a multitude just lettered enough to relish licentious jeers. It is unfortunate both for the literature and the morality of France, that the first truly classical composition in French prose is scandalously, disgustingly indecent. For three centuries a poison of corruption, derived from the pages of Rabelais, has been burning and festering in the veins of the French community. But for Rabelais, it is questionable whether France would have been contaminated and disgraced by utterances so abominable as Voltaire's *Pucelle* and *Parny's War of the Gods*, not to speak of that lasciviousness of idea, that pruriency of imagination, with which, only with too much justice, Frenchmen have been reproached. Yet there are numerous and sufficing reasons why the "Gargantua and Pantagruel" of Rabelais will always maintain its popularity. First of all it is one of those colossal creations which own no predecessor; it is a miracle of invention. Secondly, the comic pith, if extravagant and brutal, is genuine. Thirdly, the work vividly illustrates the first half of the sixteenth century, alike in its reforming and in its social aspects. Fourthly, this curious compound of dirt and delirium has a deep interest to him who desires to study the growth of the French language, the development of French literature. Fifthly, Rabelais was a man of the shrewdest, soundest sense, and could even rise to a wisdom and an insight rare in his time. All generations can learn from him lessons of tolerance, and still profounder and diviner lessons. Rabelais commends, after Plato, the dog as the most philosophical of animals, for the manner in which he deals with a marrow bone. So would he have us deal with his own book. Perhaps, however, the enthusiastic French admirers of Rabelais sometimes see marrow where there is only mud. It is not easy for us to believe that Rabelais had the presentiment of all modern reforms, political and religious liberty, organization of finances, destruction of privileges, perfectionment of legal procedure. He might burst into indignation against the furred cats of the parliament and Griffe-Minaud their archduke, yet not discern the improvement of which law was capable after breaking its mediæval fetters. The discourse of Grandgousier and his ambassador against the sanguinary madness of wars of invasion, may be as notable for sagacity as for eloquence. But neither to Rabelais nor to any of his contemporaries could war, when unjust, be that horrible thing which it is to the enlightened thinkers of our own day. Bearing on the youth of Gargantua, the treatise of Rabelais on education may be wonderful as coming from the sixteenth century; but surely it is wrong to maintain that Locke, Rousseau, Pestalozzi, and all the chief theoretical or practical educationists, have merely developed germs offered by the puissant thought of the great humourist. Enough of glory, however, remains for Rabelais after the most strictly Rhamanthine appreciation of his merits; enough of glory, even if he had only scoured with his scorn *papegaut*, *éresgoux*, *cardingoux*, the abuses of religion, and the vices of its ministers.—W. M.-L.

RABENER, GOTTLIEB WILHELM, a distinguished German satirist, was born on his father's estate of Wachau, near Leipsic, September 17, 1714, and received a careful education. Whilst a student at Leipsic he was admitted into the friendship of Gellert, and began his literary career as a contributor to the *Bremische Beiträge*, the foremost German magazine of its time. He then obtained an office of trust in the excise, first at Leipsic, and afterwards at Dresden, where he died March 23, 1771. In his satirical essays and letters he carefully abstained from attacking individuals or sacred institutions, and both for this reason and on account of his blameless life enjoyed the unmingled respect of his fellow-citizens. His works, however popular in their day, have now sunk into oblivion.—(*Life and Correspondence* by C. F. Weisse, Leipsic, 1772).—K. E.

RABUTIN. See BUSSEY-RABUTIN.

RACHEL (MADEMOISELLE), was the theatrical designation of Rachel Felix, the most celebrated tragic actress of modern France. Her father was a Jew pedlar, French by birth, and in the course of her parents' professional wanderings she was born at the village of Munf, in the canton of Aarau, Switzerland, on the 24th of March, 1821. During her early childhood the family settled for a time at Lyons, where her mother opened an

old clothes shop, and Rachel's elder sister, Sarah, sang in the streets and cafés, while the future tragédienne collected the *sous* which were the result. About 1830 the Felix family removed to Paris, where Sarah and Rachel plied their vocation as at Lyons. The curiosity of an amateur in a café was roused by Sarah's singing; he inquired into the circumstances of the sisters, and procured the elder one admission into the conservatory of sacred music, then presided over by his friend Chéron. Rachel followed her sister, and in time her talent for declamation attracted attention. She made her début at the Gymnase on the 24th April, 1837; and in spite of her puny and meagre person and gruff voice, she met with some success. On the 12th of June in the following year, she appeared at the Théâtre Français in what became one of her most celebrated parts, *Camille* in Corneille's *Horaces*. Her real histrionic genius was first discovered by Jules Janin, who, in his feuilleton in the *Journal des Débats* of the 10th September, 1838, proclaimed it to the world, and Rachel's fame was made. She soon took rank as one of the greatest actresses of her time; and the verdict of Paris was confirmed by that of London, where she played in the May of 1841. In 1853 she went to St. Petersburg with a most lucrative engagement; and in 1855 she made a theatrical tour in the United States. There she displayed the first symptoms of the disease of the lungs, of which, after her return home and a journey in search of health to Cairo, she died at Cannet, near Cannes, on the 3rd of January, 1858. Rachel's most thrilling effects were produced by simple means, a tone, a gesture, a look; she had little or nothing of the declaimer about her. In her relations with managers she was sordid and litigious; and her private character was, to say the least of it, indifferent. English Memoirs of Rachel, by Madame de B., were published in 1858.—F. E.

RACINE, JEAN, the French dramatist, was born at Féré-Milon on the 21st December, 1639. His father held an appointment under government in the salt-office, and his mother, Jeanne Scouin, was the daughter of a commissioner of woods and forests in Villers Cotterets. Left an orphan at an early age, he was adopted, not as his son and biographer asserts, by his maternal, but by his paternal grandfather, who sent him for his education to Beauvais and afterwards to Paris, where he was successively a pupil of the college d'Harcourt and of the monastic school of Port-Royal des Champs. With great advantage to his subsequent pursuits, he began in the latter institution a serious and critical study of the classics; among whom, almost of course, Sophocles and Euripides were his favourites. His memory at this early period, according to his biographer, was astonishing. Sophocles and Euripides he knew almost by heart. A Greek romance, with which he was much pleased, his teacher Lancelot twice confiscated, and committed on both occasions the forbidden volume to the flames. Racine purchased a third copy of the book, and after some time, having committed it to memory, handed it to the professor with the remark, "You may burn this too with the others." He was equally well skilled in Latin, which when he first began to compose in verse he wrote better than French. His earliest verses were dedicated to the beauties of the country about Port-Royal, and gave little indication of very superior abilities. The king's marriage in 1660 furnished the young poet with a subject which he turned to account in "*La Nymphé de la Seine*," an ode which found its way from Chapelain, who praised it liberally to Colbert the minister, who in the king's name sent the young author a handsome present, and gave him a small pension. The following year Racine passed in Languedoc in the society of his maternal uncle, a canon of the cathedral of Uzès, who talked of resigning his benefice in favour of his nephew, but eventually let him return to Paris with a MS. tragedy in his pocket, and not much besides. This performance, the story of which was taken from the favourite Greek romance above alluded to, is said to have been submitted to Molière, who recognized in it, so the story goes, the promise of high excellence, and proposed to the young poet as one more suitable for tragedy the subject which Racine next handled. However this may be, in 1664, after the date of his acquaintance with Molière, Racine's "*Thébaïde*" was put upon the stage. In the same year his ode, "*La Renommée aux Muses*," praised like its predecessor by a poet, but a poet of another order than that to which Chapelain belonged, was also rewarded by his majesty. Racine's admirer and critic on this occasion was Boileau. The friendship then begun between them was interrupted only by death.



During the next ten years, Racine produced in rapid succession the great dramas on which his reputation rests. After "Alexandre," which is not to be included among his masterpieces, came "Andromaque," 1667. This was the first of his pieces which fairly took hold of the public mind. The sensation which it created on the stage his son compares to that which attended the earlier representations of Corneille's *Cid*. A comedy, Racine's only effort in that line, followed; it was praised by Molière, and it provoked his majesty to astonishing bursts of laughter, but the public neither praised nor laughed. "Britannicus," a noble tragedy, appeared in 1669; and the following year the author of "Britannicus" in the full bloom of his powers, and the author of the *Cid* in the decline of his faculties, produced each a tragedy, entitled "Bérénice." Henriette Anne of England was the instigator of this unequal contest, the risks of which Corneille might surely have been spared in consideration of the fact that he could gain nothing by success. At any rate, it is hardly surprising if when his now triumphant rival's "Bajazet" was represented in 1672, Corneille should have let the remark escape him in the theatre, that all the personages of the piece, though Turks in point of costume, were Frenchmen in point of sentiment. "Mithridate" appeared in 1673, and shortly after its author was admitted into the Academy. Then came "Iphigénie," 1675, and two years afterwards the famous "Phèdre." Racine was only in his thirty-eighth year when this latter tragedy was given to the world, yet he resolved it should be his last. His popularity had made him enemies of course; its sure and steady increase had formed them into a cabal, whose proceedings were at any rate sufficiently vigorous. They got Pradon to write a tragedy, a wretched performance, also entitled "Phèdre," and had it played and puffed beyond endurance. This Racine, exceedingly sensitive to hostile criticism, took much to heart. In vain Boileau, who now addressed to him his seventh epistle, counselled him to laugh at his enemies. Nothing would satisfy him but to turn Carthusian. His spiritual adviser, however, gave him sensible advice, which he was persuaded to follow. On the 1st June he espoused Catherine de Remanet, daughter of an officer of exchange at Amiens, with whom, though she only knew his dramas by hearing them mentioned in conversation, he enjoyed an unusual degree of matrimonial happiness. To his resolution of writing no more for the stage, Racine, whose religious feelings were now not untinted with asceticism, would probably have adhered to the last, if he had not happily fallen under the influence of Madame de Maintenon, who persuaded him to write a dramatic piece on a scriptural subject, to be performed by the ladies of her foundation of St. Cyr. This was the fine tragedy of "Esther," which was performed in 1689 in presence of the court. Two years afterwards, "Athalie," saw the light under the same auspices, and thus ended the dramatic career of Racine. Had it closed, as he intended, after the appearance of "Phèdre," his reputation might not have been any the less, but two of the masterpieces of French literature would not have existed. Shortly after his marriage, Racine, who had written more than one keen pamphlet against Port Royal, resenting especially some remarks of Nicole on the subject of dramatic authorship, was happily reconciled to the leaders of that celebrated school, and in fact became a decided though not a bitter Jansenist. For a long period he enjoyed marked favour at court. He lost it without loss of honour; but almost as if honour had been lost, he did not bear it bravely. He was gentleman-in-ordinary, and, along with Boileau, joint historiographer to the king. Humble as were these places, he was not much ambitious of higher, but to promote the interests of his family he frequented court regularly. One day, as the result of some conversation on the subject, Madame de Maintenon requested him to draw up a memoir respecting the sufferings of the poorer classes. This memoir, candidly enough attributing these sufferings to the prolonged wars of the period, unfortunately came under the eye of Louis XIV., who inquired at Madame the name of the author, and then put the question whether because he was a great poet he wanted to be a minister. All this was duly reported to Racine, and he sank into a state of melancholy; fever supervened, and finally an abscess of the liver carried him off, 21st April, 1699. Thus passed away, with perhaps too much respect for Louis XIV., but with no worse fault, with true christian fortitude and serenity, the greatest after Corneille of French tragic authors. He left two sons and three daughters. Besides his dramatic works, Racine wrote "Cantiques" for the use of St. Cyr; "Abregé de l'Histoire de Port Royal;" epigrams, letters, and some minor

pieces, among which the *éloge* of Corneille is especially interesting. A complete edition of his works, by A. Martin, appeared at Paris, 6 vols., 8vo, 1820. Among the editions of his "Theatre," those of Firmin Didot are represented the best.—J. S., G.

RACINE, LOUIS, son of the preceding, born in Paris in 1692, inherited the poetical tastes, and to some extent the genius of his father. He was educated for the bar, but finding that literature was his proper vocation he retired into the Oratory, and there in 1720 produced his poem on "Grace." In 1722 he obtained a place in the finance department of government, which he retained till 1750, when he finally settled in Paris. Losing his only son in the great earthquake at Lisbon, Racine withdrew altogether from society, and devoted himself to religious exercises. He died in 1763. A complete edition of his works was published in 1808—it contains, besides the above-mentioned poem, a poem on Religion, Odes, Epistles, a translation of Paradise Lost, and an essay on Epic Poetry. In prose he wrote "Reflexions sur la Poesie," "Memoires sur la vie de Jean Racine," "Remarques sur les tragedies de Jean Racine."

RACZYNSKI, EDUARD, Count, a Polish writer, was born at Posen on the 2d of April, 1786, being the son of Count Philip Raczynski, a military officer. Edward pursued his father's career and served in a regiment of his countrymen under the Emperor Napoleon. After the triumph of the allies he retired into private life, and devoted himself to literature. In 1821 he published at Breslau, in a magnificent edition in folio, "An Account of his travels in Turkey in 1814," written in the Polish language. In 1840 appeared the first volume of his collection of unpublished memoirs relating to Poland, which was completed in twenty-one volumes, under the title of "Pictures of the Poles and Poland in the Eighteenth Century." His "Cabinet of Polish Medals, from the most ancient to those of the reign of King John III," was published in 1841-45. He also edited and printed the "Codex Diplomaticus Majoris Poloniae," which had been compiled by his grandfather, Count Casimir, and added a similar contribution to the historical literature of his country in the "Codex Diplomaticus Lithuaniae." To him Posen owes its public library, for which he erected a building, endowed a librarian, and furnished twenty-one thousand volumes. This useful life of unobtrusive patriotism was terminated by suicide, which Count Raczynski committed in his park at Santomysl on the 22d of January, 1845. The discovery of the treason of an ancestor, who sold his vote to Catherine of Russia, is said to have been the motive of this rash act.—R. H.

RADCLIFFE, ANN, who has been called the *Salvator Rosa* of British novelists, was born in London on the 9th of July, 1764. Her parents were respectable tradespeople named Ward; and by descent she was connected with the great surgeon Cheselden, and with the celebrated Dutch family of De Witt. Endowed with remarkable beauty of person and vivacity of mind, she gradually enlarged the circle of her friends, and through Mr. and Mrs. Bentley of Farnham Green, became acquainted with Mrs. Montague and Mrs. Piozzi. In her twenty-third year she married Mr. William Radcliffe, a graduate of Oxford and law student, who soon after relinquished his legal pursuits to become the proprietor and editor of the *English Chronicle*. In 1789 Mrs. Radcliffe published her first novel, "The Castles of Athlin and Dunbayne," the scene of which she laid in Scotland during the warlike days of feudalism. The plot was wild and unnatural, and the book proved a failure. Better success attended the publication in the following year of "The Sicilian." Numerous and romantic adventures, the most rhythmical prose style, and a singular power of word-painting in the descriptions of scenery, made this work at once a public favourite. Following up her success, Mrs. Radcliffe brought out in 1791 the "Romance of the Forest," in which she displayed her peculiar power for producing scenes of mystery and surprise, and in the character of *La Motte* exhibited a master's hand in the delineation of human passion. In 1793 the gifted writer visited Germany, passing up the Rhine. On her return to England she went to the lakes of Westmoreland, and in 1794 published an admirable account of her "Journey through Holland," &c. In the same year appeared her most celebrated performance—"The Mysteries of Udolpho"—for which she was paid £500, then deemed a very high price for a novel. In this work she indulges freely her taste for the romantic and the terrible, introducing the striking imagery of the mountain forest, the lake, the obscure solitude, ruined castles, wild banditti, and the shadowy forms



of supernatural visitants of the earth. Montoni, the desperado, Emily and Adeline the heroines, are all conceived on the grand and heroic scale of romancers. In 1797 Mrs. Radcliffe made her last appearance in fiction with "The Italian," for which she received £800. The inquisition, the cowed monk, the dungeon, and the rack form the characteristic features of this powerfully written novel. For the remaining twenty-six years of her life Mrs. Radcliffe lived in retirement, witnessing the triumphs of those who in some important particulars were her literary disciples—Scott and Byron. She died of spasmodic asthma on the 7th of February, 1823, and was buried in the chapel at Bayswater, attached to St. George's, Hanover Square.—R. H.

RADCLIFFE, JOHN, a celebrated physician, was born at Wakefield in Yorkshire in 1650. His father, who was possessed of a moderate estate, sent him to the grammar-school at Wakefield, and afterwards entered him, at the age of fifteen, at University college, Oxford. He took the degree of B.A. on the 29th October, 1669, and was made senior scholar of his college; but as no fellowship was vacant there he removed to Lincoln, where he was elected a fellow, and took his master's degree on 7th June, 1672. He then devoted himself to medicine, but it does not appear that his reading in medical science was very extensive; he paid but scant attention to the ancients, and when asked by Dr. Bathurst (Harvey's friend and the master of Trinity) to show him his library, he pointed to a few valves, a skeleton, and a herbal in the corner of his room. It is, however, known that he carefully studied the writings of the great anatomist and physician, Dr. Thomas Willis, then at the height of his reputation in London. He took the degree of M.B., 1st July, 1675, and directly began to practise in Oxford. Here he soon incurred the opposition of the apothecaries who decried his mode of practice, which was more prompt and decisive than that adopted by Dr. Lydal, the leading practitioner in the town. But Radcliffe was so successful in his treatment, and had so many patients, that his principal opponents were soon glad to make interest "to have his prescriptions on their files." He, however, soon met opposition in a higher quarter. Dr. Marshall, the rector of Lincoln, had taken offence at some witticisms uttered by Radcliffe, and opposed his application for a faculty place in the college, which would have enabled him to retain his fellowship without taking holy orders. He therefore resigned his fellowship, took his doctor's degree on 5th July, 1682, and removed to London in 1684, where he settled in Bow Street, Covent Garden. At Oxford he had obtained a high reputation, especially for his treatment of small-pox, which raged in the town and neighbourhood during his stay there, and by his good fortune in the case of Lady Spencer, whom he had restored from an apparently hopeless condition. On coming to London he found the field of practice open for him. Dr. Lower, a leading physician, had fallen into disrepute on account of political opinions, and Dr. Short, who had succeeded to much of Lower's practice, died in 1685. Aided by his previous reputation, Radcliffe at once stepped into large and lucrative practice. It is said that his fees amounted to twenty guineas a day, and that his success was partly owing to his ready wit in conversation, for patients feigned themselves ill in order to enjoy a few minutes' conversation with the humorous doctor. In 1686 he was appointed physician to the Princess Anne of Denmark, and in the following year he was created a fellow of the College of Physicians by the charter of King James II. After the Revolution, Radcliffe was constantly employed at court, although he refused the appointment of permanent physician to King William. He on one occasion received five hundred guineas from the privy purse for restoring to health Mr. Bentinck, afterwards earl of Portland, and Mr. Zulestein, earl of Rochford. His fees for attending on the king alone amounted to six hundred guineas per annum, during the first eleven years of William's reign. In 1691 he received a thousand guineas from Queen Mary, for attending the young duke of Gloucester. It is said that a neighbouring physician got £1000 a year from patients who could not obtain admission to see Radcliffe. In 1694 he was summoned to attend Queen Mary, who was dangerously ill with small-pox. He obeyed, but pronounced the queen a "dead woman," adding, however, that "he would endeavour to do all that lay in him to give her some ease." His prediction proved true, but he is unjustly blamed by Burnet for the fatal result of a case to which he was called too late to be of service. He afterwards lost the favour of the Princess Anne of Denmark, by refusing to attend her when summoned,

saying, "That her highness's distemper was nothing but the vapours, and she was in as good a state of health as any woman breathing, could she but believe it." He was equally uncourtly in a reply he made to King William. In 1699 the king, after his return from Holland, sent for Radcliffe, and showing him his swollen ankles, which contrasted with the emaciated condition of the rest of his body, said—"What think you of these?" "Why truly," replied Radcliffe, "I would not have your majesty's two legs for your three kingdoms." The king never forgave this answer. When Queen Anne came to the throne, it was the wish of Earl Godolphin that Radcliffe should be reinstated as her first physician. But the queen would not hear of it, alleging that he would send her word, as he had before, that her illnesses were nothing but the vapours. He was nevertheless consulted in cases of emergency, and received from the queen large sums. In 1713 he was elected M.P. for the town of Buckingham. In the last illness of the queen he was summoned to attend her, but he was at the time at Carshalton, where he was suffering from gout. He sent an answer that he had taken physic, and could not come. Radcliffe was much censured for not visiting the queen in her last extremity, and it is said that a dread of the popular indignation hastened his own death, which took place on November 1, 1714. Radcliffe, although extremely fond of money, did many generous and charitable acts during his lifetime. He has immortalized his name by the disposal of the large property he had amassed. He left his estate in Yorkshire to University college, in trust for the foundation of two medical travelling fellowships; he left also £5000 for the enlargement of the building of University college; £40,000 for building a library at Oxford, with £150 per annum to the librarian, and £100 per annum for the purchase of books. He also left £500 a year to St. Bartholomew's hospital towards "mending their diet," and £100 to buy linen. His estates in Buckinghamshire, Northamptonshire, and Surrey were left in trust for charitable purposes. From these funds the Radcliffe infirmary and observatory were built. Dr. Radcliffe is buried at St. Mary's church, Oxford.—F. C. W.

RADCLIFFE, THOMAS, Earl of Sussex, a distinguished warrior and statesman in the reign of Queen Elizabeth, was of ancient and honourable descent, uniting in his person the representation of the Fitzwalters as well as of the Radcliffes. He was born in 1526, and was the eldest son of Henry, second earl of Sussex of the Radcliffe family, by Elizabeth, daughter of Thomas Howard, second duke of Norfolk. He was bred a statesman from his early youth, and before he had reached his thirtieth year had been ambassador to the court of Spain, to negotiate the marriage between Queen Mary and Philip IV., and had filled the office of lord-deputy of Ireland. In 1556 he was appointed chief-justice of the royal forests south of the Trent, and was made a knight of the garter; and in the following year obtained the office of captain of the pensioners, and a renewal of his commission as lord-deputy. Elizabeth, immediately on her accession to the throne, appointed him to the same office, and in 1561 nominated him lieutenant and governor-general of Ireland. His conduct in the government of that unsettled country was distinguished by sagacity, firmness, and humanity. "By his prudence," says Fuller, "he caused that actual rebellion broke not out there, and no wonder if in his time it revived not near there, seeing his diligence dispersed the clouds before they could gather together." He was repeatedly sent on important missions to the German court. In 1569 he was appointed president of the North, a situation of the highest trust and importance, the duties of which he discharged with equal bravery and skill, and was mainly instrumental in quelling the great northern rebellion. He acted as one of the commissioners appointed to investigate the charges against Queen Mary; and two years later, in compliance with the orders of Elizabeth, made repeated and most destructive inroads into Scotland, devastating the country with merciless barbarity. His sense of honour revolted at some parts of Elizabeth's crooked and dishonest policy, against which he warmly protested in a letter to Randolph. He was a member of the court appointed to try his kinsman and friend, Thomas fourth duke of Norfolk, and must have discharged his painful duty with great tenderness, as that unfortunate nobleman desired as his last request that his best George, chain, and garter should be given to Sussex. In 1572, in consequence of feeble health, he exchanged his more laborious duties for the office of lord chamberlain, which he held till his death in 1583. There was a long-continued and deadly rivalry between Sussex and Leicester, and the former



when on his death-bed predicted to his followers that after his death the gipsy, as he termed the queen's worthless favourite, would prove too many for them. Sussex was one of the bravest, wisest, and best of Elizabeth's most trusted councillors.—J. T.

**RADETZKY DE RADETZ, JOSEPH WENZEL**, Count, a celebrated Austrian field-marshal, was born, the scion of a noble family, at Trzebnitz, in the circle of Klattau in Bohemia, on the 2d November, 1766. He entered the Austrian army in 1784, served in the campaigns against the Turks in 1788-89, and in those against the French revolution in 1792-95. Steadily rising in rank and consideration, and distinguishing himself in engagements after engagement, he commanded the fifth army corps in the war of 1809, and at the peace, having been made chief of the staff, devoted himself for some years to reorganizing the Austrian army. In the closing years of the European struggle against Napoleon, as chief of the staff to Prince Schwartzberg, he was very prominent, and is said to have planned the operations which inflicted on Napoleon the terrible defeat of Leipsic. After the peace which followed Waterloo Radetzky filled several high posts, and in 1831, when a man of experience and energy was required for the duty, he was appointed to the command of the Austrian army in Italy. Attached to the policy of the court of Vienna, Radetzky concentrated his energies on perfecting the discipline and organization of the Austrian army in Italy, and his annual autumn manoeuvres were visited by military men from other countries. In 1836 he had been appointed a field-marshal, and in 1848 came the struggle which he had long anticipated, and for which he had long entreated the cabinet of Vienna to prepare. On the 18th of March, 1848, insurrection broke out at Milan. After several days of street-fighting Radetzky, seeing that Italy was "up," and that the Piedmontese army was in motion, prudently evacuated Milan and retreated to Vienna, which in June was threatened by Charles Albert. After several movements and engagements, varying in their results, Radetzky, who had resumed the offensive, defeated the Sardinians at Custoza (25th July), re-entered Milan (6th August), and granted an armistice to Charles Albert. The armistice ceased in March, when Radetzky crossed the Ticino, defeated the Piedmontese in several engagements, and by gaining the crowning victory of Novara (23d March, 1849), conquered a peace which brought with it the abdication of Charles Albert and the restoration of the Austrian rule in Italy. In a campaign of less than a week's duration, these results had been achieved by a general in his eighty-fourth year. Radetzky was now appointed governor-general of Austrian Italy, civil and military, and he was past ninety when in February, 1857, he obtained permission to retire into private life. He died at Milan, full of years and honours, on the 5th of January, 1858. Soon afterwards were published selections from his remains, "*Denkschriften militärisch-politischen Inhalts, aus dem handschriftlichen Nachlasse des Grafen Radetzky*," Stuttgart & Augsburg, 1857.—F. E.

**RAEBURN, SIR HENRY, R.A.**, was born at Stockbridge, by Edinburgh, 4th March, 1756. He was apprenticed to a goldsmith; but having taught himself to draw, and having great readiness in catching a likeness, he commenced painting miniatures, and these soon became in such request that his master, dividing the receipts with him, found it more profitable to permit him to practise miniature painting, than to employ him at his proper business. As soon, however, as his apprenticeship expired he abandoned miniature for oil painting, teaching himself this branch of the art chiefly by copying the works of David Martin, a portrait painter of some repute in Edinburgh. Visiting London, he was received with great kindness by Sir Joshua Reynolds—always ready to assist and encourage a young painter—and by his advice proceeded to Italy to study the great masters. There he stayed nearly three years. He returned to his native city in 1787, and at once acquired an excellent practice as a portrait painter. His popularity went on steadily increasing, until he was as decidedly placed at the head of the portrait painters of Scotland, as Reynolds or Lawrence of those of England. During his long career almost every eminent Scot—whether eminent by social rank, in literature, or in science—was painted by him, as well as many distinguished Englishmen. His talent was indeed equally recognized in the south and in the north. In 1812 he was elected associate of the Royal Academy; in 1814 full member. He was president of the Royal Society of Scotland. When George IV. visited Edinburgh in 1822, Raeburn was knighted, and shortly after appointed portrait painter to

the king for Scotland. He died July 8, 1823. Sir Henry Raeburn was one of the best painters of a head yet produced by the British school. With full length or fancy portraits he was not so successful; and with the female head less than with the male. With rare exceptions, his male portraits are characterized by a masculine breadth of treatment, vigour, intelligence, and individuality, however they may be wanting in minute finish and elaboration of details and accessories.—J. T.-e.

**RAFFAELLE.** See **RAPHAEL**.

**RAFFLES, SIR THOMAS STAMFORD**, was the son of a captain in the West India trade, and was born at sea in 1781. He was educated at an academy at Hammersmith, from whence at the early age of fourteen he was removed to the situation of an extra clerk in the East India house. His abilities, and patient and unremitting discharge of his somewhat irksome duties, attracted the attention of his superiors, and on a vacancy occurring he was promoted over the heads of several other clerks. His leisure hours were diligently devoted to the study of literature and science, and especially to the acquiring of languages, for which he possessed extraordinary facility. In 1805 the court of directors having resolved to found a new settlement at Penang, or Prince of Wales' Island, Raffles had recommended himself so strongly by his behaviour that Sir Hugh Inglis appointed him assistant secretary to the new establishment. On the passage out he acquired a knowledge of the Malay language, which gave him an immediate advantage over the other officials, and in 1806 he was appointed secretary and also registrar to the new court of judicature. The fatigue and responsibility of organizing a new government and compiling all the public documents connected with it, brought on a severe illness, and Mr. Raffles was obliged in 1808 to proceed to Malaga for the recovery of his health. Here he had an opportunity of mingling with the varied inhabitants of the Archipelago, and obtained from them such a knowledge of the resources, trade, and customs of these islands as proved of essential service to him in the responsible situations he was shortly destined to occupy. At this period, too, he became acquainted with the lamented Leyden, and through him with the governor-general, Lord Minto, who treated him with marked attention, and reposed in him the most unreserved confidence. It was at the suggestion of Mr. Raffles that the expedition against Java was undertaken, and the arrangements, which were crowned with complete success, were intrusted to him. On the annexation of this important island to our East Indian dominions, Stamford Raffles was appointed lieutenant-governor of the new territory. He immediately took measures to effect a thorough reform in the departments of revenue, commerce, and judicature, in all of which the greatest abuses existed; and so judiciously were the changes made by him introduced that they were joyfully hailed by all classes of people, and the consequent amelioration in the condition of the natives "will make his memory adored on the island of Java for ages to come." He abolished slavery, instituted schools for the natives, freed the agricultural population from forced deliveries of produce, and conferred on them the privilege of bringing it to a free and open market. By these judicious measures he not only conferred an inestimable boon upon the people, but increased the public revenue to nearly eight times the amount it had ever attained under the Dutch. Mr. Raffles held the office of governor of Java for four years, and was recalled in 1816, shortly before the ill-advised and disastrous restoration of the island to its former masters, whose conduct was marked by the deepest ingratitude to this country, and injustice and tyranny to the natives. On his arrival in England, Mr. Raffles soon discovered that much ignorance prevailed respecting the value of Java and the Dutch possessions; he, therefore, wrote and published in 1817, a history of that splendid island in 2 vols., 4to, a work full of valuable information. About this time, also, he married an amiable and accomplished lady, and received the honour of knighthood from the prince regent. In October, 1817, Sir Stamford embarked for Sumatra, the court of directors having conferred upon him the office of lieutenant-governor of Bencoolen, in the south-west of that island. He arrived at his destination in March, 1818, and found the establishment in the most miserable condition. He immediately set to work to abolish slavery, to reform and gradually to liberate the convicts who had been sent hither, to promote the cultivation of the country, to educate the natives, and to gain the confidence and co-operation of the chiefs. His wise and beneficent measures were seriously hampered by the interference of the directors, much to their discredit. But Sir



Stamford undiscouraged, toiled on with indomitable perseverance. Anxious to counteract as far as possible the avaricious and grasping policy of the Dutch, who most ungratefully strove to exclude the British entirely from these seas, he recommended that a new settlement should be made to afford protection to British shipping. Singapore, at the mouth of the Straits of Malacca, was selected for this purpose, and there accordingly he hoisted the British flag in February, 1819. The arrangements which he made for the government of this new settlement were characterized by great sagacity and equity; and under his fostering care its progress in population, commerce, intelligence, and prosperity was most rapid and satisfactory. Meanwhile, such incessant activity of body and mind had seriously impaired Sir Stamford's health. Lady Raffles, too, had suffered much from illness, and three of their four children had fallen victims to the climate. Broken down by sickness and affliction, Sir Stamford embarked for England on board the sloop *Fame*, in February, 1824. When about fifty miles from land the vessel suddenly took fire. The crew and passengers were with difficulty saved. But all Sir Stamford's papers, including materials for a history of Sumatra, Borneo, and the other islands of the Archipelago, eastern grammars, dictionaries, and vocabularies, a grand map of Sumatra, which had cost him many months' toil, all his collections in natural history, and upwards of two thousand splendid drawings, were completely destroyed. His pecuniary loss was estimated at £20,000. He bore this great calamity with unshaken fortitude and resignation. He ultimately reached England in August, 1824, and died suddenly of apoplexy in 1826, in the forty-fifth year of his age. Sir Stamford Raffles was a model governor, sagacious, indefatigable, disinterested, and upright in all his transactions, generous, and kind-hearted, and most exemplary in his domestic relations. He was an accomplished naturalist, and was the founder and first president of the English Zoological Society. (*Memoir of the Life and Public Services of Sir Thomas Stamford Raffles*, &c., by his widow; London, 1830).—J. T.

RAGLAN, JAMES HENRY FITZROY SOMERSET, first baron, Field-marshal, eighth son of the fifth duke of Beaufort, was born on the 30th September, 1788. Educated at Westminster, he entered the army in June, 1804, as a cornet in the 4th light dragoons, and in 1808 was transferred to the line as captain in the 43rd foot. In the same year, according to the interesting notice of him in the *Quarterly Review* for January, 1857 (article "Lord Raglan"), Lord Fitzroy Somerset, as he was called until he became a peer, was appointed by Sir Arthur Wellesley, then preparing for his first expedition to Portugal, a member of his staff. He had been previously unknown to the future duke of Wellington, but rose rapidly in the good graces of the chief, of whom he remained for many years the inseparable companion and coadjutor. Assistant-secretary till January, 1811, he was then appointed military secretary, the most confidential position in the army, and in that capacity was with the duke in all his Peninsular battles. He distinguished himself not only by his cool bravery, but by his talent for organization, establishing a system which allowed commanders of battalions to keep up with the general-in-chief a direct communication, independently of the reports of superiors. Sent home with the despatch announcing the victory of Talavera, he was wounded at Busaco, and foremost in the breach at the storming of Badajoz. In May, 1814, he accompanied the duke of Wellington to Paris to confer with the allied sovereigns, and there he made the acquaintance of the niece of his chief, the beautiful Miss Wellesley Pole, whom he soon afterwards married. At Waterloo he discharged the duties of his old post, and was riding slowly with the duke of Wellington from the battle-field when a stray shot shattered his right elbow, and rendered necessary immediate amputation of the arm. On his recovery he went to Paris as secretary to the British embassy, and remained there until the army of occupation was withdrawn, when the duke of Wellington was appointed master-general of the ordnance, and Lord Fitzroy Somerset resumed the functions of military secretary, accompanying the duke to the congress of Vienna, and in his mission to St. Petersburg. When Wellington in 1827 was made commander-in-chief, Lord Fitzroy Somerset became military secretary at the horse guards, retaining the post until the death of his old chief in 1852, and declining the governor-generalship of Canada, offered him in 1845. On the death of the duke, he succeeded the late Lord Hardinge as master-general of the ordnance, and was raised to the peerage as Baron Raglan. In his new office he exerted himself success-

fully to promote the efficiency of the artillery, and it was chiefly through his exertions that the war with Russia found that arm of the service in a condition of comparative strength. On the breaking out of the war, he was appointed commander-in-chief of the British expeditionary army in the East. It was at his instance that Eupatoria was chosen as the point of debarkation in the Crimea; and at the Alma he not only showed all his old gallantry, but decided the victory by bringing, at the critical moment of the action, a couple of guns to bear on an immense mass of Russian infantry, which broke and fled. Had Lord Raglan's advice been followed, the victory of the Alma might have been succeeded by the capture of Sebastopol; but in the pursuit of the enemy, which he recommended, the French general, St. Arnaud, refused to join. For his share in the victory of the Alma, Lord Raglan was created a field-marshal. At Inkermann, as at the Alma, by skilfully bringing to bear on a battery which decimated our troops a couple of siege-guns, Lord Raglan is said to have helped to decide the result of the terrible conflict, and after Inkermann, he recommended, as after the Alma, the following up of the success by pursuing the flying enemy and an immediate assault on Sebastopol; but again he was thwarted by his French colleague. Through the disastrous winter of 1854-55 the British army suffered severely from the deficiency of supplies of all kinds, and for whatever had been left undone or was misdone, a powerful section of the English press endeavoured to make Lord Raglan responsible. He struggled bravely with the difficulties of his position, laboured indefatigably to improve it, and, if he was denounced at home, his own army appreciated his efforts. Unshaken in all emergencies, he "threw upon those who conversed with him the spell of his own undaunted nature." As the condition of the English army improved, the numbers of the French force were largely increased, and this made Lord Raglan more than ever dependent on the co-operation of his allies. The failure of the general assault of the 18th June, 1855, is ascribed to Pelissier's departure from the plan agreed on, and his insisting on an advance at daybreak instead of waiting for an hour or two until the enemy's fire might have been silenced by a preliminary cannonade. However this may be, the failure of the assault painfully affected even "the cheerfullest man in all the camp," the English general, and the news of a family bereavement deepened the mental depression which made him an easy prey to disease. An attack of diarrhoea speedily ended in cholera, and after an illness of a few days, Lord Raglan died at his headquarters before Sebastopol, on the 28th of June, 1855. In private, Lord Raglan was beloved for his amiability, as he was respected for his moral qualities. When Canrobert and Pelissier went to visit his remains, "they stood by the bedside and wept." By an act of parliament passed in 1855 an annuity of £1000 was settled on his widow, and another of £2000 on his son and successor, the present peer.—F. E.

RAGUSA. See MARMONT.

RAHEL. See VARNHAGEN VON ENSE.

RAIBOLINI. See FRAGIA.

RAIKES, ROBERT, one of the founders, if not actually the first promoter of Sunday schools, was born in Gloucester, September 14, 1736. His father was a printer, and conducted for many years the *Gloucester Journal*. The son derived a handsome income from the same source. Mr. Raikes, like Howard, began his career of philanthropy by endeavouring to mitigate the sufferings of the prisoner and captive. While thus employed he became fully convinced that ignorance was one of the main causes of crime, and that the persons most needing instruction could not be taught on the ordinary days of the week. He resolved, therefore, to try the experiment of collecting together on the Lord's day the children of the poorest classes. From this little seed sprang the mighty Sunday school system. In 1763 the Rev. Theophilus Lindsey, vicar of Catterick in Yorkshire, established a Sunday school, and other similar attempts had been made by pious individuals; but until Raikes arose, and was assisted by the Rev. Thomas Stock, at that time curate of St. John's, Gloucester, no organized plan existed for the founding and extending of Sunday schools. The *Gentleman's Magazine* for 1784 contains a letter written by Mr. Raikes to Colonel Townley, a gentleman of Lancashire, which furnishes the particulars of the origin of the scheme. Mr. Raikes' business led him to observe a group of ragged children playing in the street, who were given up to unrestrained riot on the Sabbath



day. Four decent women in the neighbourhood who kept dames' schools were applied to and consented to receive these children on the Sunday, whom they were to instruct in reading and the Church Catechism. The women were to be paid each a shilling for their day's work. Mr. Stock visited the schools on a Sunday afternoon, and examined the progress that was made. Many of the little ragamuffins not only learned to say their catechism, but voluntarily attended early morning prayers at the cathedral. This latter excited general interest. Applications for further information on the subject to Mr. Raikes poured in from every quarter, and in a short period Sunday schools were established in most of the manufacturing towns of England. The benevolent man was himself a debtor to his own institution. It is recorded concerning him, that he was deeply impressed with the truth and power of the gospel by reading the 53rd chapter of Isaiah to one of his scholars. During the last few years of his life his health rapidly declined. On the evening of the 5th of April, 1811, he peacefully expired in his native city of Gloucester, in the seventy-fifth year of his age. His long career was marked by unvarying simplicity and kindness. He delighted in associating himself with charitable and benevolent men. "I find few pleasures," said he, "equal to those which arise from the conversation of men who are endeavouring to promote the glory of their Creator and the good of their fellow-creatures." The results of his experiment it is impossible to estimate. The number of children in Sunday schools has swelled to millions, and of their teachers to hundreds of thousands.—T. J.

RAIMBACH, ABRAHAM, a distinguished line engraver, was born in London, February 16, 1776; his father was a Swiss, but his mother was a Warwickshire woman. Having given early indications of artistic ability, his father apprenticed him in 1789 to John Hall, the engraver, and the first work engraved by young Raimbach was the explanatory key to Copley's picture of the Death of Chatham, now exhibited with the painting in the National gallery at South Kensington. After the term of his apprenticeship expired, he entered as a student in the Royal Academy, and for a time combined miniature painting with engraving; but the caprices of his sitters gave him so much trouble, that he was glad ultimately to limit his labours to engraving. In 1802, excited by the same impulse which influenced many other English artists in that year, he paid a visit to Paris to see the remarkable assemblage of works then brought together in the Louvre. In 1805 he married and settled in Warren Street, Fitzroy Square, in a house given to him by his father on his marriage; and in this house he resided until 1831, when he removed to Greenwich, where he died on the 17th of January, 1843. Raimbach's reputation is closely allied with that of Sir David Wilkie, with whom he became acquainted in 1807, supplanting Burnet as his engraver in 1812. His greatest works are all after that painter, and his engravings of the following pictures are excellent—"The Village Politicians," "The Rent Day," "Blind Man's Buff," "Distraint for Rent," "The Cut Finger," "The Errand Boy," "The Parish Beadle," and "The Spanish Mother." Raimbach has left an interesting autobiography, which was privately printed by his son, "Memoirs and Recollections of the late Abraham Raimbach, &c., including a Memoir of Sir David Wilkie, R.A., edited by M. T. S. Raimbach, M.A.," small 4to; London, 1843.—R. N. W.

RAIMONDI, MARCANTONIO, the most famous of the early Italian engravers, was born at Bologna about 1487. He studied design and engraving in niello under Francesco Francia (Raibolini). Marcantonio (he is seldom called by his surname) worked in the first instance in niello. His earliest dated engraving on copper is the Pyramus and Thisbe, after his master Francia, 1505. According to Vasari he was led to adopt the profession of an engraver from seeing some prints by Albert Dürer; and when he removed to Venice (1506), he copied with the most minute accuracy on copper the entire series of Dürer's prints of the Passion of our Lord, and the Life of the Virgin. To one of these he affixed the monogram of Dürer, and the prints were sold in Italy as originals. Vasari says that Dürer was so enraged at this proceeding that he set out for Venice, and appealed for protection to the senate, and that Marcantonio was ordered to remove the signature. In 1510 Marcantonio removed to Rome, where one of the first plates he engraved was from a drawing of Lucretia, by Raphael, with which that master was so much delighted that he gave him his Judgment of Paris to engrave. This, which was a much more important work, Marcantonio

engraved in a larger and bolder style, so as to gain Raphael's full approval; and by his desire Marcantonio now devoted himself entirely to engraving his pictures. In order to carry out more effectually this great undertaking, Marcantonio collected about him a body of pupils and assistants, and thus founded what is known as the Roman school of engraving. Of these pupils the most celebrated were Marco da Ravenna and Agostino Veneziano, who assisted him in many of his later Raphael prints. During the ten years which intervened before the death of Raphael, Marcantonio had engraved, under the immediate supervision of the great painter, a large number of Raphael's finest designs, and with more identity of feeling and character than has ever been attained by any subsequent engraver. After Raphael's death, Marcantonio was chiefly engaged in engraving the designs and paintings of Giulio Romano, both historical and mythological, in which he succeeded very well. But his connection with this painter involved him in a serious peril. In 1524 appeared at Rome a series of twenty engravings by Marcantonio, from designs by Giulio Romano, of extreme indecency, accompanied by sonnets by Aretino as obscene as the designs. They were purchased with avidity; but the scandal being brought to the knowledge of the pope, Clement VII., he ordered the immediate arrest of the offenders. Aretino and Giulio saved themselves by flight, but Marcantonio was seized, and it was only by the earnest mediation of Cardinal de' Medici and other powerful personages that he was released. Partly out of gratitude to Baccio Bandinelli, who being then in the service of the pope had used his influence on Marcantonio's behalf, and partly in the hope of ingratiating himself with the pope, Marcantonio now undertook the engraving of a large plate from Bandinelli's Martyrdom of San Lorenzo, in which he succeeded so admirably that the pope pardoned the past and promised him his favour. The sack of Rome (1527) not only put an end to all his prospects in that quarter, but reduced him to poverty, the whole of his property having been destroyed, and he having to pay a heavy ransom for his own liberation. He withdrew to Bologna, where he died a few years after. His print of the Battle of the Centaurs and Lapithæ, after Giulio Romano, is dated 1539; and this by some authorities is given as the year of his death; others give 1546. Malvasia says that he was assassinated at the instance of a Roman noble, for having broken his engagement not to engrave a second plate from Raphael's Judgment of Paris. Whilst one of the earliest, Marcantonio remains one of the greatest engravers, who has ever lived. Though excelled in brilliancy, variety of tint, and picturesque character, his prints have never been surpassed for accuracy and precision of drawing, truth and refinement of expression, and painter-like feeling. His rendering of the designs of Raphael has not been equalled by any subsequent engraver. Marcantonio's prints were from the first in great request; hence from the plates having been frequently retouched by inferior hands, prints that bear his name do little justice to his skill. Very high prices are paid for genuine prints. It is recorded that for an impression of his "Murder of the Innocents" Berghem paid sixty florins: a good impression but with a portion damaged and restored, brought £61, at the sale of Mr. Johnson's engravings in London, April, 1860. At the same sale a very fine impression of his "Judgment of Paris" sold for £320. His prints exceed six hundred in number. Extremely fine collections of them are in the print-room of the British Museum, and in the Louvre.—J. T.-e.

RAINE, JAMES, an eminent English antiquary, was born in 1791 at Ovington in Yorkshire. Educated at the grammar-school of Richmond he became, in 1812, the second master of Durham school. In 1822 he was presented to the rectory of Meldon in Northumberland, three years later was constituted principal surrogate in the consistory court of Durham, and obtained the living of St. Mary, Durham, in 1828. For thirty-seven years he was librarian to the chapter library of Durham cathedral. His antiquarian lore was first employed in assisting Mr. Surtees in the History of Durham, published by that gentleman. In 1830 Mr. Raine published the first part of his "History of North Durham," of which the second part appeared in 1852. In 1834 he founded one of the most useful printing clubs in the country, naming it after his deceased friend, "The Surtees Society." He died at his residence, Crook Hall, December 6, 1858.—(*Gent. Mag.*, vol. iv., S. vi., 156.)—R. H.

RAINOLDS, JOHN, a celebrated English divine, was born at Penhoe, near Exeter, in 1549, and was educated at Corpus



Christi college, Oxford. During his stay at the university he was selected to encounter Hart, a famous popish controversialist, whom, however, he vanquished. In 1598 he became dean of Lincoln, and in the following year president of Corpus Christi. In 1603 he was chosen one of the puritan divines to attend the conference at Hampton court, where he urged the necessity of a new translation of the scriptures, and on account of his erudition was appointed one of the translators. But he did not survive till the completion of the work. Such, however, was his devotion to the task, that in his last sickness his coadjutors met at his lodging once a week to collate their various renderings; the prophetic books of the Old Testament being their department of learned labour. Rainolds died May 21, 1607, in the sixty-eighth year of his age. He was a man of great piety and very great learning. "His memory," says Fuller, "was little less than miraculous, he himself being the truest table to the multitude of voluminous books he had read over." Several of his works have been published.—WILLIAM RAINOLDS, his brother, was also a man of note. The story is told that in early life John was a catholic, and William a protestant, but that after much learned fraternal disputation, each conquered the other, and they changed sides. William got a professorship at Rheims, and wrote several books against protestantism. Died at Antwerp in 1594. The brotherly debate, with its strange issues, gave rise to the following distich—

"Quod genus hoc pugnae est, ubi victus gaudet uterque,  
Et simul alteruter se superasse dolet?" —J. E.

RALEIGH, CAREW, second son of Sir Walter, was born in the Tower of London in 1604, and was educated at Wadham college, Oxford. Travelling abroad until the death of James I., he petitioned parliament on his return to restore him in blood; but this was only to be obtained by his consenting, at the personal solicitation of Charles I., to the alienation of his inheritance of Sherborn in favour of Lord Digby. When he had been thus robbed, the king appointed him one of the gentlemen of his privy chamber. In 1645 Carew Raleigh published a vindication of his father, in answer to some misrepresentations that had been made by Howel. After the execution of Charles, Carew once more applied to parliament for a restoration of his estate, but was again unsuccessful. At this time he published "A brief relation of Sir Walter Raleigh's troubles;" and in 1656 he printed "Observations on Sanderson's History of King James." In 1659 he was appointed governor of Jersey. He died in 1666, and was buried in his father's grave at St. Margaret's, Westminster.—W. J. P.

RALEIGH, SIR WALTER, was born in 1552 at Hayes, in the parish of East Badley in Devonshire. His father was a gentleman of an ancient and respectable family. About the year 1568 young Raleigh was sent to Oriel college, Oxford, but his slender fortune and restless ambition rendered his stay there short. He joined the volunteers, who, with other English troops, were sent by Elizabeth to assist the queen of Navarre in defending the protestants, and subsequently served in the Low Countries under the prince of Orange against the Spaniards. On his return to England in 1578, in company with his step-brother, Sir Humphrey Gilbert, a distinguished naval officer, he undertook an unsuccessful voyage to the north-east coast of America. He next obtained a captain's commission from Lord Grey de Wilton, the lord deputy of Ireland, whom he assisted in quelling the rebellion of the Desmonds in Munster; and as a reward for his signal services in restoring the country to a state of quietness and security, he received a grant of a large estate in Ireland. On his return to England, with a high reputation for courage and discretion, he was introduced to the court, in which he obtained a prominent position. His advancement is said to have been greatly promoted by an almost fantastic display of gallantry which he made on one occasion before the queen. He was attending her majesty in a walk, when she came to a place where her progress was obstructed by mire. Without a moment's hesitation he took off his rich plush cloak, and spread it on the ground for her foot-cloth. She was highly pleased with this practical flattery, and it was afterwards remarked that this sacrifice of a cloak gained him many a good suit. In 1582 Raleigh was selected, with other persons of distinction, to accompany the duke of Anjou from England to Antwerp. In the year following he engaged with Sir Humphrey Gilbert, in a second unsuccessful expedition to Newfoundland, which ultimately proved fatal to that distinguished seaman. Nothing

daunted, however, by this disaster, Raleigh formed the scheme of exploring the country north of the Gulf of Florida; and having obtained the approbation of the queen and council, he fitted out at his own expense two vessels, which sailed in the month of April, and returned to England in September, reporting that they had discovered and taken possession of a country possessing an excellent climate and soil, to which Elizabeth gave the name of Virginia. Soon afterwards Raleigh was chosen knight of the shire for his native county of Devon, and the same year the queen conferred upon him the honour of knighthood, and granted him the lucrative privilege of licensing the vending of wines throughout the kingdom. In 1585 he despatched a fleet of seven ships to his new colony, under the command of his relative Sir Richard Grenville, and shortly after, encouraged by the royal donation of twelve thousand acres of the forfeited estates of the earl of Desmond, he fitted out a third fleet for Virginia. It is said that this expedition, which proved in a great measure abortive, made England acquainted with tobacco, and also with the potato, the culture of which was first practised on Raleigh's estate in Ireland. In 1587 he sent three ships on a fourth voyage to Virginia, and in the same year was made captain of the queen's guard and lieutenant-general of Cornwall. He took a prominent part in the defence of the kingdom against the Spanish Armada, and was actively engaged in planning retaliatory expeditions against the Spanish king's own dominions. In 1588 he sent a fleet upon a fifth voyage to Virginia, but soon after assigned all his rights in the colony to certain gentlemen and merchants in London. In 1592 he was appointed to the command of an expedition against the Spaniards at Panama. He was soon after returned again to parliament, and took a distinguished part in the management of public affairs. In 1593 he incurred the queen's displeasure on account of an intrigue with the daughter of Sir Nicholas Throckmorton, one of the maids of honour, whom he married. But in the course of a few months he was restored to favour, and obtained a grant from her majesty of the manor of Sherborne in Dorsetshire. About this time Raleigh projected the conquest of Guiana in South America, and in 1595 sailed for that country with a squadron of four ships, made himself master of the city of San Joseph in Trinidad, and then sailed four hundred miles up the river Orinoco in search of Guiana. But the lateness of the season and the heavy rains and inundations obliged him to return. He published an account of this expedition in 1596, which has been accused of exaggeration. In the spring of the following year he was joint commander along with the earl of Essex and Lord Effingham, in the celebrated expedition against Cadiz, the success of which was mainly owing to his arrangements. In 1597 he sailed with these noblemen against the Azores, but the design was rendered in a great measure abortive by the violence and rashness of Essex, and his ignorance of naval affairs. In the machinations which led to the misfortunes and tragical end of this royal favourite, Raleigh bore a principal part, and it is worthy of notice that this, which is undoubtedly the worst action of Raleigh's life, proved indirectly, by a striking act of retribution, one of the chief causes of his own ruin. In 1603 the death of the queen deprived Sir Walter of his best friend, and exercised a disastrous influence on his fortunes. His rival Cecil had previously instilled into the mind of James an inveterate dislike to Raleigh. From the commencement of the new reign he was treated with coldness and suspicion, deprived of the post of captain of the guard, and of his wine patent, and in less than three months he was arrested on a charge of treason. Recent discoveries in the state paper office have established Raleigh's innocence almost to demonstration, and shown that the authors of the pretended plot were Howard and Cecil. Raleigh was brought to trial at Winchester in November, 1603, and was assailed with the most brutal insults and foul abuse by Coke, the attorney-general. Sir Walter conducted his defence with remarkable temper, eloquence, and dignity; but the obsequious jury found him guilty in spite of the total absence of legal proof. James, however, did not venture to put the sentence against him into execution. He was relieved and remanded to the Tower, and his estate of Sherborne, which was settled some years before on his eldest son, was forfeited and bestowed upon the king's worthless favourite, Car, afterwards earl of Somerset. Lady Raleigh on her knees entreated James not to perpetrate this act of injustice and spoliation. But the inflexible and heartless monarch coldly replied—"I maun have the land; I maun have it for Car." Raleigh's chief solace during the rigours of his



long confinement in the Tower, was derived from his literary and scientific pursuits. He converted a small house in the garden into a laboratory, and carried on there many chemical and medical experiments, for which he appears to have had a strong partiality. Prince Henry, the heir-apparent to the throne, took a deep interest in Sir Walter's welfare, cheered him by his correspondence, courted his advice, and endeavoured by every means in his power to soften the cruelty of his sentence. "Sure no king but my father," said he, "would keep such a bird in a cage." At the request of this accomplished prince, and for his instruction, Sir Walter composed his "History of the World," an essay on ship-building, his discourses on the prince's marriage, and a treatise on war. By the untimely death of this promising youth, Raleigh received one of the severest blows which could have befallen him, and this affliction, aggravated by the failure of all his efforts to recover his liberty, seriously affected his health. At length the death of his inveterate enemy Cecil, the condemnation and disgrace of Somerset, and the rise of a new favourite in George Villiers, removed the main obstacles to his enlargement, and encouraged him to redouble his exertions to procure his liberty, which he at last obtained in 1615, after an imprisonment of more than twelve years, by the payment of £1500 to the uncles of Villiers. On regaining his freedom he renewed his favourite scheme of colonizing Guiana, and having obtained the royal sanction, and a commission under the privy seal, he set sail with a squadron of fifteen ships. On reaching Guiana in November severe sickness prevented Sir Walter from proceeding farther, but he deputed Captain Keymis to sail up the Orinoco in search of certain mines. The attempt proved utterly abortive. Keymis, indeed, repulsed an attack of the Spaniards, and took the town of St. Thomas; but he found little or no booty. Raleigh's eldest son, a youth of great promise, fell in the assault, and Keymis, having failed to find any traces of a mine, committed suicide. Worn out by disease, and almost heart-broken by the death of his son and the failure of the expedition, Raleigh directed his course toward England. The news of his misfortune reached this country before him, and James, urged by the Spanish ambassador to punish Raleigh for his attack on St. Thomas, and fearing for the match then pending between the prince of Wales and the infanta, meanly and pusillanimously determined to propitiate the Spanish court by the sacrifice of the man whom they feared and hated as their most formidable enemy. Raleigh was accordingly arrested on his return, committed to the Tower, and shortly after beheaded (29th October, 1618) on his former sentence. His behaviour in the last scene of his life was manly, unaffected, and cheerful. He was executed in the sixty-sixth year of his age. Sir Walter Raleigh was one of the most eminent men in an age fertile beyond example in great minds. He was not only counted a great statesman and warrior both by sea and land, but also a scholar, a poet, a historian, and a philosopher. His noblest literary production, the "History of the World," though composed in imprisonment and solitude, under the pressure of sickness and disappointment, is an extraordinary monument of genius and labour, which for vastness of research and learning, depth of reflection, richness of imagination, and strength and dignity of language, has not often been equalled. His poetical remains are few, but in them, as in his prose works, there is a happy blending of original description, forcible thought, and striking metaphor. A complete edition of his works was published at Oxford in 1829, in 8 vols., 8vo.—J. T.

**RALEIGH, WALTER**, an English divine, the second son of Sir Carew Raleigh (elder brother of the great Sir Walter), was born at Downton, Wiltshire, in 1586. Educated at Oxford, he became chaplain to the earl of Pembroke, and was appointed rector of Chedzoy, near Bridgewater, in 1620, and dean of Wells in 1641. During the civil war he was very barbarously treated by the parliamentarians, and whilst imprisoned at Wells he was stabbed by his keeper, dying of the wound, October 10, 1646. In 1679 Dr. Patrick published "Reliquiæ Raleghianæ, being Discourses and Sermons on several Subjects."—W. J. P.

**RALPH, JAMES**, was an English "author by profession" in the reign of George II. In a pamphlet on the subject, he declares that writing for bread is the last profession a liberal mind would choose. He was born in Philadelphia, and passed the earlier part of his life as a schoolmaster. In 1725 he sought to better his fortune by coming to England, in company, it is said, with Benjamin Franklin. Though possessing real literary talent, as

proved by his "History of England," and his reply to the duchess of Marlborough, his first attempts to win public favour, being in verse, were unsuccessful. His plays, which appeared between 1730 and 1734, brought him but little money; his poem, "Night," gave Pope an opportunity to avenger Ralph's audacity in criticizing himself and his friends. The following lines appeared in the Dunciad, with a savage and vituperative note appended:—

"Silence, ye wolves, while Ralph to Cynthia howls  
And makes Night hideous; answer him, ye owls!"

He was more fortunate in his prose writings, wrote criticisms in the *Champion*, and edited the *Remembrancer*. His pamphleteering ability probably recommended him to Bubb Doddington, through whom and the Leicester House party he had begun to hope for advancement, when Frederick prince of Wales died. A curious story is told in Nichols' *Anecdotes* (ix., 591) of certain papers committed to Ralph's care by the prince for the purpose of publication, under the title of *Memoirs of Prince Titus*. A pension of £150 a year to Ralph's daughter, is said to have been the price paid by the ministry for the recovery of these papers. Ralph's "History of England" in continuation of Guthrie's, appeared in 1744–46 in 2 vols., folio. Although written in the spirit of a partisan, it is an able work. He published "The Other Side of the Question," &c., in reply to the duchess of Marlborough, in 1742. He died at Chiswick of the gout, on the 24th of January, 1762. A notice of his life and works will be found in Drake's *Essays*. See also Walpole's *Memoirs*, and Davies' *Life of Garrick*.—R. H.

**RAMEAU, JEAN PHILLIPE**, a musician, was born at Dijon in 1683. After he had learnt the rudiments of music, his taste for the art led him, while young, to leave his native country, and wander about with the performers of a German opera. At the age of eighteen he composed a musical entertainment, which was represented at Avignon with great success. He next became a candidate for the place of organist of the church of St. Paul in Paris; but failing to obtain it, he had almost determined to renounce that branch of his profession, but was prevented by the offer of the place of organist of the cathedral church of Clermont, in Auvergne, which he accepted. In this retirement he studied with the utmost assiduity the theory of his art. His investigation in the course of this pursuit gave birth to his "Traité de l'Harmonie," printed at Paris in 1722, and to his "Nouveau Système de Musique Théorique," printed at the same place in 1726. But the work for which Rameau is most celebrated, is his "Démonstration du Principe de l'Harmonie," Paris, 1750; in which, as his countrymen say, he has shown that the whole depends upon one single and clear principle, namely, the fundamental bass; and in this respect he is by them compared to Newton, who by the single principle of gravitation was able to assign reasons for some of the most remarkable phenomena in physics. For this reason their scruple not to style Rameau the Newton of harmony. With such extraordinary talents as these, and a style in musical composition far surpassing, in the opinion of some, that of the greatest among French musicians, it had been a national reproach had Rameau been suffered to remain organist of a country cathedral. He was called to Paris and appointed to the management of the opera, in which employment it was his care to procure the ablest performers of all kinds that could be found, and to furnish from the inexhaustible stores of his own invention, compositions worthy of so great a genius. His music was of an original cast, and the performers complained at first that it could not be executed; but he asserted the contrary, and evinced it by experiment. By practice he acquired a great facility in composing, so that he was never at a loss to adapt sounds to sentiments. Besides numerous works on the theory, he composed and published a great many operas, ballets, &c., a list of which is given by Fétis. The king, to reward his extraordinary merit, conferred upon him the ribbon of the order of St. Michael, and a little before his death raised him to the rank of noblesse. This philosophical artist died at Paris in the year 1764.—E. F. R.

**RAMLER, KARL WILHELM**, a German lyrical poet, was born at Kolberg, February 15, 1725. In 1748 he was appointed professor of belles-lettres in the military academy at Berlin, and in 1787 one of the managers of the Berlin national theatre; but he resigned both these offices some years later, and died at Berlin, April 11, 1798. Besides his own poems, the chief characteristic of which is correctness, he published translations of Horace, Catullus, and Martial, and found great pleasure in



amending the poems of his contemporaries. His cantata, "The Death of Jesus," has acquired great celebrity in connection with the music of Graun. He also wrote a popular handbook of mythology.—(See *Life* by Heinsius, Berl., 1798.)—K. E.

RAMSAY, ALLAN, a well known Scottish poet, was born in 1686 at Leadhills in Lanarkshire, where his father was employed as manager of Lord Hopetoun's lead mines. There was good blood in Allan's veins, however; for, as he boasted, he was of the "auld descent" of the Ramsays of Dalhousie, and also collaterally "sprung from a Douglas loin." He had the misfortune to lose his father while he was in his infancy; and his mother, who was of an English family, married for her second husband a small landholder of the district. Allan was educated at the village school, which he attended till he reached his fifteenth year. On leaving school in 1701 he was apprenticed by his stepfather to a periwig-maker in Edinburgh, and continued to follow this occupation with industry and success till 1716, when he adopted that of a bookseller, which must have been much more congenial to his taste. His poetical talent did not display itself at an early age, and he did not commence writing till 1712, when he had reached his twenty-sixth year. His earliest production is an epistle to the "Easy Club," a convivial society composed of young men entertaining jacobite opinions, with which the poet himself sympathized. He then wrote various pieces, chiefly of a local and humorous description, which were sold in some instances by hawkers at a penny each, and became exceedingly popular. A more important production was a continuation of King James' "Christ's Kirk on the Green," which displayed genuine humour and fancy, and attracted no small attention. In 1719 he published his well known collection of Scottish songs, partly his own, entitled the "Tea Table Miscellany," which ran through twelve editions in a very few years. The "Evergreen," a collection of ancient Scottish poems, appeared in 1724. He included in this volume two pieces of his own, one of which, "The Vision," exhibits poetical powers of no mean order. But he was not well qualified for the task of editing works of this kind, and in many cases he has taken unwarrantable liberties with the originals. His celebrated pastoral drama, "The Gentle Shepherd," appeared in 1725, and was received with universal approbation. His reputation was now extended beyond his native country. His works were reprinted both in London and in Dublin. Pope expressed his admiration of this exquisite drama, and when Gay visited Scotland, in company with the duke and duchess of Queensberry, he made the author's shop a favourite lounge, and obtained from him an explanation of the Scottish phrases in the "Gentle Shepherd," that he might communicate it to the bard of Twickenham. Ramsay now removed to a better shop at the east end of the Luckenbooths, where he established a circulating library—the first in Scotland. He published a second volume of his poems in 1728, and a collection of fables in 1730. He had a taste for balls, music, and theatricals; and there being at this time no theatre in Edinburgh, he fitted up one in 1736 at a considerable expense. But the magistrates availed themselves of the licensing act which was passed in the following year, and shut up the obnoxious establishment, thus involving the luckless patron of the drama in a heavy pecuniary loss; and to add to his mortification, some of the poetasters of the day assailed him with personal satires and lampoons for his unsuccessful attempt to introduce the "hell-bred playhouse comedians" into Scotland. Ramsay, however, soon by prudence and industry surmounted his loss, and acquired a moderate independence. About 1743 he erected a villa of somewhat peculiar construction on the north side of the Castlehill, which still bears his name; and here he spent the closing years of his life in the enjoyment of competency, leisure, and the society of his friends, among whom he numbered not a few men of rank, as well as some of the most distinguished writers of the day. A survy in the gums put a period to his life in 1758, at the age of seventy-two. He was buried in the Greyfriars' churchyard, Edinburgh. Ramsay was small in stature, with dark but expressive features. His disposition was cheerful and good-humoured, and he possessed a large share of good sense and prudence. His poetical genius was of a somewhat homely order, but his poetry contains many touches of tenderness and simplicity, as well as of rustic humour and comic satire. His songs as a whole are decidedly inferior to those of Burns, but some of them are still favourites with his countrymen. His masterpiece, "The Gentle Shepherd," is probably the finest

pastoral drama in the world. It is a genuine and most delightful picture of Scottish rural life and character, and will continue to be admired as long as the language in which it is written shall be understood. "Like the poetry of Tasso and Ariosto," says Campbell, "that of the 'Gentle Shepherd' is engraven on the memory of its native country. Its verses have passed into proverbs, and it continues to be the delight and solace of the peasantry whom it describes." Ramsay married in 1712 Christian Ross, the daughter of a writer or attorney, with whom he lived happily for more than thirty years. His eldest son attained to considerable eminence as a portrait painter.—J. T.

RAMSAY, ALLAN, son of the poet of that name, was born in Edinburgh in 1713; and having studied painting for a short time in Italy under Solimena and Imperiali, he established himself in London, where he succeeded Shakelton in 1767 as principal painter to the king. Ramsay painted, almost exclusively, portraits, and was a master of fair average ability; but he devoted much of his time to literature. He died at Dover in 1784, and was succeeded in his post by Sir Joshua Reynolds.—(Edwards' *Anecdotes of Painters*; Cunningham's *Lives of the British Painters*, &c.)—R. N. W.

RAMSAY, ANDREW MICHAEL, commonly called the CHEVALIER RAMSAY, was born at Ayr in 1686. His father was a baker of some means, and was able to give his son a good education. He was educated at the Scottish metropolis, but spent some time also at St. Andrews, as tutor to a son of the earl of Wemyss. Mathematics and theology were his favourite subjects of study. In the midst of his speculations his mind became unsettled as to the tenets of protestantism, and receiving no satisfaction from the divines whom he consulted, he seems to have sunk into scepticism. On a tour through Holland he was arrested at Leyden by the mystical reveries of Poiret (see POIRET), and afterwards when sojourning with Fénelon he was, in 1716, won over by the archbishop to the Romish church. He then became tutor to the duke of Chateau-Thierry, and afterwards to the prince of Turenne. He was also made a knight of the order of St. Lazarus—hence his title of Chevalier. James III., the Pretender, in 1724 summoned him to Rome, and placed his children under his charge, to wit, Charles Edward and Henry afterwards Cardinal York. Owing to some faction at the court of the exiled prince he soon resigned his situation, and in 1730 came over to England, was received cordially into the family of the duke of Argyll, admitted a member of the Royal Society of London, and received, through Dr. King, the degree of doctor of civil law from the university of Oxford. On his return to France he was appointed intendant to the prince of Turenne, afterwards the Duc de Bouillon, a situation which he held till his death, which took place at St. Germain-en-Laye on the 6th of May, 1743. There his remains were interred, and his heart was removed to the nunnery of St. Sacrament at Paris. Ramsay was a voluminous author, and his French is perfect. His fame rests chiefly on his "Voyages de Cyrus," a somewhat evident and tedious imitation of Fénelon's *Telemaque*. It has not the sprightly ease of the original, but is nevertheless an entertaining work, abounding with accurate sketches of the men and manners of the age in which its scenes are laid. His "Histoire de la Vie et des Ouvrages de M. de Fénelon" is a good and eulogistic biography. He also wrote "Discours sur le Poème Epique," prefixed to the later editions of *Telemachus*; "Le Psychometre," in reply to Shaftesbury's *Characteristics*; "Essai Philosophique sur la Gouvernment Civil;" a "Life of Turenne," often printed both in French and English; and "On the principles of Natural and Revealed Religion," a pious treatise, in which proofs and arguments are arranged in what may be called geometrical order. Ramsay was in no sense profound, but he was ingenious and pleasing. The church which he adopted would not have accepted him as wholly orthodox. He lived in speculation, and was tainted with mysticism. It is said that when he sent some money from France as a gift to his aged father, the sturdy protestant refused it, saying, "It cam' by the beast, and let it gang to the beast." Ramsay also published a "Discourse on Free Masonry," of which order in France he was grand chancellor.—J. E.

RAMSDEN, JESSE, an eminent British optician, was born at Halifax in Yorkshire in 1735, and died at Brighton on the 5th of November, 1800. He was the son of a cloth manufacturer, and was bred to his father's business, which, however, he quitted on the expiry of his apprenticeship, to practise the art of engraving in London. In the course of that occupation his attention



was drawn to the construction of mathematical and optical instruments, which he finally adopted as his business in 1764, having a short time previously married the daughter of his great predecessor, Dollond. His great scientific ability and practical skill soon placed him at the head of his profession. His most important invention was the now well known "dividing engine," by means of which the limbs of instruments for measuring angles were graduated with an accuracy and rapidity previously unknown. He perfected that machine in 1773, after ten years of labour, and published a description of it in 1777. He was the first to combine the altitude and azimuth circles in the theodolite. He made important improvements in the micrometer, and in many of the details of astronomical instruments, most of which are described in papers read by him to the Royal Society (of which he was a fellow), and published in the *Philosophical Transactions* from 1779 to 1793.—W. J. M. R.

RAMUS, PETER (PIERRE DE LA RAMÉE), was born in Picardy, according to one account in 1502, according to another account in 1515. His parents were very poor; his grandfather, who belonged to Liege, having lost all his property in the wars of the period. The boy was set to tend sheep, but he ran off to Paris and entered the college of Navarre as a servant. With but little assistance the precocious youth made great advancement in his studies, ceased to be a servant, and became a regular student. On taking his degree, he held a disputation against the authority of Aristotle, confounding and baffling his examiners. This anti-Aristotelian passion became the inspiration of his life. In 1543, having lectured for a time against the Stagyrte, he published his "*Aristotelicæ Animadversiones*," a vehement, and not on all points an enlightened assault; and also "*Institutiones Dialecticæ*," his own logical organon. He soon felt the penalty of his attempt to cast the world's idol from its pedestal, and all manner of abuse was heaped upon him. Church and truth, law and learning, were declared alike to be in danger. An irregular tribunal condemned him, his works were suppressed by royal mandate, and he was forbidden on pain of corporal punishment to speak or write against Aristotle. During his compulsory leisure he turned to the study of mathematics, and prepared an edition of Euclid. In 1544 the plague having dispersed and cut off many of the students and professors, particularly those of the college de Presles, Ramus began to lecture in it, and was soon named its principal. The Sorbonne endeavoured, but in vain, to enforce the royal decree against him, and the decree itself was at length annulled through the influence of the Cardinal de Lorraine, to whom he had dedicated his edition of Euclid. In 1551 King Henry II. made him professor of philosophy and eloquence in the college of France. The next year began the famous dispute about the pronunciation of the letter Q in the Latin alphabet, the divines of the Sorbonne being in the habit of pronouncing *quisquis* as *kiskis*. A decree of parliament was required to settle the matter. He published during the next ten years a variety of works, including grammars of Latin, Greek, and French, with treatises on mathematics, rhetoric, and logic. About 1562 he declared his attachment to protestantism, and his doom was sealed. Charles IX. offered him a retreat at Fontainebleau, and in his absence his home and library were pillaged. Returning to Paris afterwards, he resumed possession of his chair for a season, but he was a marked man. He then put himself under the protection of the prince of Condé, travelled into Germany, lectured at Heidelberg, and was saluted with the title of "*Gallicus Plato*." He came back to Paris at the end of the third civil war, and was reinstated in the college of Presles, the title of royal professor being preserved. Shortly after he perished in the massacre of St. Bartholomew. According to De Thou, it was his Aristotelian rival Charpentier who threw him from a window to the daggers of an infuriated scholastic rabble, which speedily despatched him with every cruel indignity. Ramus as an innovator did more good than as a rebel. Ramism was for a season popular in France, Germany, and England. Andrew Melville introduced it into the university of Glasgow. Milton, in 1670, published a system of logic on the method of Ramus, but the modified Aristotelianism taught by Melancthon ultimately prevailed. The principal functions of "*Dialecticæ*," according to Ramus, were first, the discovery of argument, or invention—argument meaning any term of a question; and secondly, the proper arrangement of them, or judgment, it having three degrees—axiom, syllogism, and method. Ramus has been followed in his chief beads by Gassendi and the authors of the Port Royal logic.

Some of his assaults on the Aristotelians were furnished to him by Valla and Vives. His works are numerous. Besides those referred to are his "*Ciceronianus*," "*Commentarius de Religione Christiana*."—(The reader may consult Waddington *Kastus De Petri Rami Vita, Scriptis, Philosophia*, Paris, 1848.)—J. E.

RAMUSIO or RANNUSIO, GIAMBATTISTA, collector of narratives of travel; born probably at Treviso, in the Venetian states, but of a family derived from Rimini, 1485; died in Padua, 10th July, 1557. He served his native republic in various foreign territories, and was rewarded by being appointed secretary to the Council of Ten, a post which, after a while, he appears to have resigned. His retirement in Padua gave him leisure to compile that vast collection of travels and voyages which fills three folio volumes; the materials amassed for a fourth were accidentally burned. This "*Raccolta delle Navigazioni e de' Viaggi*" contains some narratives not found in other collections, an Italian version written by Ramusio of such foreign compositions as he adopted, with dissertations from his own pen. The voluminous catalogue of his authors includes the names of Leo Africanus, Hanno, Amerigo Vespucci, Marco Polo, Giosafat Barbaro, Ambrosio Contarini, Paolo Giovio, Arrian, Hippocrates, Niccolò and Antonio Zeno, Oviedo, Diego Godoy, and Francisco Ulloa.—C. G. R.

RANCE, ARMAND JEAN LE BOUTILLIER DE, reformer of the monastery of La Trappe, was born at Paris, 9th January, 1626. A nephew of Claude le Bouthillier de Chavigny, secretary of state, he had for his godfather no less a personage than Cardinal Richelieu. Taking his degree at the Sorbonne, he acquired distinction not only as a scholar and a preacher, but as a brilliant man of society. Various anecdotes are related concerning the change which took place in his character, but the most striking of them are also the most unreliable. Certain it is that he abandoned all worldly enjoyments, and introduced into La Trappe a rule of life from the austerity and severity of which he did not himself shrink. From 1662 to 1700 he thus mortified the flesh, and on the 27th October in the latter year he expired upon his pallet of straw. He left very numerous writings on theological subjects; but his chief literary fame still rests upon an edition of Anacreon, which he published at the age of fourteen. His life has been written by Châteaubriand, 1844.—W. J. P.

RANDOLPH, JOHN, son of Thomas Randolph, was born on 6th July, 1749, and was educated at Corpus Christi college. In 1776 he was appointed prelector on poetry, in 1782 regius professor of Greek, in 1783 regius professor of divinity, canon of Christ Church, and rector of Ewelme. In 1799 he was elevated to the see of Oxford, translated to that of Bangor in 1807, and to that of York in 1809. He enjoyed his last preferment only for a short time, for he was cut off suddenly by apoplexy on the 28th of July, 1813. Dr. Randolph published in 1783 "*De Græcæ linguae studio prælectio*;" "*Concio ad clerum*" in 1791; also a "*Sylloge Confessionum*," with other minor pieces. Bishop Randolph was a man of learning, and of benevolence too, though under an austere deportment. He was characterized by firmness and exactness in the regulation of his successive dioceses.—J. E.

RANDOLPH, JOHN, an eloquent but eccentric American and member of congress, was born in Chesterfield, Virginia, June 12, 1773, and became the representative of that state. He was distinguished by an affection for England not common among citizens of the United States, and prided himself in his descent from an old English family. His Anglomania was displayed not only in his dress and private conversation, but coloured his political conduct. He gave a bitter opposition to Mr. Madison's project for excluding British imports, and for forming an American navy, stigmatizing the ministry of 1815 as fools and madmen. He opposed the election to the presidency of Mr. John Adams. At the time of the celebrated Hartford convention, he had the good sense to dissuade the New Englanders from executing their rash threat of seceding from the Union. He was a witty and caustic speaker, and gave offence so often that his reputation as a terrible duellist was well earned. In 1825 he fought a duel with Mr. Clay, to whom he had applied some injurious epithet. In 1830 President Jackson appointed him minister at the court of St. Petersburg, but in a very short time he relinquished the post. He died in 1833.—R. H.

RANDOLPH, THOMAS, Earl of Moray, a famous Scottish statesman and warrior, was sister's son of the great King Robert Bruce, whose cause he espoused at the outset, and was present at his coronation at Scone in 1306. He was taken prisoner at



the battle of Methven, but his life was spared on the intercession of the brave Adam de Gordon, only on condition, however, that he should swear fealty to Edward. He fought on the English side for some time, but having been taken prisoner by Douglas in 1308, he was reconciled to his uncle, whom he ever after served with unshaken fidelity, and was rewarded with the earldom of Moray. A generous rivalry commenced between him and Sir James Douglas, and they vied with each other in performing the most daring exploits in expelling the English, and establishing the independence of Scotland. Randolph displayed conspicuous bravery at Bannockburn, where he commanded the Scottish centre. He took part in nearly every hazardous enterprise during the remainder of the War of Independence, and fought against the enemies of his country both in England and in Ireland. On the death of Robert Bruce, in 1329, Randolph was appointed regent of the kingdom during the minority of David II., and discharged the duties of that office for three years with great sagacity and vigour. He died suddenly at Musselburgh on the 20th of July, 1332, it was believed of poison administered by an English friar, on the eve of the invasion of the country by Edward Baliol and his faction. The eldest son of Randolph fell at the disastrous battle of Dupplin a few months after his father's death, and the male line of this heroic family ended in the younger son, who was killed at the battle of Durham in 1346. He was succeeded in his honours and estates by his sister, the countess of March, Black Agnes, as she was commonly called, immortalized by her indomitable defence of Dunbar castle.—J. T.

RANDOLPH, SIR THOMAS, an English statesman and diplomatist, chiefly celebrated for his management of English interests in Scotland in the reign of Queen Elizabeth, was born in Kent in 1528. He received instruction from the learned George Buchanan, and proceeded to Oxford, where he took the degree of bachelor of law in 1547. He became principal of Pembroke college, but was ejected by Queen Mary on account of his religious opinions. In the reign of Queen Elizabeth he enjoyed the favour of the crown, and was employed at various times on eighteen embassies to the courts of Scotland, France, and Russia. While in Scotland in 1571 he laid aside his ambassadorial character for a moment in order to challenge M. Virac, the French envoy there, who had imputed dishonourable conduct to Queen Elizabeth. Randolph was dubbed a knight, presented with certain estates, and made chamberlain of the exchequer. He died in London in 1590. A catalogue of many of his letters, which are of the highest historical importance, will be found in the calendar of state papers relating to Scotland, by Mr. Thorpe, 1858. See also Melville's *Memoirs*, and an account of his embassy to Russia, in Hakluyt.—R. H.

RANDOLPH, THOMAS, English poet, was born at Badby in Northamptonshire. Scholar of Trinity, Cambridge, in 1623, he came to London and sought the society of the wits, amongst whom Ben Jonson was specially partial to him, and dubbed him "son." He promised well; but dissipation soon told upon him, and his death was premature. It occurred in 1634–35 whilst on a visit to a friend at Blatherwick in his native county. His "Poems, Translations, and Plays" appeared in London, 4to, 1634; and his "Poems, with the Muses' Looking Glass, and Amyntas," at Oxford, 4to, 1638. His works, in style graceful, fluent, and marked by a classic ease, are nevertheless disfigured by the licentiousness and by the wearisome conceits of the time at which he wrote.—W. J. P.

RANDOLPH, THOMAS, an eminent English divine, was born at Canterbury in 1701, and educated at the King's school. He studied at Oxford, became fellow of Corpus Christi college in 1723, and president in 1748. He ultimately became Lady Margaret professor of divinity, and archdeacon of Oxford. Various other preferments had previously been conferred upon him, through the patronage of Archbishop Potter. He died in 1783. His works are the "Christian Faith," published in 1744, in reply to the infidel treatise, Christianity not founded on Argument. In 1753 he published the "Doctrine of the Trinity," in answer to the famous Essay on Spirit. His last work was on the "Citations from the Old Testament contained in the New." After his death was published a "View of our Blessed Saviour's Ministry," with other pieces.—J. E.

\* RANKE, LEOPOLD, the celebrated German historian, was born 21st December, 1795, at Wiebe, on the Unstrutt in Thuringia, and was for some time head master in the gymnasium

of Frankfort-on-the-Oder. Devoting all his leisure time to historical studies, he published in 1824 his "Geschichte der Romanischen und Germanischen Völkerschaften" (History of the Romanic and German Nationalities), and a smaller work, "Zur kritik Neuerer Geschichtschreiber" (Critique on Modern Historians), which attracted so much attention that, in 1825, he was appointed extraordinary professor of history in the university of Berlin. Soon after he travelled at the expense of the Prussian government to Vienna, Venice, and Rome, for the purpose of examining the collections of papers preserved in those cities, with a view to the illustration of the history of Europe; and the first-fruits of these researches he gave to the world in 1827, in his "Fürsten und Völker der Süd-Europa im 16 und 17 Jahrhundert" (Princes and Nations of South Europe in the sixteenth and seventeenth centuries), which was followed in 1831 by his "Verschwörung gegen Venedig im Jahre 1688" (Conspiracies against Venice in 1688), both of them works throwing much new light upon history, especially on the relations of the Spanish and Turkish governments to the affairs of Italy. Of still greater importance was his work, "Die Römischen Päpste ihre Kirche und Staat im 16 und 17 Jahrhundert" (The Popes of Rome, their Church and State), 3 vols., 1834–36, which has been several times translated into English, and is the work by which the author is most favourably known in this country. Lord Macaulay founded upon the information contained in it one of the most brilliant of his historical essays. But the work for which Ranke is most valued by his countrymen, is his "Deutsche Geschichte im Zeitalter der Reformation," published in 1839–43, which has been translated into English by Mrs. Austin, under the title of "History of Germany during the Reformation." It is founded upon an extensive and careful examination of original documents contained in the archives of Berlin, Dresden, Weimar, and Anhalt-Dessau, and is particularly valuable for its original elucidation of the political relations of the German reformation. Many other works of less general interest have flowed from his industrious pen, including "Annals of the German Monarchy under the House of Saxony," nine books of Prussian history, translated into English under the title of "Memoirs of the House of Brandenburg during the Seventeenth and Eighteenth centuries;" a "History of Serbia and the Serbian Revolution;" "Civil Wars and Monarchy in the Sixteenth and Seventeenth centuries;" "Ferdinand I. and Maximilian II. of Austria," &c. In 1834 he became ordinary professor of history in Berlin, and in 1841 was appointed historiographer of Prussia. His political and social opinions are in advance of the general public mind of Germany, which obliged him to discontinue a historico-political journal, which he carried on from 1832 to 1836, for the purpose of stimulating and guiding political progress. His characteristics as a writer cannot be better given than in the words of Macaulay in the essay before referred to, where he describes Ranke's great work on the popes, as "the work of a mind fitted both for minute researches and for large speculations," and as "written in an admirable spirit, equally remote from levity and bigotry, serious and earnest, yet tolerant and impartial."—P. L.

RANNEQUIN. See RENKIN.

RANZANI, CAMILLO, Abbate, an Italian naturalist, was born of poor parents at Bologna, 22nd June, 1775. He was educated at the charity school of the brethren of Scuole Pie of his native town. He soon attracted the notice of father Respighi, the early patron of the linguist Mezzofanti. By Respighi's help he entered the university where he had a brilliant career, and at the age of twenty-two was appointed professor of philosophy at Fano. There he was admitted to holy orders, and continued to discharge the duties of the chair, until he was forced by the political events of 1798 to return to Bologna, where he obtained the appointment of keeper of the botanical gardens. In 1803 he became professor of natural history in the university. By Cuvier's intervention, Ranzani visited Paris in 1810; and after spending a year in the museums there, he returned to Bologna with a large collection of books and specimens. In 1819 he published the first volume of his great work, "Elementi di Zoologia." For ten successive years a volume appeared yearly. After that time the failing health of the author, and the duties of the office of rector of the university, conferred on him by the pope, interfered, and the work was never completed. Ranzani was the first who introduced the discoveries of modern geology to the attention of the Italians. In 1836 he commenced a course of



lectures on the subject, and at the time of his death, which took place in 1841, he was preparing a geological work.—F. C. W.

RAOUL-ROCHETTE, DESIRÉ, archaeologist, was born at St. Arnaud (Cher), on 9th March, 1789, and was educated at Bourges. About the age of twenty-two he became professor of history at the Lyceum, Paris, and in 1815 succeeded Guizot as lecturer on modern history at the university of Paris. His "*Histoire Critique de l'Établissement des Colonies Grecques*" was published in 1815; and in the following year he was elected to the Academy, and became one of the editors of the *Journal des Savants*. Turning his attention to the modern history of Switzerland, and travelling in that country, he published several works upon the subject, his "*Histoire de la Révolution Helvétique de 1797 à 1803*," appearing in 1823. Not neglecting the study of antiquities, however, he travelled in Greece, Italy, Germany, &c., and in 1822 published his "*Antiquités Grecques du Bosphore Cimmérien*." Appointed professor of archaeology in 1826, he delivered lectures which greatly enhanced his reputation, and thenceforward continued to gain fresh laurels in the career he had chosen. In 1839 he was appointed perpetual secretary to the Académie des Beaux Arts, a position previously occupied by Quatremère de Quincy; and after publishing in 1840 "*Mémoires de Numismatique et d'Antiquité*," and "*Lettres Archéologiques sur la Peinture des Grecs*;" in 1846 "*Choix de Peintures de Pompei*;" and in 1848 "*Mémoires d'Archéologie comparée Asiatique, Grecque, et Etrusque*"—he died on the 6th July, 1854.—W. J. P.

RAPHAEL, or RAFFAELLO SANZI, or SANZIO, the great painter called by his countrymen IL DIVINO, was born at Urbino, the 6th April, 1483. He was the only son of Giovanni Santi, an excellent painter of the Umbrian school, who brought up his son to his own profession; but, as he died in 1494, the boy was placed by his uncles, Simone Ciarla and Bartolomeo Santi, with the then celebrated Pietro Vannucci at Perugia. Raphael lost his mother when he was only eight years old. He spent some years with Pietro Perugino, and in 1502 we find him employed at Siena in assisting Pinturicchio, an older pupil of Perugino. Raphael had, however, little to do with the execution of Pinturicchio's frescoes in the library at Siena. In 1504 he visited Florence; he was greatly impressed with the works of the painters of this advanced school, and he contracted a special friendship with Fra Bartolomeo. Florence was Raphael's head quarters until 1508, when he was invited to Rome by Julius II., through the recommendations of his fellow-townsmen Bramante, then all-powerful in matters of art at Rome. Up to this time Raphael had painted much in the taste of Pietro Perugino, and the Umbrian painters generally, though he had much enlarged his manner of drawing before he left Florence. The famous Cartoon of Pisa, exhibited at Florence by Michelangelo in 1506, could not fail to have much influence on so impressible a mind as that of the young painter of Urbino. Notable works of this period are the "*Sposalizio*" at the Brera, painted in 1504; the "*Madonna del Baldacchino*," at Florence; the "*Entombment*," in the Borghese gallery at Rome, painted in 1507; and even the St. Catherine in the National gallery in London, painted at the same time. At Rome, Raphael again met Michelangelo, against whom, in the pope's favour, he was pitted by Bramante. The great work of Raphael in Rome was the decoration of the dwelling-rooms of the popes in the Vatican palace, now, through these very frescoes, world-renowned as the Vatican Stanze. They consist of four principal rooms, and are generally designated after the most remarkable frescoes which they contain, as the "*Sala di Costantino*," the "*Stanza dell' Elidoro*," the "*Stanza dell' Incendio*," the "*Hall of Constantine*," the first entered, is the last that was painted, and it was not completed until after Raphael's death, in 1523, by his principal scholars, Giulio Romano and Gianfrancesco Penni. It contains the great battle between Constantine and Maxentius. The second chamber, the "*Stanza della Segnatura*" (of the signature), was the first painted, and Raphael was here engaged about three years, 1509-11. It contains the "*Theology*," or so called *Disputa* on the nature of the sacrament of the Lord's supper, 1509; the "*Philosophy*, or the School of Athens," 1511; with "*Poetry*," and "*Jurisprudence*." The first two large frescoes show the painter's gradual progress to his own second or enlarged manner. The "*Theology*" is in his Florentine taste; the "*Philosophy*" in his Roman, showing some influence of the antique. It was, however, in the next apartment, in the "*Stanza dell' Elidoro*,"

that Raphael first entirely developed his grand manner, in the "*Expulsion of Heliodorus from the Temple of Jerusalem*," from the book of Maccabees. This is the chief fresco of this room, and was painted in 1512, at the same time that Michelangelo completed his vast series of frescoes on the ceiling of the Sistine chapel; and as Raphael saw these works in progress, his own great improvement in style is generally attributed to the example of the great Florentine painter. In this room are also the "*Mass of Bolsena*," the "*Attila*," and "*Peter Delivered from Prison*," all completed by 1514. The works of the fourth room, the "*Stanza dell' Incendio*," in which the most remarkable picture is the arresting the fire of the Borgo, a suburb of Rome, are inferior to the rest; they were painted in 1517, and were executed chiefly by the painter's scholars. From this time Raphael was too much engaged on other works to bestow much of his own time on the Stanze, and, as observed above, the first room was not completed until after his death. All these great frescoes, now unfortunately in a deplorable state through the neglect and ill-treatment they suffered in the seventeenth century, are among the triumphs of modern art, and are monumental works, notwithstanding the difficulties thrown in the painter's way from the unsuitable character of the walls, and the general meanness of the rooms. All are grand in character, in dramatic truth of composition, and some are, compared with ordinary frescoes, magnificent even in colour. They are of a mixed historical, and representative or symbolical character, being typical of the delivery of the states of the church, more particularly by Julius II. and Leo X., from all foreign enemies; and illustrating the establishment of the temporal as well as the spiritual power of the popes. The first room, contains the "*Triumph of Constantine over Maxentius*," the "*Appearance of the Cross*," the "*Baptism of Constantine*," and the "*Presentation of Rome to the Pope*," the last room contains the "*Oath of Leo III. before Charlemagne*," and the "*Coronation of the emperor by that Pope*;" also, the "*Victory of Leo IV. over the Saracens at Ostia*," and that same pope miraculously arresting the fire at Borgo. Leo X. succeeded Julius II. in 1513, after the completion of the "*Heliodorus*," which was painted for Julius, and is the grandest of all Raphael's frescoes. The slow progress of these works from this time is chiefly owing to the numerous commissions with which Leo himself, and other patrons, almost overwhelmed Raphael. He executed from that time—besides many madonnas and holy families, portraits, and other less important works—the series of the Vatican loggie, known as "*Raphael's Bible*," the "*St. Cecilia*" at Bologna; the "*Madonna di San Sisto*" at Dresden; the "*Spasimo*" at Madrid; the "*Transfiguration*" in the Vatican; the "*Galatea*," and other frescoes of the Farnesina; and the magnificent series of cartoons, of which seven are now at Hampton court. And from the year 1514 he was the superintending architect of the new church of St. Peter's, succeeding Bramante in that office. It was doubtless owing to his multifarious occupations, that his brilliant career was so prematurely terminated. On one occasion, in March, 1520, when engaged at the Farnesina, he was suddenly summoned by Leo X. to the Vatican, and in the haste to meet the pope, overheated himself; and in this state had his interview with his holiness and caught a cold and fever from which he never recovered. He died on his birthday, the 6th of April following, having exactly completed his thirty-seventh year; and as he died on Good Friday, Vasari, and others after him, overlooking the fact of Good Friday being a movable feast, were led into the mistake that he was born also on Good Friday, which has in consequence become a popular error. His body lay in state, with his last work, the "*Transfiguration*," at his head, and was buried with great pomp in the Pantheon or Santa Maria della Rotonda at Rome. A skull was long shown in the academy of St. Luke, as that of Raphael; but in 1833 his tomb was opened, and the skeleton, with all the teeth, found entire. A mould was taken from the skull, and the tomb was closed up again. He was of a sallow complexion, had brown eyes, was slight in form, and was about five feet eight inches high. There are several portraits of him extant, from his childhood upwards. He was never married, but was said to have been engaged to Maria Bibiena, niece of the cardinal of that name: she died before him. He left property to the value of sixteen thousand ducats, a large fortune at that time; and he had two houses at Rome, a fine mansion in the city, and a small villa outside the walls. The last was inhabited by the beautiful baker's daughter, the Fornarina, to whom Raphael bequeathed an independence. His painting materials and works of art he bequeathed to his two favourite



scholars, Gianfrancesco Penni, and Giulio Romano, then both young men, on condition of completing his unfinished works. In 1527 his great and numerous school was dispersed. Giulio Romano established his style at Mantua, and Penni carried it to Naples; Polidoro da Caravaggio spread it to Sicily; Garofalo early introduced it into Ferrara, and Pierino del Vaga founded a school upon its principles at Genoa. There are few departments in the art in which Raphael did not excel, whether for the church or palace, sacred or profane; whether in history or portrait, allegory or ornament. About nine hundred various works and drawings are attributed to him, and any of his pictures constitute the chief pride of such collections as are fortunate enough to comprise examples. His designs are distinguished for refined religious sentiment, or the utmost dramatic vigour; his expression, drawing, and composition, are generally admirable; and in his third or last style his forms are invariably in a grand taste. He did not sacrifice the sensuous to the sentimental. On the contrary, he showed that the two were essentially compatible, quite early in his career. He evidently had no tolerance for the separation of the sound body from the sound mind, believing one as worthy of representation as the other. In the art of Raphael, physical vigour no more implies moral licentiousness, than an emaciated body indicates sanctity of spirit; he knew that God made the body as well as the soul. Yet the grand vigorous character of Raphael's representations, compared with the prevailing predominance of sentiment in earlier works at the expense of the physical, has led modern affectation and ignorance, to pronounce his art profane, and a new adjective has been introduced into our art criticism, *pre-Raphaelite*, to express this disparagement. Another innovation of modern times is to spell his name in England as the modern Italians spell it, *Raffaello*, a word of four syllables, and yet to pronounce this Italian word as if it were English, as *Raphael*. Vasari wrote Raffaello, he himself wrote Raphael on his pictures, and has signed the only autograph letter we have of his, Raffaello.—(Vasari, *Vite dei Pittori*, &c.; Longhena, *Istoria della Vita*, &c., di Raffaello Sanzio, &c., del Sig. Quatremere de Quincy, &c., Milan, 1829; Pungileoni, *Elogio Storico di Raffaello Santi*, &c., Urbino, 1827-31; Passavant, *Rafael Von Urbino*, &c., Leipzig, 1839-58, 3 vols., 8vo; Wornum, *Epochs of Painting*, &c., 1859).—R. N. W.

RAPIN, NICOLAS, French poet, born at Fontenai-le-Comte, Poitou, in 1535, was vice-seneschal of his native province, and subsequently appointed by Henry III. provost of the high constable's jurisdiction. He held this office until 1598, and died at Poitiers, 15th of February, 1609. He was concerned in the famous "Satyre Ménippée." The "*Œuvres Latines et Françaises de N. Rapin*" were published at Paris in 1620 by his literary executors.—W. J. P.

RAPIN, PAUL, chiefly known by his history of England, was born at Castres in Languedoc in 1661. His father, Jacques de Rapin, Sieur de Thoyras, was a Huguenot lawyer, and the family, originally belonging to Savoy, is supposed to have migrated to France on embracing protestantism. Rapin was educated for the profession of the law, and had begun to practise it, when the edict of Nantes was revoked, and he took refuge in England. Thence he went to Utrecht and joined a company of French volunteers, returning to England with William III., in whose army he received an ensign's commission. He distinguished himself in William's first campaign, and was wounded at the siege of Limerick. In 1693 he was appointed tutor to the son of the earl of Portland, whose studies he superintended at various places on the continent. At the close of this engagement he retired in 1707 to Wesel, and devoted himself to the composition of his "History of England," which occupied him seventeen years. He died in 1725, having undermined, it is said, his strong constitution in the performance of his historical task. Besides the history he published a "Dissertation sur les Whigs et Tories," and contributed to Leclerc's *Bibliothèque Choisie*, a useful abridgment of most of Rymer's *Fœdera*. Both works have been translated into English. The first edition of his "*Histoire d'Angleterre, depuis l'établissement des Romains dans la Grande Bretagne jusqu'à la mort de Charles I.*" was published at the Hague in 1724-36, and the narrative was continued by Durand to the death of William III., and by Despard to the twenty-first year of the reign of George II. The best English version of the work, Tindal's, is more than a mere translation, and went through several editions. Rapin's was a great work for the time which witnessed its publication. His foreign extrac-

tion gave him a certain impartiality, and his few prepossessions, those of a French Huguenot, are both natural and innocent. With its amplitude of detail, its references to authorities, and its copious citation of original documents, his history is still extremely useful for consultation. To Tindal's translation is prefixed a short biography of the author—Some particulars of the Life of M. de Rapin-Thoyras.—F. E.

RAPP, JEAN, was born at Colmar, on 26th April, 1772, of obscure parentage. At the age of sixteen he enlisted, and, after serving with the army of the Rhine and being four times wounded, he rose to the rank of lieutenant, and acted as aide-camp to Dessaix, whom he accompanied during the expedition to Egypt, and by whose side he stood at the battle of Marengo. He became general of division after the battle of Austerlitz, at which he distinguished himself as the leader of one of the most brilliant charges of cavalry ever made. In 1813 he added to his reputation by a gallant defence of Dantzic, which he did not surrender to the Russians until two-thirds of the garrison had perished. Made prisoner of war, he returned to France after the restoration of the Bourbons, to whom he gave his adhesion. During the Hundred Days, however, he sided with his old leader, and he held Strasbourg after Waterloo. Peer of France in 1818, he died in 1821.—W. J. P.

RASIS. See RHAZES.

RASK, RASMUS CHRISTIAN, the eminent philologist, was born in 1787 in the Danish island of Funen. Even as a school-boy he applied himself to the cultivation of the northern languages, and friends attracted by his zeal aided him—for his parents were very poor—to study at the university of Copenhagen. His first notable work was an introduction to Icelandic, a later form of which has been rendered accessible to English students by Dr. Dasent's translation (1843). In 1808 he obtained a situation in the university library of Copenhagen. In 1812 he visited Sweden, where he studied Finnish, and he then passed three years in Iceland. His edition of Haldorsen's Icelandic Dictionary (1814), and of the older and younger Eddas, accompanied by a Swedish translation, aided in promoting a study of the Icelandic language and literature. In 1816, partly with the assistance of the Danish government, he proceeded on a philological mission to the East, spending some time at St. Petersburg in the study of eastern and other languages. After visiting Persia and India he returned in 1823 to Copenhagen, and one of the many results of his journey was his treatise "On the age of the Zend language and the genuineness of the Zend-avesta." In 1829 he was appointed professor of oriental languages and principal librarian at the Copenhagen university, and his later years were chiefly devoted to studies connected with the former of these offices. He died at Copenhagen in 1832. Even for a professed philologist Rask's accomplishments and pursuits were multifarious. Besides the works already mentioned and many others, he produced a Spanish grammar, a Frisian grammar, a treatise on Egyptian chronology, an edition of Lockman's Fables, and when he died he was engaged on a great work on the Malay languages, and on a Meso-Gothic dictionary. Rask was more eminent as a collector of material, than for philosophic grasp and power of arrangement. His chief contribution to the modern science of comparative philology, is his demonstration of the relations between the Scandinavian languages on the one hand, and Latin and Greek with the Slavonic group on the other. England owes him the first good Anglo-Saxon grammar (*Angelsaksisk Sproglære*), Stockholm, 1817, translated from Rask's Swedish by Mr. Thorpe in 1830, and forming the basis of Mr. Vernon's *Guide to the Anglo-Saxon Tongue*, 1846. In private Rask was simple and retiring, astonishing English visitors by his conversational mastery of our language.—F. E.

\* RATAZZI, URBANO, an Italian statesman, was born in 1808, and educated for the legal profession at the college of Alexandria, his native city. He attained a high position at the bar of Turin, and afterwards in the court of appeal at Casale; but does not appear to have taken any active part in politics previous to the revolution of 1848. He was elected member for Alexandria in the parliament called under the constitution of Charles Albert; and after the defeat of Custoza he took the portfolio of public instruction in the Casati ministry, which lasted only ten days. In October following, he was elected vice-president of the chamber of deputies, and on the 15th December he entered the ministry of Gioberti, of which he soon became the virtual chief, holding the portfolio of the interior, and after-



wards that of grace and justice. A difference arising as to the proposal of an expedition to Rome, Gioberti retired from the ministry, and Ratazzi was at the head of affairs, when, following the popular impulse, the war against Austria was declared, which terminated in the disastrous defeat of Novara. After the fall of Charles Albert, Ratazzi ranged himself with the "left centre"—the party who seek progress by moderate and constitutional means. In 1852 he became president of the chamber, and in 1854 he entered the ministry of his old opponent Cavour, as minister of justice. When Cavour resigned office, after the peace of Villafranca, Ratazzi succeeded him as minister of the interior (19th July, 1859), but his course was supposed to be mainly dictated by the late minister. When the urgency of public affairs recalled Cavour to the ministry, Ratazzi retired from office, but was elected president of the chamber of deputies. After the death of the count he waived his pretensions to the vacant post in favour of Ricasoli, and in a speech delivered in December, 1861, lent his aid to the policy of the ministry. In March, 1862, he was called upon to form a ministry, the completion of which he announced on the 31st of that month. His strength is considered to be not so much in the support of the nation or the parliament, as in the personal favour of the sovereign; and his intimate connection with the Tuileries has exposed him to imputations of even a less honourable nature. A chief incident of his present administration has been the forcible suppression of an attempted expedition for the liberation of Venice, although he is circumstantially accused of having, in his ministerial capacity, encouraged it in the first instance. Of the more recent incidents connected with Garibaldi's expedition for the recovery of Rome (August, 1862) it is yet too early to speak. How far Ratazzi was a party to the movement in its earlier stages has yet to be proved; but upon him rests, it is said, the responsibility of the attack upon the unresisting forces of the liberator; the subsequent execution, in cold blood, of a number of his followers, as well as of unarmed citizens in Milan; and an obstinate resistance to the generous desire of the king to grant a general amnesty.—F. M. W.

RATCLIFFE. See RADCLIFFE.

RATRAMNUS or BERTRAM was a French monk of Old Corbey. He flourished as early as 840, and survived at least to 870. He wrote a work, "De partu Virginis," to prove that Jesus was born by ordinary generation; and he was answered by Radbert, who maintained the perpetual virginity of Mary. He wrote also on predestination, opposing Hincmar, archbishop of Rheims; and at the request of Charles the Bald, "De Corpore et Sanguine Domini," in antagonism to Radbert, who, it is affirmed by many, first brought the doctrine of transubstantiation into the Romish church. Of this last treatise an edition in English was published at Dublin in 1753.—J. E.

RAUCH, CHRISTIAN, one of the most eminent of the recent sculptors of Germany, was born January 2, 1777, at Arolsen in Waldeck. Of humble parentage, he was noticed by the sculptor Ruhl of Cassel, who gave him some instruction in modelling; but when he approached manhood he was sent to Berlin to fill the situation of footman, which had been obtained for him in the establishment of Queen Louise. Still in his spare hours he practised the lessons he had received; and one day being seen by the queen engaged in modelling her portrait, she became so much interested in him that she sent him first to Dresden to study, and then, in 1804, enabled him to visit France and Italy. He stayed at Rome; was introduced by Humboldt, then Prussian minister in that city, to Canova and Thorwaldsen, who admitted him to their studios and guided his studies; and executed several classical statues and reliefs, and numerous portrait-busts, which were greatly admired and gave assurance of his future eminence. He was recalled to Berlin in 1811 to design a monument to Queen Louise, which, two years later, he returned to Italy to execute. To this monument, a recumbent statue of the queen, at whose feet is an eagle exquisitely modelled, he devoted several years of earnest study and labour; his admiration of the queen, his early benefactress and constant friend, amounting almost to reverence. It is generally felt to be the most beautiful and impressive of all his works. Rauch continued to reside in Rome till 1822, when he returned to Berlin. He had now taken his place among the most distinguished sculptors of Europe, and he found no lack of employment for his chisel. He executed many classical and poetical statues, groups, and reliefs, and some from domestic life, of great beauty;

but his distinctive power was in monumental and portrait sculpture. His busts, both in bronze and marble, and sometimes of colossal size, are exceedingly numerous, embracing a large number of the most eminent Germans of his own, and many of a former age. His monumental statues in bronze and marble include the celebrated colossal equestrian statues of Marshal Blücher; monuments of Generals Bulow and Scharnhorst; statues of Luther, Albert Dürer, Schiller, and other German worthies; and a series of the old kings of Poland for Posen cathedral, &c. The six "Victories," in the Walhalla at Ratisbon, are also by him. But his crowning work was the monument of Frederick the Great, erected in Berlin—one of the grandest, most elaborate, and, taken altogether, most successful of the recent public monuments of Europe. It was commenced in 1830, the colossal equestrian statue of Frederick was cast in 1846, and the whole was completed in 1851. In designing the pedestal, and in the arrangements generally, Rauch was assisted by the architect Schinkel. Rauch's last years were spent in great honour in Berlin. He was decorated with many orders, was a member of the French Institute (1832), highly esteemed by the king, and generally respected by his fellow-citizens; whilst, alike by his countrymen and foreigners, he was regarded as the chief of German sculptors. In person he was tall and of a fine presence; in character simple and unassuming; always ready to assist the student and to recognize merit in the professor. He died at Dresden, where he had gone in the hope of benefiting his health, December 3, 1857.—J. T.-e.

RAVAILLAC, FRANÇOIS, the assassin of Henry IV. of France, was born at Angoulême in 1578 or 1579. He entered the order of the Feuillants, who, however, expelled him as a visionary. The natural gloom of his temperament was aggravated by an unsuccessful lawsuit, which led to his imprisonment for debt, in the course of which he is said to have been haunted by visions. In this morbid state of mind, the denunciations of the fanatical adherents of the League produced such an impression upon Ravillac, that the very name of a Huguenot roused him to fury. He conceived an especial hatred against Henry IV., and determined to murder him. On the 14th of May, 1610, the king was proceeding in his carriage along the Rue de la Ferroniere, when it was stopped by some waggons. Ravillac, stepping on the wheel of the carriage, stabbed Henry twice to the heart, and death was instantaneous. The assassin made no attempt to escape, but remained till he was arrested with the bloody knife in his hand. He was put to the torture, but declared that he had no accomplices, and that he had been compelled to do the deed by an uncontrollable instinct or feeling. He was torn to pieces by wild horses in the Place de Grève on the 27th of May.—J. T.

RAWLINSON, CHRISTOPHER, an eminent Saxon scholar, was born at Springfield in Essex in 1677, and educated at Queen's college, Oxford. He edited Junius' transcript of Boethius De Consolatione Philosophiæ, the publication of which in the Junian types was anything but remunerative to the editor. The chief credit of the edition has been ascribed to Mr. Edward Thwaites, who, it is surmised, wrote the Latin preface to it. Rawlinson, at his death in 1733, left a large collection of MSS., many of which relate to the counties of Cumberland and Westmoreland.—R. H.

\* RAWLINSON, SIR HENRY CRESWICK, K.C.B., the chief decipherer of the cuneiform inscriptions, was born at Chadlington in Oxfordshire in 1810. He belongs to the old Lancashire family of Rawlinson, and his grandfather represented the borough of Lancaster in the house of commons. Educated at Ealing, Middlesex, he entered the East India Company's military service in 1827, and remained with the Bombay army until 1833, when he was sent to Persia to aid in reorganizing the army of the shah, a duty which kept him on the move in that kingdom. So early as 1835 he had begun his study of Persian cuneiform inscriptions. In a communication to the Royal Asiatic Society, dated January, 1838, he announced his success in reading the ancient and important cuneiform inscription engraved by Darius Hydaspes on the sacred rock of Behistun, on the western frontier of Media, on the high road leading eastward from Babylonia, and rising abruptly from the plain to a perpendicular height of about seventeen hundred feet. This success was achieved by him in ignorance of what had meanwhile been done in Europe by Lassen and Burnouf. In 1840 he was appointed political agent at Candahar, which difficult post he retained throughout the Afghan war, materially contributing, both by his skilful diplomacy and his soldiership in the field, to the retention of



Candahar by the British under General Nott. After the close of the Afghan war Colonel Rawlinson was transferred in 1843 to Bagdad as political agent in Turkish Arabia, being appointed consul in 1844 and consul-general in 1851. He was in Bagdad when Mr. Layard made his discoveries at Nineveh, and the cuneiform inscriptions found there passed through his hands. Fastening immediately on this new branch of a favourite study, he succeeded in finding the key to the so-called Babylonian, as he had formerly to the Persian cuneiform inscriptions, and in this enterprise he was aided by a Babylonian version, much defaced, however, of his old friend, the Behistun inscription. We may add that a curious and interesting confirmation of Rawlinson's accuracy in deciphering the Babylonian inscriptions was afforded some years later. In March, 1857, the Royal Asiatic Society received from Mr. Fox Talbot a sealed packet containing his translation of a cuneiform inscription on a cylinder bearing the name of Tiglath Pileser, and the first of a series lithographed by Sir Henry Rawlinson. Mr. Talbot requested that the inscription should be submitted to other decipherers, and the results compared. Sir Henry Rawlinson, Dr. Hincks, and Dr. Oppert undertook the task without mutual communication, and each transmitted his version of the inscription in a sealed packet, to be opened and examined by a committee consisting of Dean Milman, Dr. Whewell, Mr. Grote, the late Professor H. H. Wilson, and Sir J. G. Wilkinson. The remarkable general agreement of the various decipherers, with slight occasional variations, proved that Rawlinson was on the right track. This was in 1857. In 1856 Lieutenant-colonel Rawlinson retired from the service of the East India Company, and the following year he was made a K.C.B. (civil), having in 1844 been made a C.B. (military) for his services at Candahar. In January, 1858, he entered the house of commons as member for Reigate, resigning his seat when, in the September of the same year, he was appointed a crown member of the council of India. In May, 1859, with the local rank of major-general, he was appointed envoy-extraordinary and minister-plenipotentiary to Persia. The records of Sir Henry Rawlinson's earlier cuneiform discoveries are to be found chiefly in the journals of the Asiatic Society, and he has also contributed many papers on points of oriental geography and topography to the publications of the Geographical Society. He has edited, with notes, &c., his brother's translation of Herodotus, and has published "Notes and letters on telegraphic communication with India." The great work in which he is assisted by Mr. Edwin Norris (*q.v.*), and which is published at the expense of the British museum—"The Cuneiform Inscriptions of Western Asia"—commenced its appearance in 1861. Sir Henry Rawlinson adds to numerous other honorary distinctions that of being a corresponding member of the French Institute.—F. E.

RAWLINSON, RICHARD, an English antiquary, was the fourth son of Sir Thomas Rawlinson, lord mayor of London. He was educated at St. John's college, Oxford, and followed in the steps of Antony Wood, by collecting materials for a continuation of the *Athenæ* and *History of Oxford*. In 1711 he published the "Life of Wood." He promoted the publication of many valuable books, treating of local and general history. His most useful compilation was "The English Topographer," being an account of the literature of English local history. He endowed Oxford with certain small rents for the maintenance of an Anglo-Saxon professorship. He bequeathed books, coins, and money to his college, to whom he committed the care of his heart, which was placed in an urn against the chapel wall. He was a strong jacobite, and once paid a high price for the head of a non-juror, named Laver, that had been blown off Temple Bar. He desired to be buried with the skull in his right hand. He died at Islington, 6th April, 1755.—(Nichols' *Anecd.*)—R. H.

RAY or WRAY, JOHN, an English divine and an eminent naturalist, was born at Black Notley, near Braintree, in Essex, on 29th November, 1628, and died at the same place on 17th January, 1705. His father was a blacksmith, but gave his son a liberal education. Ray passed his early days at Braintree school, and about the age of sixteen he entered Catherine hall at Cambridge. He subsequently went to Trinity college. Under the tutorage of Dr. Duport he prosecuted his studies with zeal and success. On 8th September, 1649, he was chosen junior fellow of Trinity, after acquiring the degree of B.A., and when he took the master's degree he became major senior fellow. On 1st October, 1651, he was chosen Greek lecturer of the college; on

1st October, 1653, mathematical lecturer; and on 2nd October, 1655, humanity reader. In 1657 he was made prælector primarius, and in 1658 junior dean. He acted as tutor to many men of eminence, and he delivered discourses in the college and university. These were the foundation of some of the works he afterwards published. He early displayed a great taste for natural science, and in an especial manner devoted his attention to botany. He made many excursions in England, Wales, and Scotland, and drew up careful notices of what he observed and collected. In 1660 he published a catalogue of Cambridge plants, and in the same year he took orders in the English church, and was ordained by the bishop of Lincoln. After his ordination Ray continued to prosecute his botanical studies and herborizations, in company with his friend Mr. Willoughby. Having refused to sign the act of conformity in 1661, he was deprived of his fellowship. From 1663 to 1666 he prosecuted his natural history studies on the continent of Europe, and subsequently published an account of his travels. On 7th November, 1667, he was elected a fellow of the Royal Society. About this time he entered upon a series of experiments relative to the ascent and descent of the sap in trees, the results of which he published in the *Philosophical Transactions*. Having examined carefully the botany of his native country, he printed in 1760 a catalogue of English plants. The loss of his friends Willoughby and Bishop Wilkins was severely felt by Ray, and being left in a sort of forlorn state, he began to have thoughts of marriage. Accordingly, on 5th June, 1673, he married a Miss Oakeley of Launton in Oxfordshire—he being forty-five and his bride twenty. In the same year he published his "Observations, Topographical, Moral," &c.; his "Catalogus Stirpium in exteris regionibus, a nobis observatorum;" and his "Collection of Unusual or Local English Words;" as well as a "Catalogue of English Birds and Fishes." Ray continued to send contributions to the Royal Society. Among these may be enumerated, remarks on the bleeding of trees; on spontaneous generation; on mushrooms; on maize; on musk-scented insects; on scolopendra; on the darting of spiders; the anatomy of the porpoise; the air-bladder in fishes, &c. After the death of his mother, he removed to Black Notley on 24th June, 1679. Here he finished his "Methodus Plantarum Nova," which was published in 1682. His method of classifying plants may be considered as the basis of the natural system in botany, of which Ray may be considered the founder. He divided the vegetable kingdom into groups, the characters of which were founded on the flower and fruit. He divided plants into monocotyledons and dicotyledons. He still kept up the old distinction of woody and herbaceous plants. There are many errors and deficiencies in his system, but there is no doubt that it contains the earliest views as to a natural method of classification. The system was far in advance of the age in which he lived, and his method was not adopted by his contemporaries and immediate successors, who preferred to invent artificial methods of arrangement. It was not until the time of Jussieu that Ray's method was duly appreciated. In 1686–87 Ray published the first and second volumes of his "Historia Plantarum Generalis." In 1690 appeared his "Synopsis Methodica Stirpium Britannicarum." While publishing his scientific works Ray did not neglect religious subjects, as shown by his dissertations on the being and attributes of God in what he calls "The Wisdom of God manifested in the works of the Creation," and in his "Three Physico-theological Discourses concerning the Chaos, Deluge, and Dissolution of the World." In 1690–94 his works called "Synopsis Methodica Animalium Quadrupedum," and "Synopsis Methodica Avium et Piscium," appeared, as well as "A Collection of Curious Travels and Voyages," including those of Ranwolf, and "Sylloge Stirpium Europæarum intra Britanniam." Dr. Derham says of Ray that he "was a man of excellent natural gifts, and had a singular vivacity of style, whether he wrote in English or Latin, which was equally easy to him—all which (notwithstanding his great age, and the debility and infirmities of his body) he retained even to his dying day, of which he gave good proof in some of his letters, written manifestly with a dying hand. 'In a word, in his dealings no man was more strictly just; in his conversation no man was more humble, courteous, and affable; towards God no man was more devout; and towards the poor and distressed no man was more compassionate and charitable, according to his abilities.' "The name of Ray will ever be revered by the wise and the good," says a writer, "from the use he made of his extensive knowledge



of nature. His work on the 'Wisdom of God in Creation' was the first attempt, we believe, ever made in the christian era to confirm the truth of revealed religion by facts drawn from the natural world. Another of his works, 'Persuasion to a Holy Life,' shows us also how deeply his pure and pious spirit was imbued with those truths he taught to others. None but a philosopher could have written the first, none but a christian the second." Haller terms Ray the greatest botanist in the memory of man. Ray's remains were interred in the churchyard at Black Notley, where a monument was erected, on which was carved a long and elegant Latin epigraph, composed by the Rev. William Coyte. The Philosophical Letters collected and published in 1718 by Dr. Derham, containing sixty-eight written by Ray, throw much light on his character and pursuits. A genus of plants has been named *Rajania* by Plumier. A society for the publication of works on natural history has been established in Britain, under the name of the Ray Society. Among other works, the society has printed Memorials of Ray, with extracts from his correspondence, and a full list of his works.—J. H. B.

RAYMOND, ROBERT, Lord, was born in 1673, his father Sir Thomas Raymond, having been a puisne judge of the common pleas, and afterwards of the queen's bench. In 1694 he was called to the bar, having already acquired the reputation of an accomplished lawyer. In 1702 he was counsel for the prosecution of one Hathaway, accused of drawing blood from a supposed witch, and his conduct of the case tended greatly to dispel the superstitions which were still current with regard to witchcraft. He entered parliament in 1710, as member for Lymington, and became solicitor-general under the tory administration. On the death of George I. he went out of office, and continued in opposition for six years. In 1720 he was induced to take office as attorney-general in the administration of Lord Stanhope, together with Walpole and Townshend; but finding his position at the bar and in the house of commons unpleasant in consequence of his change of principles, "he," says Lord Campbell, "astonished the world by sinking into a puisne judgeship of the court of king's bench." In 1725, on the death of Chief-justice Pratt, he became chief-justice in his own court, and presided there for seven years with great distinction. He was raised to the peerage by the title of Baron Raymond, of Abbots-Langley, Herts, where he had an estate. He first laid down the law that the publication of an obscene libel is a misdemeanour; and in the case of the warden and deputy-warden of the Fleet he ruled that gross neglect of a prisoner, resulting in death, amounts to manslaughter. Throughout life, he was an assiduous reporter of the cases which came before the courts, and many of his own judgments, reported by himself, are still referred to. He was made a privy councillor, and whenever George I. or George II. left the kingdom, he was one of the lords justices appointed to exercise the royal authority, but took no part in general politics. He died in 1733, leaving one son, who died without issue, and the title thus became extinct.—F. M. W.

RAYNAL, GUILLAUME THOMAS FRANÇOIS, was born in 1711, at St. Geniez, in the province of Rouergue in France. He entered early into the Society of the Jesuits, and on taking priest's orders distinguished himself as a preacher. His love of independence, however, before long induced him to leave the church, and he adopted literature for his profession, and Paris for his residence. Having successfully cultivated the acquaintance of several influential men, he became editor of the *Mercur de France*, and wrote various works marked by a declamatory style and superficial character, from which, notwithstanding, he is said to have derived considerable profit. In 1770 appeared his greatest production, the "Histoire Philosophique des Établissements des Européens dans les deux Indes," which largely enhanced his reputation. It was several times reprinted, both in France and other countries. With a view to the publication of a more correct edition, the author travelled in Holland and England; and when in the latter country he was honoured, we are told, with an unusual token of distinction, for, on his visiting the house of commons, the speaker ordered business to be suspended till he was accommodated with a convenient seat. But the irreligious and anti-monarchic nature of some of Raynal's sentiments drew down upon his treatise the condemnation of the French authorities. It was proscribed by the parliament of Paris, and the author would have been apprehended if he had not retired to Germany. After the lapse of a few years, and when the French revolution

was at its earliest commencement, Raynal returned to Paris, where, having meanwhile changed his sentiments on political subjects, he addressed a letter in 1791 to the national assembly, predicting the fearful evils that would result from the Revolution. It was received with a storm of disapprobation, and the writer was styled an apostate and a dotard. Yet no personal injury was inflicted on him, and after overliving the period of terror, he died in quiet at the house of a friend at Chaillot, in March, 1796.—J. J.

RAYNOLDS. See RAINOLDS.

RAYNOUARD, FRANÇOIS JUSTE MARIE, an eminent French philologist, born at Brignolles in Provence in 1761, became an advocate to the parliament of Aix. On the breaking out of the Revolution he adopted the views of the party of the Girondins, and in 1793 was imprisoned by the Mountain faction, but recovered his liberty after the fall of Robespierre. Appointed a member of the legislative assembly in 1804, he produced in the following year, with extraordinary success, his tragedy of "Les Templiers," and in 1807 became a member of the Institute. He had a seat in the corps législatif, and in 1813 he drew up the famous address which heralded the fall of the emperor. In 1814 he was a member of the chamber of deputies. On the reorganization of the French Academy in 1816 his name was retained on the list of members, and he was elected a member of the Academy of Inscriptions. He succeeded Suard as perpetual secretary of the French Academy in 1817. He published at intervals a series of works illustrative of the most interesting period of the history of his native district, the value of which has been acknowledged by all subsequent historians of literature. The following may be named as amongst the most important—"Monuments Historiques relatifs à la Condamnation des Chevaliers du Temple et à l'Abolition de leur Ordre," 1813; "Grammaire de la Langue des Troubadours;" "Grammaire Comparée des Langues de l'Europe Latine dans leurs rapports avec la Langue des Troubadours;" "Choix des Poésies Originales des Troubadours," 6 vols., 1816-24; "Observations Philologiques et Grammaticales sur le Roman du Rou;" and "Nouveau Choix des Poésies Originales des Troubadours," 1835. Raynouard died at Passy in 1836.

RAZZI, the name by which GIANNANTONIO BAZZI is commonly called, though he is still better known as IL SODOMA. Both names are corruptions; the first arose from an early misprint, and the second from the conversion of his name of Sodoma, inscribed on a picture in the town hall of Siena, into Sodoma. He was born at Vercelli in Piedmont about 1477, and acquired the first principles of his art from Martino Spanzotti of Casale. He eventually settled in Siena, there acquired the freedom of the city, and became the most distinguished of its painters. He acquired great distinction for some frescoes in the monastery of Monte Oliveto, between Siena and Rome, which he completed in 1502. These spread his reputation to Rome, whither he was invited by Agostino Chigi; and he was employed also by Julius II., in the Vatican Stanze; but the pictures he painted there were destroyed shortly afterwards to make way for the works of Raphael. Razzi returned to Siena, where he married in 1510. His greatest works are the frescoes of the chapel of St. Catherine of Siena in the church of San Domenico, painted in 1526, still in a good state of preservation, and universally admired by artists. He executed several other important works at Siena, as late as 1538; he was then employed at Volterra, Pisa, and Lucca; but he eventually died poor in the great hospital of Siena, February 14, 1549, leaving an only daughter, married to his pupil Bartolomeo Neroni. Neither his great reputation nor his honours saved him from poverty; his works were chiefly fresco, and he was latterly careless. Had he been more employed in painting easel pictures in oil, his fortunes might have been better; works of this kind by Razzi are very scarce. The pope, Leo X., created him a cavaliere of the order of Cristo, and the Emperor Charles V. gave him the title of a count palatine of the empire; and Paolo Giovio, in a eulogium on Raphael, even compares Razzi with that painter.—(Vasari, *Vite*, &c., ed. Le Monnier; Speth, *Kunst in Italien*; Milanese, *Documenti per la Storia dell'arte Senese*).—R. N. W.

REAL. See SAINT REAL.

REAUMUR, RENÉ ANTOINE FERCHAULT DE, an eminent French naturalist, chemist and natural philosopher, was born at Rochelle in 1683. After attending the schools of his native town, he studied philosophy, first under the jesuits at Poitiers, then



at Bourges, and lastly at Paris in 1708. His earliest papers inserted in the Memoirs of the Academy, were on mathematical subjects, but he soon turned his main attention to natural history, studying especially insects and mollusca. Amongst his most noted papers on these subjects, we may name his researches on the formation of shells; on the silk of spiders (which he showed could not be collected on a large scale on account of their pugnacity); on the purple dye of the ancients; on artificial pearls; on the reproduction of amputated limbs in crustaceans, and on the shocks given by the torpedo, the electric nature of which he failed to detect. He determined by experiment that the strength of a rope was less than the joint strength of its component fibres, a result deemed paradoxical until explained by Duhamel. He investigated the colouring matter of the turquoise, but came to a false conclusion. In 1722 he wrote a work on the manufacture of malleable iron and steel. Steel he considered to be iron impregnated with combustible (in his language sulphureous) matter. He directs the bars of iron to be heated in a mixture of soot, charcoal powder, wood ashes, and common salt. For this work he was rewarded by the Regent Orleans with a pension of twelve thousand livres. He next discovered and published the method of tinning sheet-iron, which till then had been a secret peculiar to certain Germans. He investigated the art of making porcelain, then known only to the Chinese and the Saxons, and came to the correct conclusion, that this ware must consist of two ingredients, the one fusible at a strong heat, the other totally infusible. He also observed the devitrification of glass on being allowed to cool very slowly. He effected an improvement in the thermometer, taking the freezing point of water as zero, and dividing the space between this point and the boiling point of water into eighty degrees. He has also left papers on the auriferous rivers of France, on the fossil shells of Touraine, and a very important series of observations on the digestion of birds. His unfinished work, "History of Insects," Paris, 1734-42, contains a wonderful mass of original and valuable observations. He died, 17th October, 1756, universally beloved and respected.—J. W. S.

RECAMIER, JEANNE FRANÇOIS JULIE ADELAIDE DE, Madame, was born at Lyons, 4th December, 1777, her father, Jean Barnard, being a notary of that city. At the early age of sixteen Madlle. Bernard, already remarkable for her beauty and talents, attracted the notice of M. de Recamier, a rich Parisian banker, who soon after married her. Established at Paris, her salon became the resort of the leading men of the day. The presence there of Lucien Bonaparte, Moreau, Bernadotte, La Harpe, Benjamin Constant, and David, together with other public men, excited the alarm of the imperial government, which looked upon her *réunions* as a political demonstration. She was accordingly compelled to leave Paris. After residing some time at Lyons, where she contracted an intimacy with Camille Jordan and Ballanche, she visited Italy, and remained there till the fall of Napoleon, when she once more established herself at Paris. Having experienced some pecuniary losses, she retired in 1819 to the Abbaye aux Bois in the Rue de Sévres. Her friends, however, did not leave her alone in her retirement. Her residence once again became the centre of attraction to the witty and the wise. Chateaubriand was a constant visitor there during the latter years of her life, and was held by her in the highest esteem. Madame de Recamier died in 1849, leaving a somewhat voluminous correspondence relating to the events of her own times, which has since been published and may be read with interest.—W. J. P.

RECORDE, ROBERT, an eminent physician and mathematician, was born at Tenby, Pembrokeshire, about the year 1500. He entered Oxford in 1525, was elected fellow of All Souls in 1531, being then B.A. From Oxford he went to Cambridge, and there took his M.D., returning, however, to Oxford, and teaching publicly arithmetic and mathematics with much success. About 1547 he went to reside in London, where he acted as physician to Edward VI. and Queen Mary, and wrote the "Urinal of Physic," which passed through several editions. He was the author also of several works on mathematical subjects, among which were "The Pathway to Knowledge," "The Ground of Arts," "The Castle of Knowledge," "The Whetstone of Witte." Professor De Morgan says concerning him, that he is "a man who deserves a much larger portion of fame than he has met with, on several accounts." As a foundation for this encomium we should state, that Recorde brought together the

researches of foreign writers on the subject of algebra, then in its infancy, and incorporated several improvements of his own. He was the first original writer on arithmetic in English, and one of the earliest among us who adopted the Copernican system. In algebra we recognize him as the inventor of the sign of equality, and of the method of multinomial algebraic quantities. When we remember that he was a lawyer and a physician, as well as the first mathematician of his day, we cannot understand how he should have died a debtor in Queen's Bench prison, as is commonly asserted. However, there are some circumstances which seem to suggest that some other cause than debt brought this extraordinary genius to so ignoble an end. He died in 1558.—D. T.

REDSCHID PASHA, the most enlightened and distinguished of modern Turkish statesmen, was born at Constantinople on the 16th day of the month Schenal, in the Turkish year 1214, corresponding to the end of the year 1799. Mustapha Redschid was the son of Mustapha Effendi, a man of plebeian birth, but held in the highest esteem by his fellow-citizens. Redschid's mother sprang from an ancient and illustrious family; hence Redschid had the title of nobility, *bei*, from his birth. The mother was left early a widow, with four very young children, two sons and two daughters. Her circumstances were exceedingly embarrassed; but generous friends were ready with counsel and with help, and enabled her to give a good education to her son Redschid, who was notable among other things for the faculty of elegant expression. One of Redschid's sisters married Ispartali-Ali-Pasha, governor of Morea, who is supposed, as Ispartali signifies Spartan, to have been a Greek renegade. Ispartali appointed Redschid his secretary when the latter was between fifteen and sixteen years of age. For a short time Ispartali was grand vizier, and afterwards commanded the whole of the Turkish troops in the war with the Greeks. Till the death of his brother-in-law Redschid stood faithfully by his side. The intelligence and activity which Redschid had displayed in the Morea, procured him the situation of chief secretary in one of the government bureaux at Constantinople. In this and other subordinate offices he showed himself zealous for those reforms which ended in the annihilation of the janissaries and wrenched the Turkish empire from the mediæval relations of a feudal state; with what result has yet to be seen. In 1828, when the war with Russia broke out, Redschid was intrusted with a mission to Bulgaria; and the conciliatory temper which he manifested toward the christian part of the population was so offensive to the Turks of the old school, that they continued thenceforth to call him Devil and Good-for-nothing. When, at the conclusion of the second campaign, the Turkish negotiators met at Adrianople, Redschid exercised considerable influence on the drawing up of the articles of peace. After the fulfilment of various delicate and important trusts, Redschid was sent as ambassador to the courts of England and France. Besides discharging ably his duties as ambassador, Redschid used his time diligently in acquiring the European languages and studying the European institutions. In the summer of 1837 news reached Redschid that his friend Pertew Pasha had been named grand vizier and himself minister for foreign affairs. Journeying homeward by the land route, Redschid heard to his horror and dismay that Pertew Pasha had been overthrown by a seraglio intrigue and beheaded. With a boldness which was wisdom, Redschid determined to oppose the reactionaries then in power. With this purpose he entered Constantinople on the 19th November, 1837. From that time till August, 1838, Redschid was the foremost man in Constantinople. This authority was ascribed as much to his extraordinary eloquence, charming the monarch's ear, as to his real ability as a statesman; and it became a saying among the mass of the Turks who disliked him, but who could never believe in his permanent disgrace, "The Devil always comes up again, for he has an oily tongue." Redschid's enlightened and patriotic endeavours to transform Turkey from a feudal into a centralized state, provoked the anger both of the ignorant and the selfish. He saw himself menaced with a doom as terrible as that of Pertew Pasha. A retreat from the peril was opened to him by the sultan. He was created pasha, and received again the post of ambassador to the Western courts. Nearly a year was devoted by Redschid to travelling in Italy, Austria, Prussia, and Belgium. No sooner in Paris did Redschid learn that Sultan Mahmoud was dead, than he returned to Constantinople, and took, in September, 1839, the oath of allegiance



to Abd-ul Meschid. Redschid was reinstated as minister of foreign affairs; but malignity and machination were more busy against him than ever. Nevertheless, he succeeded in persuading the sultan to pass, amid circumstances of singular pomp, what is famous as the Imperial Decree from the Rose Garden—an emphatic law and comprehensive plan of internal organization and improvement. But foreign affairs could not be neglected at a moment when for Turkey they were so entangled and troubled; and by Redschid's sagacity and valour the foreign difficulties were resolutely met. But when at the summit of his triumph he was without warning, in March, 1844, dismissed. He went back as ambassador to the Western powers. Minister for foreign affairs once more in 1845, he rose to be grand vizier in September, 1846, an office which, with brief breaks, he held till the autumn of 1852, when he was displaced. Just one year after this date, the viziership was confided to the strong grasp of him who was alone deemed capable of thwarting the insolent Russian. In 1854 Redschid fell; but in October, 1856, he ascended for the fifth time to the chief place in the ministry. Through the trickery and malice of his old enemies at home, and through the vindictiveness of the French government, Redschid, in July, 1857, was driven to resign. Yet in October of the same year he was for the sixth time vizier—only, however, for a month or two. On the 7th January, 1858, he died when dreaming of, hoping for, his seventh viziership.—M. W.-I.

REED, ANDREW, a nonconformist minister greatly distinguished for his philanthropic activity, was born in St. Clement's Danes parish, London, on the 27th of November, 1787, educated at Hackney, and in 1811 appointed minister of Wycliffe chapel, Stepney, where he preached for fifty years. In 1819 he published anonymously a religious novel, entitled "No Fiction," which ran through several editions. He subsequently published an account of a mission to the United States, in which he was engaged with Mr. Cox in 1834. His strongest claims to the grateful remembrance of posterity are due to his exertions in founding the London Orphan asylum at Clapton in 1813, the Infant orphan asylum in 1827, and the asylum for Fatherless Children at Croydon in 1847. To these noble labours were added the establishment of an asylum for idiots, and the Royal hospital for Incurables. He died at Hackney on the 25th of February, 1862.—R. H.

REED, ISAAC, the well known commentator upon Shakspeare, was born in London in 1742, the son of a baker. He was educated for the law, and became a solicitor and conveyancer. His love for ancient English literature, and perhaps his friendship with Mr. Nichols the printer, induced him to collect, arrange, and annotate many literary productions that might otherwise have soon disappeared from view. He prepared a new edition of Dodsley's Old Plays, Dodsley's Collection of Poems, Pearch's Collection of Poems, and another collection of verses entitled The Repository. He recast and enlarged Baker's Biographia Dramatica. "He was more satisfied," says Nichols, "with being a faithful editor, than ambitious of being an original composer." With the assistance of Dr. Farmer and Mr. Steevens he undertook to edit Shakspeare's works, which he published in twenty-one volumes in 1803. "Honest Mr. Reed," as he was called, was beloved by a large circle of friends, of whom Nichols gives an account (vol. ii., 670). He would take long walks to their country houses, and con over their books and manuscripts with keen interest and a practised eye. His own library, which Dibdin says was to him "parlour, kitchen, and hall," abounded in literary curiosities. He died on the 5th of January, 1807, at his chambers in Staple inn, of which society he had long been one of the ancients. He left considerable property, including the library, which was sold shortly after his death.—(Nichols' *Literary Anecdotes*.)—R. H.

REES, ABRAHAM, D.D., a celebrated cyclopædist and learned dissenting divine, was born at Llanbrynmair, North Wales, in 1743. He was the son of a nonconformist minister, and studied for that profession in Hoxton academy. His progress there was so remarkable, that some time before he had completed his term as a student, he was appointed mathematical professor. He was afterwards chosen resident tutor, and in that capacity was the teacher of some of the brightest ornaments of the dissenting body. He was also distinguished as a preacher; and was for some years the minister of a respectable congregation in the Old Jewry. In addition to these labours, which would have exhausted the resources of an ordinary man, he transacted a

great part of the public business of the London nonconformists, and shared in every scheme of philanthropy. Nor were his doings as a literary man behind those in other departments. Many sermons, some political and social tracts, various contributions to the *Literary Review*, as well as his labours as editor for five years of Chambers' Encyclopedia, and afterwards the publication of his own Cyclopædia of forty-five quarto volumes, testify to his indefatigable industry and vast research. At his death in 1825, he was a member of the Royal, and several other scientific societies, and a D.D. of Edinburgh university.—D. T.

\* REEVES, SIMS, an eminent tenor singer, was born at Woolwich in the year 1821. So rapid was his progress in music, that before he had reached his fourteenth year he was a clever performer on several instruments, and tolerably versed in the theory of composition. At this early age he was appointed organist and director of the choir at the church of North Cray in Kent. Not only did he worthily fulfil the duties of his office, but in addition composed some chants and anthems that were highly creditable to his talents. Meanwhile he assiduously continued his study of the theory of music, and took lessons on the pianoforte from the celebrated John Cramer. Whilst engaged as organist at North Cray, it was discovered that he had a voice of magnificent quality and great strength. He was immediately placed under a professor of singing, and by the advice of his friends exclusively devoted his energies to this study. He made his first appearance at Newcastle in his nineteenth year, in the baritone parts of *Rodolpho*, in the *Sonambula*, and of *Dandini* in *Cenerentolo*. His début was a complete success, although he had mistaken the character of his voice. He next visited the chief towns of Ireland and Scotland, in each acquiring fresh fame. His friends and the public looked upon him as a finished singer; but he had too keen a conception of musical perfection to be satisfied with his style and knowledge. He accordingly visited Paris, and studied under some of the best masters. When he returned to this country, he appeared in the provinces and in Ireland. The provincial public and the provincial press were equally loud in their laudations. London managers were eager to secure such an invaluable prize. Tempting offers were made to him, but were positively and firmly declined. Mr. Reeves was determined to visit Italy, to perfect himself still more in his favourite art. Arrived at Milan, he took lessons of Mazzucato, one of the most distinguished masters of that city. In a short time he appeared at the Scala in the character of *Edgar* in *Lucia di Lammermoor*. His fortune was now made. The sweetness of his voice, his brilliant execution, his vocal power, and his dramatic talent electrified the audience. He had worked hard, and waited patiently, and his triumph was now complete. He remained at Milan two years, during which time he pursued his studies with ardour. At this period M. Jullien was getting together a company for an operatic season at Drury Lane. He offered Mr. Reeves an engagement, which was accepted; for the time had arrived when he felt that he might appear before a London audience triumphantly. He made his début at Drury Lane on the 6th of December, 1847, and selected for this occasion the part of *Edgar*. The theatre was crowded, to hear the English singer who had gained such success in Italy. The house received him with enthusiasm, and the next day the press confirmed the favourable verdict in terms of hearty and unqualified praise. The only other opera he appeared in during the season, and in which he sustained his first original character, was *Balfé's Maid of Honour*. In 1848 Mr. Reeves appeared at her Majesty's theatre, and proved that he was fully equal to any Italian tenor on the stage. In the following year he appeared at the Norwich festival, and in the winter concerts of the Sacred Harmonic Society, and showed that he was quite as capable of singing the superb compositions of Handel and Mendelssohn, as he was of doing justice to operatic music. In classical and sacred music he is indeed unrivalled. In the spring of 1851 he visited Paris, and appeared at the Italian opera as *Ernani*, with Signora Cruvelli as *Elvira*. His singing and acting produced quite a *furor*. The French critics, not easily satisfied, compared him advantageously with the celebrities of the lyric stage. It is impossible to follow this gifted singer throughout his career of artistic triumphs; suffice it to say that no other Englishman has appeared successfully as the first tenor at the leading theatres of England, France, and Italy.—E. F. R.

REGGIO. See OUDINOT.

REGIOMONTANUS or DE REGIOMONTE, the surname



assumed by JOHANN MÜLLER, a celebrated German astronomer, from Königsberg in Franconia, where he was born on the 6th of June, 1436. He died at Rome on the 6th of July, 1476. He studied in his early youth at Leipsic; and having heard, when little more than fifteen years of age, of the skill of Peuerbach as a teacher of astronomy, he went to Vienna in order to avail himself of it, and soon became the principal pupil and fellow-labourer of that master, and eventually, in 1461, his successor as professor of astronomy. In the following year he accompanied Cardinal Bessarion to Italy; and after having taught astronomy in various cities in that country, he went for some years to Hungary, to act as astronomer to King Matthias Corvinus. In 1471 he went to Nuremberg, where he occupied himself in astronomical observations and calculations, and the printing of tables, until in 1475 he was summoned to Rome by Pope Sixtus IV., to assist in reforming the calendar; but he died soon after the commencement of his labours there, not without suspicion of his having been poisoned by the relatives of a rival astronomer, whose errors he had exposed. Regiomontanus did great service to astronomy and mathematics, by collecting, editing, and translating the works of the ancient astronomers; by his skill in observing, and the improvements which he made in the instruments used in his day; and by the great improvement which he first introduced into trigonometrical tables, of expressing the quantities which they contain in decimal parts of the radius. He was very skilful in the art of printing, and commenced a treatise on it, which he did not live to finish.—W. J. M. R.

REGNARD, JEAN FRANÇOIS, dramatist, satirist, and traveller, was born at Paris of wealthy parents. The date of his birth is variously stated; according to most accounts it was 1647, according to the balance of probability it was 1656. On the death of his father, he proceeded to Italy in 1676, distinguishing himself there alike as a brilliant man of society, and as a singularly daring and successful gamester. Revisiting Italy in 1678, he contracted an intimacy with a lady whom he styles Elvire; and inducing both her and her husband to visit France in his company, the party set sail in an English ship bound from Civita Vecchia to Toulon. Not far from Nice, however, the vessel was captured by corsairs; and Regnard, who had fought gallantly in a contest which was fatal to the English captain, was carried with his companions to Algiers. Their adventures whilst in captivity were afterwards related by Regnard in a charming novellette called "La Provençale," in which he narrates, with much sprightliness, his experiences as cook to a certain Achmet Talem. Ransomed by the French consul, he took back with him to France the chain he had worn as a slave, and which he now hung up as an ornament to his study. In April, 1681, he set out upon a fresh journey, in the course of which he visited Sweden, Lapland, Hungary, Poland, and Germany. Returning to Paris in 1683, he obtained a lucrative situation under government, and devoted his leisure to literary pursuits. Still passionately addicted to pleasure, he died on 5th September, 1710. Second only to those of Molière, the comedies of Regnard are still well worthy of perusal. The best of them is "Le Joueur," written in 1696, and universally acknowledged to be one of the masterpieces of the French drama. Excellent also in their way are "Le Distrain," "Le Legataire Universel," and "Les Ménechmes." His prose account of his travels is remarkably graphic and interesting.—W. J. P.

REGNAULT, JEAN BAPTISTE, Baron, a celebrated French painter, was born at Paris, October 17, 1754; served awhile as cabin-boy on board a merchant vessel; but was noticed by the painter Jean Bardin, who took the youth with him to Rome, and taught him design. Regnault worked hard, and carried off the great prize of the French Academy by his painting of "Alexander and Diogenes." He painted religious, classical, and allegorical subjects in the popular manner of his time. His pencil was very prolific, and he was considered one of the chiefs of the French school; but his manner has now fallen into disesteem. Among the most celebrated of his works were the "Education of Achilles," known by Bewick's fine engraving; "The Descent from the Cross," painted for the chapel of Fontainebleau, but now in the Luxembourg; the "Death of Cleopatra," &c. One of his noted large decorative works was "Napoleon seated on a Triumphant Car," in which at the Bourbon restoration the figure of Napoleon was replaced by that of France. Regnault was elected a member of the Academy in 1795; received the ribbon of the orders of St. Michael and the

legion of honour, and was created a baron. He died at Paris, November 12, 1829.—J. T.—

REGULUS, MARCUS ATILIUS, the Roman hero, was sent as consul in the second Punic war, 256 B.C., to invade Africa. He gained several brilliant victories, took the city of Tunis, and menaced Carthage itself. He refused all reasonable terms of peace, and the Carthaginians, driven to despair and assisted by the counsels of the Spartan general, Xanthippus, gave him battle once more, and gained a complete victory, 255 B.C. After a captivity of five years, Regulus was sent to Rome as a prisoner to offer terms of peace from Carthage, on his promise to return if the treaty was not concluded. The Romans, mainly guided by his advice, rejected the Carthaginian proposals; and Regulus, well knowing the fate that awaited him, heroically kept his promise and returned to Carthage, where his enemies, exasperated at their disappointment, put him to death with cruel tortures. The story of Regulus was a favourite theme with the Roman authors, and forms the subject of one of Horace's most striking compositions. Its authenticity, however, has been much doubted in modern times, and it is pronounced a mere fiction by Niebuhr. There seems, however, nothing improbable in the story itself, while it is perfectly consonant with the ideas and customs of those nations and that age.—V. G.

REICHA, ANTON, a celebrated musical theorist, was born at Prague in 1770. At a very early age he quitted his native country, and resided with his uncle, Joseph Reicha, chapel master to the elector of Cologne, at Bonn, where he received his education. When still a boy he had an irresistible propensity for music, especially composition, and was at first obliged to gratify his desires in this respect without the knowledge of his uncle. It was at the same time with the celebrated Beethoven, his junior by two years, and a native of Bonn, that he learned the elements of the art. Various books, such as those of Marpur, Kirnberger, Sulzer, and Mattheson, served them for guides. The first public attempts of Reicha in composition, were some Italian scenes for the concerts. These had such success, that no one at the court of Cologne would at first credit their being written by a boy. When only seventeen years of age, he produced his first symphony. In 1794 he left Bonn for Hamburg, where he remained five years, applying himself without intermission to the study of his profession. Whilst at this city he wrote the music of a French opera, in two acts, entitled "Godefroy de Monfort," for which piece the manager of the French opera there made him a very handsome offer after hearing its rehearsal. He was, however, advised to bring the work out at Paris, and accordingly arrived there in 1799, making his debut as composer by a symphony which had prodigious success. In the meantime the performance of his opera was deferred from time to time by the differences between the two theatres, Favart and Feydeau. They at length united, and Reicha's composition was just about to appear when he withdrew it, being under the obligation of quitting Paris for Vienna. It was in this city that he lived in the closest friendship with Haydn, Albrechtsberger, Salieri, and Beethoven. Amongst the numerous works which he composed and published at Vienna, were symphonies and other instrumental pieces, oratorios, a requiem, &c. He also brought out a work, entitled "Thirty-six Fugues for the Piano," dedicated to Haydn. These fugues had such success, that the edition was exhausted within a year. It is probable that Reicha would never again have quitted Vienna, but for the various political events which disturbed the peace of that capital in the first years of the present century, and rendered it an unfit residence for a man devoted to peaceful studies. Be this as it may, he returned to Paris in the year 1808, in which city he remained as one of the performers at the Conservatory, giving instructions in, and lectures on composition, at that great national establishment. Reicha was a professed admirer and follower of the great Haydn, whom he has most elegantly apostrophized in the poem prefixed to his before mentioned fugues. His merit as a theorist has been manifested to the world in a clear and comprehensive treatise on melody, and in a work entitled "Cours complet de Composition Musicale, ou Traité complet et raisonné d'Harmonie Pratique," replete with the best rules of art, and invaluable to the musical student. He died on the 28th of May, 1836.—E. F. R.

\* REICHENBACH, KARL, Baron von, a chemist and mechanist, but principally known as the promulgator of some original views on the subject of animal magnetism, was born at Stuttgart on 12th February, 1788. He studied at Tübingen,



where he obtained the degree of doctor in philosophy. At the age of sixteen he conceived the idea of founding a new German state in the isles of the South Sea. With this project he occupied himself during three years, but an arrest and imprisonment by the French government caused him to turn his energies in another direction. He commenced the study of the application of science to the industrial arts, and visited in turn the principal factories of France and Germany. In 1821, in conjunction with the Count de Salm, he established a number of factories in Moravia, and rapidly amassed a large fortune. He received the dignity of baron from the king of Wurtemberg. As a scientific man, Von Reichenbach is known as the author of the first geological monograph which appeared in Austria—"Geological Researches in Moravia," Vienna, 1834; and as a chemical discoverer. He discovered paraffin in 1831, and creosote in 1833. He is also a great authority on meteoric bodies, of which he possesses one of the finest collections in the world. He has attracted most attention, however, although his scientific reputation has been proportionately lessened, by his supposed discovery of a new imponderable force in nature, which he calls *Od*. On the subject of the *od* force he has published several works, the principal of which was translated into English by the late Dr. William Gregory, professor of chemistry in the university of Edinburgh. Von Reichenbach describes the *od* force as analogous to electricity and magnetism, and as widely diffused throughout nature. To it he attributes the sympathies and antipathies which men feel towards each other, and the various objects about them. He believes that the *od* force may be seen in the form of an undulating light, but that there are only certain persons who are capable of perceiving it. To these he gives the name of *sensitive*. It is needless to say that his views have been received with distrust and ridicule by the majority of scientific men, and he has not shrunk from engaging in literary warfare in behalf of his favourite theories. Von Reichenbach has been a great scientific collector. Besides his collection of meteorites above referred to, he has in his chateau at Reichenberg the magnificent herbarium of Sieber, containing plants from all parts of the globe.—F. C. W.

REICHSTADT, DUKE OF. See NAPOLEON II.

REID, JOHN, M.D., Chondos professor of anatomy and medicine in the university of St. Andrews, was born at Bathgate, Linlithgowshire, in 1809. He was educated at the university of Edinburgh, and having made choice of the medical profession, he spent five years in the study of the usual branches of the healing art, and in 1830 obtained the diploma of surgeon and physician. His first situation was that of clerk or assistant-physician in the clinical wards of the Edinburgh infirmary. In 1831 he repaired to Paris for the purpose of prosecuting his studies in the medical schools of that city. On his return to Scotland in 1832 he was sent to Dumfries, along with other three Edinburgh physicians, to assist in staying the frightful ravages of cholera in that town. He then became, in 1833, a partner in the school of anatomy in Old Surgeons' hall, Edinburgh, where he acquired a very high reputation as a laborious and skilful demonstrator, and published several able essays on professional subjects. His next situation was that of lecturer on physiology in the Extra-academical medical school. In 1838 he was appointed pathologist to the Royal infirmary of Edinburgh. In 1841 he was chosen professor of anatomy in the university of St. Andrews, and in addition to the duties of that chair, commenced a course of lectures on comparative anatomy and physiology, which attracted great attention. He also undertook researches into the natural history of the marine animals on the Fife coast, and in 1848 published a collection of his essays under the title of "Physiological, Anatomical, and Pathological Researches," a volume which has been said, on high authority, to contain more original matter and sound physiology than will be found in any medical work that has issued from the British press for many years. In the midst of these valuable labours, Dr. Reid was attacked by cancer in the tongue; and after a year and a half of intense suffering he died in 1849, in the fortieth year of his age. Dr. J. H. Bennet says, "As a physiologist Dr. Reid may be considered to have been unsurpassed." A most interesting biography of this accomplished and amiable man has been written by his friend Dr. George Wilson.—J. T.

REID, THOMAS, a Scottish professor and celebrated philosopher, whose manner of thinking and doctrine were eminently illustrative of the sober sagacity and cautious conservatism of

opinion which distinguish the national mind of Scotland. He was born among the Grampians, in the remote moorland parish of Strachan in Kincardineshire, on the 26th of April, 1710. His life—passed in its early part in the homely seclusion of the country manse, and afterwards in the academic quiet of two provincial universities—formed an important element in the course of modern thought, at a time when the results of the Cartesian and Lockian movements in speculative philosophy were exposed to the criticism of David Hume, and when faith in truths which transcend sense and worldly prudence was somehow notably in a state of decay. By birth and training, as well as by constitutional temperament, Thomas Reid was a genuine specimen of the inbred realism of a strong Scottish mind and character, with practical insight much in excess of speculative subtilty or idealizing tendencies. Through his father he was of a long presbyterian or ecclesiastical descent, and was connected by his mother with the Gregorys—the most illustrious scientific ancestry which Scotland could supply. The father of Reid was for fifty years minister of the parish of Strachan, respected in the surrounding Highlands for his piety and prudence and simplicity of manners, and not destitute of those intellectual tastes which he inherited from his ancestors and transmitted to his son. The philosopher was eminently a son of the Scottish manse. The three successive ministers of Banchory Ternan, in the period which immediately followed the Reformation, were the son, grandson, and great-grandson of Reid of Pitfodds in Aberdeenshire; and the last of these was the great-grandfather of Thomas Reid. His mother was Margaret, daughter of David Gregory of Kinnairdie in Banffshire, sister of the Savilian professor of astronomy at Oxford (well known as the friend of Newton), and of the mathematical professors in Edinburgh and St. Andrews, by whom the Newtonian philosophy was introduced into the Scottish universities. Thomas Reid was educated in the manse of Strachan, in the neighbouring parish school of Kincardine O'Neil, and in the Marischal college of Aberdeen, which last he entered in 1722, at the age of twelve. Patient industry more than brilliant intelligence marked these early years; and, with a true insight into his character, the parish schoolmaster is said to have predicted that "he would turn out to be a man of good and well-wearing parts." At Marischal college his philosophical master, for the term of three years, was Dr. George Turnbull, author, among other books, of an ethical treatise published in 1740, which professes to apply the inductive theory to researches in human nature; and whose prelections may thus have suggested the method afterwards adopted by his celebrated pupil. Reid took his master's degree in 1726, and devoted the following years to the usual course of theological study. Like his contemporary Kant, he studied for the church, and, unlike Kant, he had the experience of many years in the duties of a country pastor. After a few years' residence in his university in the capacity of librarian, and a year of wandering among men of letters and science in London, Oxford, and Cambridge, he was presented in 1737, by the King's college of Aberdeen, to the neighbouring parish of New Machar, in which the fifteen following years of his life were spent. Here he settled in marriage, and the example of his well-ordered domestic life gradually multiplied itself, by sympathy, in a neighbourhood where he at first encountered violent opposition, through aversion to the law of patronage, but in which his useful ministry so conquered popular prejudice that his departure was the occasion of universal sorrow. Thomas Reid, in the rural parish of New Machar, was unknown to the great world of thought and letters, but his time there, we are informed, "was spent in the most intense study; more particularly in a careful examination of the laws of external perception, and of the other principles which form the groundwork of human knowledge." It was in one of the first years of Reid's ministry at New Machar that Hume's Treatise of Human Nature was given to the world, and the country pastor was induced by its paradoxes, as he tells us, to "call in question the principles commonly received with regard to the human understanding," from which the sceptical consequences of Hume were drawn. Some of his intellectual pursuits at this time are disclosed in his first publication, a paper in the Transactions of the Royal Society of London for 1748, entitled an "Essay on Quantity," which was occasioned by reading the work of Dr. Hutcheson of Glasgow, in which simple and compound ratios are applied to virtue and merit. Reid, like Descartes and Kant, was distinguished in the early part of



his life by affinity for mathematical studies, which in both was gradually supplanted by devotion to metaphysical and moral speculation. This brief "Essay on Quantity," published in his thirty-eighth year, indicates the period of transition. Like Locke, Kant, and many other metaphysicians, his intellectual development was slow, and this tract was his only contribution to literature till he was nearly sixty. In 1752 Reid exchanged the manse of New Machar for the chair of philosophy in King's college, Aberdeen. His academical course of instruction, according to the usage of those days, embraced mathematics and physics, as well as mental and moral philosophy—the academical division of labour in the Faculty of Arts not being then practised in King's college. At Aberdeen he engaged with his characteristic patient energy in academical and other literary labour. He was an active adviser among his colleagues in academical reform. An extension of the college session from five to seven months, the elevation of the humanity or Latin class, and the union of some of the smaller bursaries, are mentioned among his achievements in this department. The extended session, however, after trial of a few years, was abandoned, as unsuited to the circumstances of very many Scottish students. At Aberdeen, Reid was a founder of a literary society or club, which met weekly during several years, and proved a powerful auxiliary in the development and expression of that love for letters and philosophy which distinguished Aberdeenshire in the middle and towards the end of last century. "The number of valuable works," says Mr. Stewart, "which issued nearly about the same time from individuals connected with this institution, more particularly the writings of Reid, Gregory, Campbell, Beattie, and Gerard, furnish the best panegyric on the enlightened views of those under whose direction it was originally formed." One of these works was the first elaborate publication of Dr. Reid—the "Inquiry into the Human Mind on the Principles of Common Sense," published in 1764, in which he presents the fruits of many years of patient thought, ripened by intercourse with his philosophical associates at Aberdeen. The publication of the "Inquiry" was his first public act, in vindication of the common reason of men against the subtle scepticism of David Hume. "For my own satisfaction," he tells us, with reference to the "Inquiry," "I entered into a serious examination of the principles upon which this sceptical system is built, and was not a little surprised to find that it leans with its whole weight upon the received hypothesis that nothing is perceived but what is in the mind which perceives it; that we do not really perceive things that are external, but only certain images and pictures of them imprinted upon the mind, which are called impressions and ideas. If this be true, supposing certain ideas and impressions to exist in my mind, I cannot, from their existence, infer the existence of anything else; my impressions and ideas are the *only* existences of which I can have any knowledge or conception; and they are such fleeting and transitory beings that they can have no existence at all, any longer than I am conscious of them. . . . I thought it unreasonable, upon the authority of philosophers, to admit a hypothesis which, in my opinion, overturns all philosophy, all religion and virtue, and all common sense; and finding that all the systems concerning the human understanding which I was acquainted with, were built upon this hypothesis, I resolved to inquire into this subject anew, without regard to any hypothesis." The "Inquiry" contains the fruit of this investigation into the groundwork of our knowledge, so far only as regards the five external senses. It attracted general attention, and Reid was immediately appointed to the chair of moral philosophy in the university of Glasgow, vacant in 1764 by the resignation of Adam Smith, and which had previously been occupied by Hutcheson and Carmichael. Associated with distinguished colleagues, Glasgow was the scene of the thirty-two years of his life which remained. Of these nearly twenty were devoted to the public duties of his professorship, and the others to the preparation, in comparative retirement, of those philosophical works which contain the summary of his metaphysical and ethical doctrine. Dugald Stewart, his biographer, and successor as the representative of the higher philosophy in Scotland, was one of his pupils at Glasgow in 1772. Reid's only publication while he was engaged in the public duties of his Glasgow chair, was a brief account of the *Logic of Aristotle*, which appeared originally in 1774, in the form of an appendix to his friend Lord Kames' *Sketches of the History of Man*. In this tract he describes the contents of the several treatises of the *Organon*. While its

defects illustrate the comparatively low state of Aristotelian criticism in Scotland ninety years ago, it is interesting as one of the few works bearing on Formal Logic given to the world by Scottish philosophy, previously to Sir W. Hamilton. The two most comprehensive of all Reid's philosophical works, appeared in the period of literary leisure which he had reserved for the closing years of his life—his "Essays on the Intellectual Powers of Man," and his "Essays on the Active Powers of the Human Mind." The first named of these works was published in 1785, and contains a summary of what he taught in mental or metaphysical philosophy, including the theory of external perception in particular, and of common sense or the first principles of knowledge and belief in general, along with his criticisms of the hypothesis of ideal or representative knowledge in various forms which it had assumed. The "Essays on the Active Powers" followed in 1788, containing a survey of the general field of ethics, including an analysis of the mechanical, animal, and rational principles of action, and discussions on the theories of free will and moral approbation. Reid's last contribution to literature, which was prepared only a year or two before his death (probably in 1794), was a historical account of the university of Glasgow, containing evidence of his accurate knowledge of the theory and gradual development of the academical institutions of Europe, and prepared, "in name of the principal and professors of the university," for Sir John Sinclair's *Statistical Account of Scotland*. The various works of Reid enumerated above, together with some valuable letters written by the philosopher, during his residence in Glasgow, to Drs. Andrew and David Skene of Aberdeen, Lord Kames, Dr. James Gregory, and others, on interesting questions in physics and metaphysics, are contained in Sir William Hamilton's collected edition of the works of Reid—a collection which, with the editor's notes and dissertations, is probably the most valuable contribution which British intellect has yet made to the discussions of mental philosophy. The interval between the first and the last of Reid's philosophical works amounts to no less than forty years, although he had attained to the age of thirty-eight before he ventured to appear as an author. Mathematical problems, the intellectual exercise of his youth, were the amusement of his wise and benignant old age, which was closed at Glasgow on the 7th of October, 1796, in his eighty-seventh year.

The metaphysical philosophy of Reid was a moderate and sober recoil, on the part of the British philosophy originated by Locke, against the sceptical paralysis of all philosophy promoted by David Hume—the most subtle intellectualist bred in Locke's school. In its chronological development, as well as in its general aim, it coincides with the professedly antisceptical movement which Kant originated in Germany. The same decade which gave birth in Glasgow to the "Essays" on the Intellectual and the Active Powers, witnessed the publication of the *Critiques of Pure and Practical Reason* by the philosopher of Königsberg. And the "Common Sense" of Reid corresponds to the Reason, pure and practical, of Kant; although the Scottish metaphysician, overlooking the more subtle analysis of the pure or speculative Reason, describes and employs, under the name of Common Sense, those feelings and tendencies which sway the conduct of the mass of mankind. But the spirit and method, and also the central problem, of the Scottish and German leaders of the reactionary conservative philosophy of last century, were in many ways different. Reid was deeply imbued with the tentative spirit of experimental research, natural to the island of Bacon, Newton, and Locke. He aimed at utility more than speculative refinement, of which he was constitutionally incapable. Kant, charged with the idealizing rationalism natural to his countrymen, and to the school of Leibnitz, constructs a more lofty and ingeniously adjusted edifice, which brings within his mental vision problems of which Reid had no conception. The starting point of Reid was the current scepticism, as he regarded it, about the world given in the external senses; the starting point of Kant was Hume's sceptical inferences in regard to causation. The regulative conception of Kant's speculative philosophy is accordingly the theory of causation; the basis of the philosophy of Reid is the Fact of External Perception. The key to Reid's whole philosophy may be given in his own words. "The doctrine of ideas," he tells us (writing in 1785), "I once believed so firmly as to embrace the whole of Berkeley's system in consequence of it; till, finding other consequences follow from it, which gave me more uneasiness than the want of a material world, it came



into my mind, more than forty years ago, to put the question to myself—'What evidence have I for this doctrine, that all the objects of my knowledge are ideas in my own mind?' From that time to the present I have been candidly and impartially, as I think, seeking for the evidence of this principle, but can find none, excepting the authority of philosophers."—(*Essays on Intellectual Powers*, Essay ii. ch. 10.) "The merit of what you are pleased to call my philosophy," says Reid, in a letter to Dr. Gregory, "lies, I think, chiefly in having called in question the common theory of ideas or images of things in the mind being the only objects of thought—a theory founded on natural prejudices, and so universally received as to be interwoven with the structure of language. Yet were I to give you a detail of what led me to call in question this theory, after I had long held it as self-evident and unquestionable, you would think as I do, that there was much of chance in the matter. The discovery was the birth of time, not of genius; and Berkeley and Hume did more to bring it to light than the man that hit upon it. I think there is hardly anything that can be called mine in the philosophy of the mind, which does not follow with ease from the detection of this prejudice."

How is this? Why should scepticism emanate from this "prejudice," and in what way is scepticism deprived of its power by the "detection" of the prejudice? What body of metaphysical doctrine, different from the view of the understanding given by Des Cartes, Malebranche, Locke, Berkeley, and Hume has Reid derived from his "discovery" of the unsoundness of the philosophical hypothesis of ideas? A sufficient answer to these questions should afford us a full insight into Reid's philosophy. The professed result of that philosophy is to uncover, as it were, the genuine or common reason of man, through an attentive study of the natural operations of the human mind, and to substitute what is thus uncovered for the artificial hypothesis of ideas (with its latent scepticism) by which it had been overlaid. It is a vindication of our spontaneous faith in perceived reality, in the form of a return to that faith through reflection. It was in its account of perception through the senses that, according to Reid, our spontaneous mental experience was primarily overlaid by the philosophical hypothesis of a sense-perception only of ideas which have no existence at all out of the perceiving mind. It is our *genuine* sense-perception, accordingly, that Reid first of all sets himself to recover by reflection and describe. Having expelled the ideal illusion from that quarter, he hopes, with comparative ease, to track out the element of reality in every other department of consciousness, and to exhibit in their native strength the practical principles which constitute the unvitiated common reason of mankind. Reid thinks he has found, by patient study of his own mental operations, that, in external sense, we are all, and know ourselves to be, in immediate or conscious intercourse with real external things, and not merely with transient images or representations of them; that in smell, taste, hearing, touch, and seeing, we have not merely special orders of *sensations*, dependent on our consciousness of them, but also in each a *perception* of something that may exist when it is not smelled, tasted, heard, touched, or seen. No sufficient philosophical reasonings, he is certain, have been, or can be, offered to disturb this finding of an experience common to men. This experience being accepted in its original integrity, we have, within the range of our immediate perception, without any help from reasoning, a world that is real and not merely ideal—that exists independently of our consciousness or perception of it—that does not need the help of a representative faculty to bring it within the range of our perception, while our perception of it supplies materials to the representative faculty in its own legitimate sphere. This analysis of external sense, professedly in the light of the common reason of men, is the type of Reid's teaching, in which he applies to the mental operations generally the method which enabled him to detect the element of external reality in the operations of sense. He discards as mere hypothesis the immediate universe of the philosophers, made up of ideas, and which exists only in the mind that perceives it. He traces out the indications of a real, material and moral universe, which exists independently of the conscious mind, but is partially revealed to us in and through the operations of our various faculties—*i.e.*, in our spontaneous or common-sense beliefs, concerning the present, the past, and the future—indications which we are prepared to receive as fundamental facts in philosophy, when we substitute submission to our mental expe-

rience in the place of hypothetical systems, reared on the artificial and unsubstantial foundation of ideas which exist only in the mind that perceives them.

It may well be doubted whether, in his theory of external perception, Reid fairly hit the blot in the scepticism of last century, and still more whether his method and its results are the adequate corrective of the scepticism of this age. The philosophy which imposes upon all thinking men, as a preliminary duty, the production of inductive or deductive proof of a world of real things, resembling a world of merely transient ideas or representations given to us in sense, and which subsides into scepticism when this proof cannot be produced, is, it may be granted, hollow and unsound. And, so far as Reid corrects this assumption, and accepts the real as *already given* in external sense, he has served philosophy well. He has brought men back from the abstractions of philosophy to the realities of life, removing an injurious excrescence, and simplifying speculation and physical science. But his extreme reaction against the imaginary consequences of Berkeleyism, has perhaps carried him to an extreme in the opposite direction. The aim of Reid and Berkeley was in fact the same, *viz.*, a restoration of philosophical belief, by the rejection of the hypothesis of a representative knowledge in sense. They differ in their account of *what* the real and ultimate thing is which is given in sense. Is it, or is it not, ideal, *i.e.*, dependent on the mind that perceives it? Are the "real things" of sense as transient as the consciousness of them? If a critical experience of our sense-consciousness determines that they are, or at least that for ought we can tell they may be, then our belief and knowledge of an external universe of *other minds*, and our physical sciences of the "ideas" of sense, may remain as firm as on the opposite hypothesis—our manner of conceiving and speaking about things only being in some respects changed. Berkeley and Reid between them helped to develop the philosophical discovery—that the very objects given in sense are the real things of the sensible world. The best philosophers seem now satisfied to leave in abeyance, in the meantime, the ulterior question—Are the real things, thus immediately given in sense, transient and ideal things, which are nevertheless evolved in that regular order on which human life and action depend; or are they also in themselves things permanent and independent of perception? They are willing, at the present stage, to waive this question, provided that, whether transient or permanent in themselves, these "things given in sense" are recognized as the sufficient door of entrance to all the treasures of nature and man—of physical and moral science. The beliefs which constitute the common sense or reason of mankind are those in which men think and feel sufficiently alike to form strong regulative principles, which restrain the eccentricities and paradoxes of individuals. Now, is it necessary, it may be asked, to treat the opinion that the real thing given in sense is (as it seems to be in our phenomenal consciousness) *dependent on being perceived*, as an individual paradox, which must be crushed, in order to maintain our confidence in the common faith of mankind? The fact is that, in regard to this opinion, while speculative men differ, the mass of mankind do not seem to have any judgment at all. They do not raise a question so subtle and speculative. The actions and opinions of men may be practically governed by a strong intellectual force, which restrains individual eccentricities on all matters within its sphere, and which gravitates towards reality, without determining or even conceiving impractical questions of speculative metaphysics about the Real. It is away from this question about the essence of the sense-given world, that the controversies with scepticism in the present age are to be found. Not what is the sense-given material in itself, but how far may we go in the moral interpretation of what is signified by that given material, whatever it may be, is the question around which our now current questions circulate. In meeting them, while we feel the great value of Reid's strong common sense and shrewd insight into his own conscious experience, we are apt to complain of his defective familiarity with that higher conscious experience, which is represented by the great philosophical systems of the past and present. He is disposed to put aside that mass of philosophical speculation as mere hypothesis, and to accept the uncritical experience of the many, instead of drawing from each great system fresh light for the interpretation of his own conscious experience, fresh help in the struggle with our original intellectual corruption, and aid in the gradual approximation to a scientific knowledge of the divine



idens—the gradual reconciliation of human to divine science, which goes on from age to age. The want of a genuine historical criticism of philosophical opinions and systems is, after the example of Reid, a characteristic defect in Scottish philosophy.

For a study of the philosophy of Reid—in addition to his own works, with the relative criticism of Sir W. Hamilton—the reader may examine, among much besides in subsequent literature, the contemporary criticism of Priestley, the more recent comments of Dugald Stewart, Thomas Brown, and Royer Collard, and the *Philosophie Ecossaise* of Cousin.—A. C. F.

REID, SIR WILLIAM, Major-general, was the son of the minister of Kinglassie in Fife, and was born in 1791. After completing his early education he made choice of the military profession, and was entered as a cadet at Woolwich. He received his first commission in 1809 as a lieutenant of the royal engineers, and served with distinction under the duke of Wellington throughout the Peninsular war, in which he received several wounds. He took part in the bombardment of Algiers in 1816. He was subsequently sent out to Barbadoes in 1832 as captain of the engineers, who were employed in re-erecting the government buildings blown down by the hurricane of 1831. He next sought and obtained a command under Sir De Lacy Evans in the ill-fated British auxiliary expedition to Spain. On his return to England he devoted his undivided attention to the subject of storms, which had first attracted his notice while serving in the Windward islands, and in 1838 he published his celebrated work under the title of—"An Attempt to develop the Law of Storms." Lord Glenelg, who was at that time secretary of state for the colonies, was so much struck with the work that, unsolicited, he appointed the author, with whom he was personally unacquainted, to the government of Bermuda. Colonel Reid set himself zealously to promote the improvement of the island by the erection of buildings, the establishment of public institutions, and the introduction of a better system of agriculture, so that the appearance of the country became completely changed. His services were rewarded by the appointment in 1846 to the government of the Windward islands. He discharged the duties of this office with his accustomed energy and zeal, but resigned it in 1848 in consequence of the home government having reversed a decision of his, of which they at first approved. He published in 1849 the result of his investigations respecting his favourite subject during his residence in the Windward islands, under the title of—"The Progress of the Development of the Law of Storms." In 1851 he was appointed chairman of the executive committee of the Great Exhibition, and contributed greatly by his tact and his administrative ability to the success of that undertaking. As soon as this important task was completed he was made a K.C.B., and intrusted with the government of Malta. In this new post his wise and vigorous rule gained him the confidence of the people, and the approbation of the government, at whose wish his period of service was prolonged beyond the usual term. He had just returned home with the rank of major-general, when he died in October, 1858. Sir William Reid was an honourable and upright man, modest, retiring, and amiable, but firm, and a sagacious, high-minded administrator.—J. T.

REIMARUS, HERMANN SAMUEL, the famous author of the "Wolfenbüttel Fragments," born at Hamburg, 22nd December, 1694. After completing his studies at Jena, and travelling through Belgium and England, he was appointed rector of the gymnasium at Wismar (1723), and in 1727 obtained the professorships of Hebrew and mathematics in the Hamburg gymnasium, the duties of which he most honourably discharged till his death on the 1st March, 1765. He was a man of solid and extensive learning, which he particularly exhibited in his edition of "Dio Cassius" (begun by Fabricius); and at the same time a profound and independent thinker. His works on natural religion, on the "Kunsttriebe der Thiere," and his "Vernunftlehre," went through several editions. His fame, however, chiefly rests on the so-called "Wolfenbüttel Fragments," which by their author were never intended for publication, but only to be circulated in MS. among his friends. But Lessing having procured a copy, published it as the work of an unknown writer found in the Wolfenbüttel library (1777-78). The authorship of Reimarus, however, has since been fully established. We need scarcely add that these fragments contain the severest deistical attacks on revelation, and gave rise to the dispute between Lessing and Johann Melchior Götze (*q.v.*)—K. E.

REINAGLE: the name of a family of painters of great ability, who appear to have been German by descent. The first, PHILIP REINAGLE, R.A., was born about 1750, and was long the pupil and assistant of Allan Ramsay. He commenced as a portrait painter, but afterwards took to landscape and animal painting, and was particularly distinguished for his pictures and drawings of hounds, many of which have been engraved. He travelled much in Italy, where he became acquainted with Robert Barker, the inventor of panoramas, for whom he made many drawings. Philip Reinagle was an exhibitor at the Royal Academy as early as 1779, and was elected an associate of that institution in 1787; but he did not attain the full honours of the Academy until 1811. He died at Chelsea in 1833.—His son, \*RAMSAY RICHARD REINAGLE, R.A., born about 1772, also an excellent landscape painter, at one time held a prominent position as a portrait painter. He likewise studied in Italy, and assisted the Barkers, father and son, in their panoramas exhibited at Leicester Square, some of which were in great part painted by Ramsay Reinagle. He exhibited at the Royal Academy as early as 1787, and was elected an academicien in 1822, his best time, when he exhibited some excellent landscapes, from sketches made in Italy and elsewhere. He visited Antwerp about 1830, and made full-size copies of Rubens' two masterpieces in the Academy there—the Crucifixion, and the Adoration of the Kings, which he afterwards exhibited in Oxford Street, but with very little success. He is still living (1862), having already nearly attained his ninetieth year.—Ramsay's son, GEORGE PHILIP REINAGLE, born in London in 1802, was an excellent marine painter, more especially distinguished for his drawings of ships and sea-fights on stone. He was thoroughly versed in the structure and rigging of ships. He published in 1834 in lithography an admirable series of drawings of Sir Charles Napier's victories over the fleet of Don Miguel. He published also some similar drawings of the battle of Navarino, at which he was present, in 1827. George Reinagle's oil pictures are scarce, for besides being latterly chiefly occupied in drawing and in lithography, he executed occasionally both landscapes and small portraits; and he died in London in 1835, at the premature age of thirty-three only. His first appearance on the walls of the Royal Academy was with a portrait in 1822. In 1824 he exhibited a "Ship in a Storm giving a Signal of Distress," and a "Calm-Morning." In 1829 he exhibited three pictures of Sir Edward Codrington's fleet—the "Battle of Navarino," October 20, 1827; the "Asia and Albion leaving the Harbour of Navarino," on the 25th of that month; and the "Asia, Albion, and Rose, leaving Malta for England," on the 29th of December following; and in 1831 he exhibited a picture of the Russian fleet, after the same battle, entering Valetta harbour; in 1834 the "H.C.S. Reliance struck by Lightning," and "Admiral Napier's triumph over the Miguelite squadron, July 6, 1833." He exhibited altogether forty-one pictures or drawings at the Academy, of which the majority were sea-pieces.—R. N. W.

REINHOLD, CHRISTIAN ERNST GOTTLIEB JENS, a German philosopher, was born at Jena, 18th October, 1798. After completing his studies, he obtained a mastership in the gymnasium at Kiel, whence he was called to the chair of philosophy at Jena. He belonged to the school of Kant, and among his numerous works those on the history of philosophy enjoyed the greatest popularity. He died September 17, 1855.—K. E.

REINHOLD, ERASMUS, a German astronomer, author of several astronomical treatises and tables, was born at Saalfeld on the 21st of October, 1511, and died there on the 19th of February, 1553. From 1536 until his death he was professor of mathematics in the university of Wittenberg. He was one of the earliest supporters of the Copernican system.—W. J. M. R.

REISKE, JOHANN JACOB, a famous Arabic philologist, was born at Zorbig, near Leipzig, 25th December, 1716. After a short preparatory attendance at the Orphan house at Halle, he entered the university of Leipzig, and devoted his time principally to Arabic literature which remained the passion of his life. His industry and aptitude soon showed themselves, for he published in 1737 the twenty-six Consensus of the Narratives of Hariri, with a Latin version and Arabic scholia. Travelling into Holland, he sojourned for a season at Leyden, to enjoy its famed oriental library. Poverty had always pressed upon him; he had denied himself the common means of sustenance to purchase books, and now he supported himself as a corrector of the press. He also studied medicine, and on his return to Leipsic a medical



diploma was gratuitously conferred upon him. But his education and his manner unfitted him for practice; his spirit was soured, his nervous system shattered, and his temper set on edge by repeated disappointments and continued indigence. He also made many foes by the sharp censures and bitter critiques scattered through his writings, as in his editions of various classical authors. At length he was chosen rector of the college of St. Nicholas in Leipsic, where he had some respite from his hardships. He died on the 14th August, 1774. Reiske was no mean scholar and critic, and he was unrivalled in Arabic philology. But he was rash and self-confident, as may be seen in his "Conjecturæ in Jobum." Indeed many of his works were sped through the press to gain him a scanty livelihood. Among his oriental works may be mentioned his editions of the *Annals of Geography of Albulfedæ*, and his medical "Miscellanæ ex Arabum monumentis." He also edited Theophrastus, Plutarch, the *Oratores Attici*, Maximus Tyrius, Dionysius Halicarnassensis, Constantinus Porphyrogenitus, and Cicero's *Tusculanæ Questiones*. At the age of forty-eight Reiske married Christine Müller, nineteen years his junior, a union which greatly augmented his happiness, and aided his literary pursuits. She was born at Kumberg, near Wittenberg, in 1735. The match was one of mutual love, and Christine nobly sustained her part. Under her husband's instructions she attained great proficiency in scholarship, and could collate manuscripts, as that of Achilles Tatius, arrange various readings, correct proofs, suggest better translations, in short, did lovingly and laboriously the work of a skilful and learned assistant; nay she could also suffer with her husband, for in one season of distress she persuaded him to allow her to sell her jewels. After his death she published several works left by him in an unfinished state, as the *Oratores Græci*, Libanius, Dio Chrysostom. She was also an original authoress and a translator, as in her "Hellas" and her "Zur Moral." She died at her native town, 27th July, 1798. She deserves to be remembered as a learned woman, industrious, patient, brave, and unassuming. Her affection for her husband, and her tender regard for his memory, may be seen in many parts of his autobiography published by her after his death.—J. E.

RELAND, ADRIAN, a learned orientalist, was born 17th July, 1676, at Ryp, a hamlet in North Holland, his father being minister in the place. After Adrian's birth the father removed to Amsterdam, and in that city the education of the youth commenced. At the early age of eleven he had gone through the usual classical course. Under the guidance of Surenhusius, the next three years were devoted to the Hebrew, Chaldee, Syriac, and Arabic languages. He then entered the university of Utrecht, and after a three years' course was admitted to the degree of doctor in philosophy. His university studies were conducted under Grævius and Leusden, and his divinity course was begun under Witsius. He next removed to Leyden, and soon after became tutor to the son of the earl of Portland, King William's favourite. In 1699 he was chosen professor of philosophy at Hardenwyk; but he quitted this situation in a short time, as on the recommendation of King William he was appointed professor of oriental languages and ecclesiastical antiquities at Leyden. He held this situation seventeen years, and died in his forty-second year of small-pox, on 5th February, 1718. The great erudition and sound mind of Roland are conspicuous in all his works. The principal of these are—"De Religione Mohammedica" in 1715, a useful book for the time; "Dissertationes Miscellanæ" in 1716, an able and interesting collection; "Analecta Rabbinica" in 1702; "Antiquitates Sacræ" in 1708, a useful compend or text-book; "Dissertationes quinque de nummis Veterum Hebræorum;" and "De Spoliis Templi." His principal work—his enduring monument—is his "Palestina ex monumentis veteribus illustrata." Recent travel has added greatly to our knowledge of the Holy Land; but Reland's work remains a study for all writers on sacred geography.—PETER RELAND, his brother, compiled a good and valuable "Fasti Consulares," printed after his death in 1715.—J. E.

REMBRANDT VAN RHYN, HERMANSZON, was born at Leyden, in his father's mill, July the 15th, 1606 or 1608; early accounts give the former year—he himself at his marriage gave the latter. After spending some time at the Latin school of Leyden he became the pupil of Jacob Van Swanenbergh, with whom he remained three years. He afterwards studied a short time with Peter Lastman at Amsterdam, and with Jacob Pinas at Haarlem, being absent from home

altogether about four years. Rembrandt was, however, really his own master; his style was original; and some of the peculiarities of his effects of light and shade are supposed to have been derived from the pictorial impressions left upon his mind by his early experiences in his father's mill. His father's name was Herman Gerritszoon, or abbreviated Gerritsz, which is not a surname, but signifies simply, the son of Gerrit; just as Hermanszoon signifies simply, the son of Herman. The father was a miller or maltster, and is said to have possessed a mill between Leiderdorp and Koudekerk. This is now doubted, as it is ascertained that he possessed half of a malt mill in Leyden itself in the Weddesteege, where Rembrandt is now assumed to have been born. Our young painter seems to have met with early success. In 1630, when little more than twenty years of age, he settled in Amsterdam; and there married, 22nd June, 1634, Saskia Ulenburg, who appears to have been possessed of a considerable fortune, which, however, was settled on her children, after her husband's death, or in case of his second marriage. She had two children: one died early; the other, a son, Titus, succeeded to his mother's property. She died in 1642, and as Rembrandt married a second time, the necessity of paying over his son's inheritance, and his own extravagant habits as a collector of drawings and other objects of art, together probably with hard times, involved him in overwhelming difficulties, and in 1656 he was publicly declared insolvent. His son took possession of the house in the Joden-Breestraat, and eventually recovered what was due to him in 1665—about £600; but Rembrandt from this time to his death seems to have remained in poverty and in comparative obscurity. The stories about his miserly propensities, originally spread by Houbraken, but greatly exaggerated by modern writers and romancers, appear to be pure scandal. Rembrandt died in the beginning of October, 1669. This date was lately discovered by Dr. Scheltema, keeper of archives at Amsterdam, who found in the burial register of the west church (Westerkerk) the following entry:—"Tuesday, 8th October, 1669.—Rembrandt van Rhyen, painter, on the Rosecanal, opposite the Labyrinth. Leaves behind two children." Rembrandt was one of the most original and able painters who ever lived; he excelled chiefly in colour and in light and shade, and was also a perfect master in execution. Except where refinement of taste in form was required, his powers were almost magical; and he was as remarkable for his etchings as for his pictures. He is seen to great advantage in the national galleries of Amsterdam, the Hague, and London. His pictures date from 1627 to 1669. The National gallery has signed examples from 1640 to 1666, showing all his styles, elaborate, careful, and coarse, in small and large figures, including two interesting portraits of himself, at an interval of nearly thirty years between them. His wonderful etchings, amounting to nearly four hundred, bear dates from 1628 to 1661. Both these and his pictures are too vast a subject to be entered upon with further detail here. He had many scholars and imitators, who approached him very closely in manner, as G. Van der Eeckhout, F. Bol, G. Flink, and others.—(See Scheltema, *Rembrandt-Redevoeringh*, &c., 1853, or the French translation of W. Bürger, *Rembrandt, Discours sur sa vie*, &c., Brussels, 1859. A list of his works was published by Josi in Amsterdam in 1810. See also Burnet, *Rembrandt and his Works*, 1841; Wornum, *Epochs of Painting*, &c., 1859; and the *Catalogue of the National Gallery*, ed. 36, 1862.)—R. N. W.

REMUSAT, JEAN PIERRE ABEL, a sinologist, was born in Paris in 1788, of a very respectable family. When a child he fell from the terrace of the Tuilleries to the quay of the Seine, and suffered in consequence a confinement of several years, during which he read and learned with eagerness. Intended for the medical profession, he was first attracted to the study of Chinese by the inspection of a Chinese work on botany, a science in which he was early interested. He prosecuted his study of Chinese with few extraneous aids; Silvestre de Sacy procured him, however, Chinese books from Berlin and St. Petersburg. In 1811 he published two treatises, one of them an "Essai sur la langue et littérature Chinoise;" the other "Sur l'étude des langues étrangères chez les Chinois," which attracted considerable attention. Having meanwhile practised medicine, and graduated as a physician, he was appointed in 1814, through the influence of Silvestre de Sacy, to the new chair of Chinese at the collège de France, and was commissioned to catalogue the Chinese books of the Bibliothèque Royale. He was after-



wards made keeper of the oriental manuscripts at the Bibliothèque Royale, and elected president of the Société Asiatique, which he had helped to found. Remusat was a courtier as well as a scholar, supporting with his pen the reactionary policy of Charles X., and his worldly success was not wholly due to his intellectual merits. He contrived to retain his position at the Bibliothèque after the revolution of the Three Days, which, however, he did not long survive, dying in June, 1832. If not a profound orientalist, he popularized some important branches of oriental study by the grace of his style. There is a list of his works in Quérard. They include the "Recherches sur les langues Tartares," 1820, condemned by later French critics as superficial; the "Eléments de la grammaire Chinoise;" and a very agreeable translation of a Chinese novel, "Ta-Kiao-li, or les deux cousines," one of the earliest introductions of the West to a knowledge of the fictitious literature of the Chinese. Many of his scattered essays on oriental topics are collected in the *Mélanges Asiatiques*, 1826-27; and in the *Mélanges posthumes d'histoire, et de littérature orientales*, 1848.—F. E.

RENAUDOT, EUSEBIUS, an eminent orientalist, was born at Paris, 20th July, 1646, his father being a court physician. He was educated at the Jesuit college, and he was for some time in the Oratoire. He became an ecclesiastic for the purpose of enjoying literary leisure and opportunity. Eastern languages especially occupied him—Arabic, Coptic, and Syriac—as they afforded facilities for the study of the history and worship of the Eastern churches. He enjoyed the patronage of the prince of Condé, Colbert, and other distinguished statesmen, and was sometimes employed in diplomatic business. He became a member of the French Academy in 1689, and about three years after of the Academy of Inscriptions and Belles Lettres. In 1700 he accompanied the archbishop of Paris, Cardinal Noailles, to Rome, and acted as his conclavista at the election of Clement XI. During this sojourn he eagerly availed himself of the oriental treasures of the Vatican. The new pope was attentive to him, and gave him the priory of Frossey in Bretagne, the only preferment which he could be induced to accept. As he was returning through Florence he was made an associate of the *Accademia della Crusca*. His subsequent life in Paris was spent in his favourite studies. Among other works he published "Historia Patriarcharum Alexandrinorum Jacobitarum" in 1713; "Liturgiarum Orientalium Collectio" in 1716, a work of great research and high authority. He published also "Défense de la Perpetuité de la Foi" in 1708, in connection with the famous treatise of Arnauld and Nicole. Renaudot died in 1720, at the age of seventy-four. His extensive collection of oriental MSS., bequeathed by him to the abbey of St. Germain-des-Prés, is now deposited in the royal library.—J. E.

RENI. See GUIDO RENI.

RENNEL, JAMES, Major, an eminent geographer and military engineer, was born in 1742, at Chudleigh in Devonshire, and at the age of fifteen entered the navy, in which he served for nine years, not without distinction. At the siege of Pondicherry he volunteered to approach by night some of the enemy's vessels that had taken refuge from the English guns in shallow waters. Accompanied by one sailor in a boat, he reconnoitred the position, and obtained information that resulted in the capture of the vessels. At the age of twenty-four he quitted the navy for the East India Company's service, and was at once despatched on active duty as an officer of engineers. He was not long in earning his promotion by distinguished service under Lord Clive; but the highest military rank he ever attained was that of major, as he was soon afterwards appointed to the important and lucrative office of surveyor-general of Bengal. His first publication, a "Chart of the Bank and Currents of Cape Agulhas," brought him into prominent notice as a geographer. It was followed by his Bengal Atlas, and an account of the Ganges and Burrampooter rivers; the latter being inserted in the *Philosophical Transactions*. He was elected fellow of the Royal Society immediately on his return to England, which took place soon after his marriage in India to a daughter of Dr. Thackeray, master of Harrow school. He then published his memoir of a map of Hindostan, assisted Dr. Vincent in his commentary on Arrian's Voyage of Nearchus, and contributed many valuable papers to the Asiatic Researches and the Asiatic Register. In 1798 he assisted Mungo Park in arranging his African travels, and illustrated the work by a map. His most celebrated performance—"The Geography of Herodotus," appeared in 1800.

The research and acuteness displayed in this work are rendered the more remarkable by the circumstance that Major Rennel was ignorant of the Greek language, and conducted his investigations through the medium of Beloe's translation of Herodotus. A second edition of this book was published in 1830 by his daughter, soon after the author's death. That event occurred on the 29th of March, 1830, having been precipitated by an accidental fracture of the thigh, which, at the major's very advanced age, could not be remedied. Among his papers were found a memoir on the general currents of the Atlantic ocean, accompanied by a series of charts, and a work on the ancient and modern geography of Asia. The last-named had been prepared for publication by royal command, and on the representation of Lord Grenville a sum of money was granted by the king in aid of the publication. The book was brought out in 1831 in two volumes, edited by Mrs. Rodd, the author's daughter, with the assistance of Lieutenant-colonel Leake. Besides the works already enumerated Major Rennel published in 1792 the "Marches of the British armies in the Peninsula of India during the campaigns of 1790-91;" in 1793, "Observations on a Current that often prevails to the westward of Sicily;" in 1814, "Observations on the topography of the plain of Troy;" and in 1816, "Illustrations (chiefly geographical) of the history of the expedition of the younger Cyrus from Sardis to Babylonia, and the retreat of the ten thousand Greeks, with an inquiry into the best method of improving the geography of the Anabasis," &c. All these works are characterized by great ability and candour.—R. H.

RENNIE, JOHN, the great engineer, was born at Phantassie, near East Linton, in the county of East Lothian, on the 7th of June, 1761, and died in London on the 4th of October, 1821. His father, the owner of a small estate, died in 1766, and was succeeded by his eldest son, George. The natural bent of John Rennie's mind towards mechanics was strengthened and cultivated by his frequent visits, when a schoolboy, to the workshop of that skilful millwright Andrew Meikle (*q. v.*), which happened to stand near Phantassie. He was educated first at the parish school of Prestonkirk, and afterwards at the high school of Dunbar, where under Gibson, a teacher of great ability, he studied mathematics and natural philosophy with such success as to be able to act as Gibson's substitute for six months, about the year 1778. He spent the three years from 1780 till 1783 at the university of Edinburgh, studying natural philosophy under Robison, and chemistry under Black; and during the whole of that period he occupied his vacations in learning the practice of mechanics from Meikle. In 1784 he was employed to design and construct his first engineering work, a bridge near Edinburgh; and in the course of the same year he was engaged as an assistant by Boulton and Watt, to superintend the erection of the Albion mills in London, well known in the history of the steam engine as the first instance in which that prime mover was employed to drive mills or machinery on a great scale, and in the history of machinery and millwork in general, as affording some of the earliest examples of the substitution of iron for wood in mechanism. The Albion mills were burned in 1791, and on their site Rennie afterwards founded an engine work. He now rapidly rose to the head of the engineering profession. Amongst his earlier works may be mentioned the Hull docks, the Kennet and Avon canal, the Rochdale canal, and the Royal canal of Ireland. In 1799 he was consulted on the subject of the drainage of the Lincolnshire and Cambridge fens; and he pointed out and applied with much success the two principles which should regulate such undertakings, namely, to intercept and divert by independent channels the waters of the higher country, and to drain the lower country by large and low channels, capable of acting partially as reservoirs as well as drains. Applying his knowledge to the theory of the construction of arches, he designed many bridges with consummate skill, scientific and practical, some of stone, and some of iron. Amongst his stone bridges may be mentioned Kelso bridge over the Tweed (1803), and the justly celebrated Waterloo bridge over the Thames (opened in 1817), and above all, London bridge, which stands at the head of the stone bridges of the world for strength, stability, and beauty. Although Rennie designed the last of those works, he did not live to execute it; it was completed after his death by his younger son, Sir John Rennie. In the designing and constructing of cast-iron arched bridges he showed equal skill, as Southwark bridge (opened in 1819) attests. Of his dock and harbour works may be mentioned London docks; the East India docks, of which he



was engineer along with Ralph Walker; Holyhead harbour; and Sheerness docks. He proposed an admirable plan for a government dockyard at Northfleet, which has never been executed. He invented the dredging machine, improved the diving bell, and was the first to use retaining walls with a curved batter. In 1805 he was appointed chief or consulting engineer of the Bell Rock lighthouse (a work which will be further mentioned under the head of STEVENSON, ROBERT, the engineer by whom it was first projected). He made most important contributions to mechanical science by his experiments on the strength of materials. His greatest work was the Plymouth breakwater, which he projected in 1806, and commenced in 1811; and although it was not completed until 1848, twenty-seven years after his death, it is strictly speaking his work in every respect: for all its partial failures were caused by deviations from the principles of his plan, and its success by a return to them. The engineering works of Rennie are marked throughout by the impress of that scientific knowledge which he combined with sound practical skill. This is most conspicuous in the designs and structure of his bridges; but in other works also it can clearly be traced. He was a fellow of the Royal Society, to whose Transactions he contributed largely, and of other scientific bodies. He was honourable and upright in his professional dealings, and excellent in his private character. About 1790 he married Miss Mackintosh of Inverness; six of their children survived him. He was succeeded in his mechanical business by his eldest son, GEORGE RENNIE; in his civil engineering business by his younger son, Sir JOHN RENNIE.—(See Sir John Rennie's *Account of the Plymouth Breakwater*; *Smiles' Lives of the Engineers*).—W. J. M. R.

RENWICK, JAMES, the famous preacher and martyr of the covenant, was born at Minnihi, Dumfriesshire, 15th February, 1662. His parents were in humble life, but they trained him with pious fondness and hopes, and therefore straitened themselves to give him a good school education. He attended Edinburgh university, and partly supported himself by private tuition; but as he would not take the oath of allegiance, he was denied public laureation at the close of his academic career. His sympathies went along with the extreme party of the covenant—as opposed to those who were usually called the Indulged—and even among the nonconformist section he began to see many defects and backslidings. The execution of Donald Cargill, 27th July, 1681, at which he was present, decided his adherence to those principles. He frequented the “secret societies,” though he had no hand in the revolutionary declaration published by them at Lanark, 12th January, 1682; and he declared it to be “inconsiderately worded,” though he was one of the bold party who proclaimed it. At the request of the societies Renwick then started for Holland, and was admitted into the university of Groningen. As the societies since Cargill's death had no minister, it was deemed expedient that he should be ordained prior to his return. After some obstacles had been overcome, the classis of Groningen ordained him, and he at once set sail for his native land—landing, however, at Dublin, and after some difficulties arriving at the west coast of Scotland. In September, 1683, he preached his first public sermon at the moss of Darnead, lifting the standard where it had fallen on the death of Cameron and Cargill. The privy council of Edinburgh took the alarm, and denounced him as a traitor. His life at once became one of incessant work and wandering through south-western Scotland. He was the organizer and soul of all the societies, preaching, debating, defending, corresponding, and publishing manifestoes. For about five years was he on the field of action—in perpetual danger and yet undaunted; with a feeble frame and yet unwearied in zeal, though often so worn out that two friends had to hold him on his horse; searched for incessantly, and yet not apprehended; soldiers many times on his track and unable to discover him, at least, to lay hold on him; travelling by the wildest paths and lying down in the poorest huts; preaching often with a fleet steed by his side that he might escape danger if it should come; frequently concealed in caves and glens, and exposed to the wintry elements, while the people were sternly forbidden by letters of intercommuning to give him a crust of bread or a cup of water, yea, to speak to him or in any way afford him shelter. The other and larger body of presbyterians stood aloof from him and denounced him, and their writings cut him to the heart; yet he preached, and baptized, and catechized in all parts—resting after a long day's journey and a long night's pastoral labour at a deserted hovel, or lying on

a couch of ferns in some rocky nook, with faithful sentries around him. The persecution of the societies was very bitter, and in 1684 they published a defence—fixing it upon many crosses and church doors. The duke of York being proclaimed in February, 1685, Renwick and two hundred men went to Sanquhar in May and published a declaration disowning him as a papist, and throwing off allegiance to him. In 1687 the dark cloud grew still denser; the toleration offered by James II. was felt by Renwick to be a snare, though so many incautiously embraced it, and £100 was offered to any one who would bring him in dead or alive. He had already refused his concurrence with Argyle's expedition, and this sent away several of his followers. Even Peden, the “prophet of the covenant,” turned his back for a season on him. In less than five months during this same year, fifteen furious searches were made for him by dragoons scouring the country. He had gone to Fife to labour, and returning to Edinburgh at the end of January, 1684, lodged in the Castle-hill. The house of his entertainer, John Lookup, happened to be examined on suspicion of having contraband goods concealed in it; and one of the acute searchers surmised, from hearing a strange voice in prayer, that Renwick was hidden in it. Next day the officers came, and Renwick, firing a pistol to clear an opening for himself, but so as not to hurt any one, escaped. Some one, however, had struck him with a club on the breast, and his strength was soon exhausted. As he ran, he fell several times, and had got as far as the head of the Cowgate when he was seized and carried to the guard-house, and then committed to prison. Though his youthful appearance and mild demeanour moved the judges, he was speedily condemned. He was urged by many influential persons to apply for pardon, but he steadily refused. On the 17th of February, 1688, he was led to the scaffold, where he died as he had lived—his last words to the people being drowned by the beating of drums. Death had no terrors to him. He was only twenty-four, but he was old in sad experience and care, in labour and trial, and as he said himself—“Death to me is as a bed to the weary.” A heroic, patient, tender soul was he amidst all his toil and travail; the obloquy cast upon him, and the continuous misrepresentation of his views, never induced him to flinch from them, or retaliate on his traducers. With all his strictness and extremeness of opinion, he advocated free communion with all true churches. Renwick was the last who was put to death in Scotland for religious opinion; for the prince of Orange came over in the November of the year of his martyrdom, and what in spring was punished as treason was welcomed in winter as the glorious revolution. Renwick's political creed was—“Magistrates have no power but what is derived from the people.”—J. E.

RETHEL, ALFRED, a distinguished German painter, was born at Aix-la-Chapelle, May 15, 1816. He studied in the Art academy, Düsseldorf, where his success was very remarkable. At the age of fifteen he had greatly distinguished himself by a series of original historical designs in chalk. In 1832 he produced a picture of St. Boniface, which was greatly admired; and this was followed by others of the “Preaching of Christianity in Gaul,” “St. Martin dividing his Cloak with a Beggar,” and “Daniel in the Lions' Den,” purchased by the Stadsche Institut at Frankfurt. This last work placed him among the leading painters of Germany, and his popularity was still more increased by his great picture of “Nemesis.” Academic differences caused him to leave Düsseldorf; and after a visit to Rome he settled at Frankfurt, where he devoted himself to the preparation of the cartoons for a series of large frescoes illustrative of the History of Charlemagne, which he was commissioned to paint in what is now called, from the frescoes, the emperor's saloon, in the town-hall of Aix-la-Chapelle. On this master-work he laboured for several years, and the designs are generally ranked among the finest of the modern German school. Afterwards, partly in the hope of recruiting his failing health, he removed to Rome, where he engaged in the preparation of another grand series of designs illustrative of the Life of Hannibal. He completed five or six cartoons, representing the Passage of the Alps, when his overtasked mind gave way; and after lingering some time in a hopeless state, he died towards the end of 1859, at the early age of forty-three. Besides these and various other large works, Rethel painted several cabinet pictures, and made a great number of designs, some of which are known everywhere by engravings. As a designer Rethel was one of the most varied, original, and imaginative of the modern German painters.—J. T.—



RETIF DE LA BRETONNE, NICHOLAS EDMÉ, a gifted but singularly eccentric writer, was born 22nd November, 1734, at Sacy, near Auxerre, and was the son of homely farmer folk. His childhood, which was dreamy and poetical, has been exquisitely portrayed by a somewhat kindred spirit—poor Gérard de Nerval, in his book *Les Illuminés*. After an early manhood, which was dissipated and degraded, he published several works, some of which had a sudden and startling success: in all, he wrote more than two hundred volumes. He died in obscurity at Paris, in February, 1806, aged seventy-two. His best book is "*Le Paysan Pervers*," 1776; but most of his writings, although stained by licentiousness, display real genius, and that of a truly original character.—W. J. P.

RETZ, JEAN FRANÇOIS PAUL DE GONDI, Cardinal de, coadjutor-archbishop of Paris, prominent in the civil war of the Fronde, was born at Montmirail in 1614. His father was general of the galleys of France, and his uncle was archbishop of Paris. Clever, restless, intriguing, and ambitious, he was destined, from merely secular motives, for the church, and was partly educated by the famous Vincent de Paul. As a young abbé, De Retz was noted for his achievements in two most unecclesiastical pursuits, gallantry and duelling. At eighteen he preluded his subsequent career by publishing an account of the conspiracy of Fiesco, which drew from Richelieu the remark, "*Voilà un dangereux esprit*." At twenty-two he preached his first sermon before the court; and perceiving that he might make his ecclesiastical calling subserve his secular ambition, he devoted himself to his duties, and taking part in a theological discussion with a protestant minister, gained the favour of Louis XIII., and was appointed by the dying king coadjutor to his uncle in the archbishopric of Paris. In this conspicuous position, De Retz by his charities and his preaching gained a great influence over the people of Paris, and roused the suspicions of Anne of Austria, whose favourite and minister, Mazarin, it was De Retz's great aim to supplant. Meanwhile, the contest between the court and the parliament was preparing the civil war of the Fronde. On the day of the Barricades, 16th August, 1648, he offered the queen-regent the employment of his influence with the people, but his offer was received with a sarcasm, and he ranged himself among the chiefs of the Fronde. Through that changeful and complicated struggle he played a leading part; and it is to his credit that he would never consent, for the sake of crushing his enemies, to ally himself with the Spaniards, the enemies of France. In 1651 the pope, to thwart Mazarin, made him a cardinal; it was thought advisable to come to terms with him. When he was no longer needed, however, and his intrigues began once more to cause alarm, he was arrested and imprisoned towards the close of 1652. Escaping to Spain, he went to Rome, and after the death of Mazarin (1661), was pardoned by Louis XIV., who employed him to advance the interest of French candidates in no fewer than four papal elections. He resigned his archbishopric, and, receiving compensation in other ways, was allowed to settle at Commercy. During his latter years he sold his estates, and honourably paid his debts. Induced by a lawsuit to visit Paris, the ancient chief of the Fronde was received with respect in the highest circles of the capital. Molière, Corneille, and Boileau did homage to him. He died in Paris on the 24th of August, 1679. Tallemant des Réaux describes this celebrated personage as "*un petit homme noir, qui n'y voit que de fort près, mal fait et maladroit de ses mains en toute chose*." In spite of his undeniable importance as a politician, De Retz would scarcely have retained his fame, had it not been for his inimitable *Mémoires* composed in the last years of his life, and the narrative contained in which extends to 1655. Of this work Sir James Stephen, no admirer of De Retz's personal character, says in his *Lectures on the History of France*, "So graphic and self-consistent are his innumerable portraits, and so carefully are they wrought out in all their minutest features, that the most exalted genius could not have produced them if they had not been close copies of living originals. With all his faults he places his readers in the very centre of that strange society, and throws a clear light on the character of every member of it, and on the nature of all the transactions in which they figure. The book is besides one of the best, as it is one of the earliest examples, of the force, the freedom, and the finesse of the French language." The best edition of the "*Mémoires*" is that of M. Aimé Champollion-Figeac, Paris, 1859, which contains some novel information respecting De Retz's later years.—F. E.

RETZSCH, MORITZ, an eminent German designer, was born at Dresden, December 9, 1779. He received his art-education in the academy of his native city; in good time established himself there as a portrait-painter, occupying his spare hours in the more congenial pursuit of painting subjects from the poets and historians; and his ability in this line was so far recognized that in 1824 he was appointed professor of painting in the Dresden academy. But out of Saxony Retzsch is never thought of as a painter. In England, as in Germany, he is regarded as the most original and the most intellectual designer in outline of his time: in other parts of Europe he is less understood, and necessarily less popular. The first of his remarkable series of etchings in outline (all oblong folio) was the illustrations to Göthe's *Faust*, a work at once accepted by his countrymen as the most perfect embodiment of the personages of their favourite poem. Retzsch afterwards added to the number of plates, and replaced some of the original designs by new ones—the last edition (1836) contains forty plates—but the original character was never lost; and it is a sufficient proof of the hold which the work has on the German mind, that when *Faust* is played, the characters are usually dressed and the groupings arranged from Retzsch's designs. The extraordinary popularity of the *Faust* led to his being applied to by the publishers for other illustrations of a similar kind. Accordingly he published in succession illustrations to Schiller's *Song of the Bell*, *Fight with the Dragon*, *Firolin*, *Pegasus*, &c., in all about eighty plates. Whilst these were in hand, appeared also similar illustrations to *Leonore* and others of Bürger's *Ballads*, in all fifteen plates. In 1828 he published in a like style a series of illustrations to *Hamlet*, in seventeen plates, of various excellence as illustrations of our great dramatist, but so original in character, thoughtful, and suggestive, as, in spite of their intensely Teutonic character, to acquire even in England wide and rapid appreciation. During the next seventeen years the *Hamlet* illustrations were followed by others of *Macbeth*, *Romeo and Juliet*, *King Lear*, the *Tempest*, *Othello*, *Merry Wives of Windsor*, and *Henry IV.*, in all upwards of a hundred plates. Neither of the succeeding series was, however, as popular in England as the *Hamlet*; and it must be admitted that with increasing years there was steady growth of mannerism and exaggeration. Besides these illustrations of great authors, Retzsch published various outline etchings of original subjects, which exhibited even more remarkably his depth and subtlety of imagination and quaint fancy. Of these the "*Chessplayers*" (*Satan playing with Man for his soul*) is perhaps the finest, as it has been the most popular. The others are "*The Fight of Light and Darkness*," "*Fancies and Truths*," and posthumous sketches, published in 1858. Retzsch died June 15, 1857.—J. T. c.

REUCHLIN, JOHANN, the famous scholar and reformer, was born at Pforzheim on the 28th of December, 1455. His parents belonged to the humbler ranks of life. The boy's sweet singing led to his being placed in the choir of the chapel of the margrave, who ultimately sent him with his own son to be educated at Paris. Latin and Greek occupied his time, Hermonymus of Sparta being his tutor in the latter language. In 1474 Reuchlin went to Basle and taught Latin and Greek himself, after a plan of his own, much simpler and more thorough than the current modes. After four years' residence at Basle he repaired to Orleans, and afterwards to Poitiers, to study law; and having at the latter place obtained the highest degree, he returned to Tübingen, practised as a lawyer, and married. Here he possessed the enlightened patronage of Prince Eberhard, who occasionally employed him in diplomatic correspondence. He enjoyed also at this period, both at Rome and in Florence, the society of many learned men, his mind opening and ripening under such benign intercourse. In 1482 we find him at Stuttgart, and two years afterwards he became an assessor of the supreme court. Hebrew had already occupied his attention, and the Emperor Frederick III. presented him with a Hebrew Bible, while his Jewish physician gave the aspiring philologist further tuition. But Prince Eberhard died, and his courtiers and counsellors were dismissed by his son and successor. Reuchlin retired to Heidelberg, and laboured with zeal, writing on law, translating Greek works, and forwarding in many ways the interests of the university. On another diplomatic visit to Rome in 1498, he received further Hebrew lessons, and astonished Argyropolus, the famous Greek teacher, by his exposition of a passage in *Thucydides*. A revolution having taken place at Wurtemberg he returned to Stuttgart—devoting himself to philo-



logical study, though often forced to take part in public business. Thus for about eleven years he was judge of the Suabian league. In 1509 Pfeffercorn, an apostate Jew of Cologne, and zealous against the religion of his fathers, had through the bigoted monks procured a decree from the Emperor Maximilian, that all Jewish books hostile to christianity should be given up to the flames. The plan not succeeding, he petitioned to have the decree reissued with more exclusive severity; ordering all Jewish books to be at once destroyed. The emperor, not willing to go to such a length, appointed a commission to examine the whole question, and put Reuchlin upon it. As might have been anticipated, Reuchlin's decision was free, full, and liberal—wholly opposed to the employment of force in the support of religion, and therefore very unpalatable to the miserable and fanatical narrowness of the Dominicans. A controversy ensued; Pfeffercorn attacked Reuchlin in a bitter and venomous pamphlet, which he called "Handspiegel." Reuchlin replied by the publication of an *Augen-spiegel* (spectacles), following it up in 1512 by his "Klare Versteinis." His foes selected out of those works Jewish propositions in the form of garbled extracts. He answered by a "Defensio." The dispute was referred to the pope, and the decision was in favour of Reuchlin; but Hochstraten, a Dutch inquisitor who had been enlisted in the service, still opposed him and prolonged the combat which was extending on all sides—a combat soon to ripen into the great battle of the Reformation. A large section of scholars espoused the cause of intellectual freedom, and the "Epistolæ obscurorum virorum," the most amusing and trenchant of satires, decided the victory.—(See HUTTEN.) In 1519 Reuchlin went for a season to Ingolstadt, and lectured with great popularity. He returned to Stuttgart in 1521, and settled for a brief space at Tübingen on the invitation of the university. His health failing, he came back once more to Stuttgart and there died of jaundice on the 21st December, 1521. Reuchlin did a great work in his day, for he was the pioneer of mental and spiritual freedom, and a founder of true philological study. He gave new facilities for the study of Hebrew and Greek—the languages of that book which was so soon to be unsealed for the Teutonic nations. As a scholar and thinker, earnest, undaunted, and indefatigable, he had no small share in the revival of classic literature, and in awakening the German mind from the sleep of ages. Erasmus crowned the eulogies of numerous admirers and friends by his *Apotheosis Capionis*; Capnio being a name assumed by Reuchlin, the Greek equivalent of the German one. He wrote—*Lexicon Hebraicum*; "*De Arte Cabbalistica*," a pseudo-science which he learned from Picus Mirandola; "*De Verbo Mirifico*"; "*Rudimenta Hebraica*," &c.—J. E.

REVETT, NICHOLAS, architect, was born in 1772 at Brandston hall, near Framlingham, Suffolk. Intending to become a painter he, in 1742, went to Rome to complete his studies under the Cav. Marco Benefial, then the leading painter in that city. At Rome Revett formed a close friendship with James Stuart, who was also endeavouring to establish himself as a painter. The friends seem to have found employment in making drawings of the ancient buildings in Rome and its vicinity, and thus had their attention drawn to the want of trustworthy representations of the architectural remains of ancient Greece. In 1748 Stuart issued proposals for carrying out their scheme of visiting Greece; making drawings and admeasurements of the more important vestiges of architecture and sculpture, and publishing careful engravings of them. Chiefly through their English connections and patrons the requisite funds were obtained, and in 1750 they set out. First visiting Venice, Paoli in Istria, Zante, and Corinth, and making at each place notes and drawings, they reached Athens in March, 1751. There they remained till the end of 1753, having made numerous excavations, and drawn and measured whatever seemed most worthy of publication. After a brief stay at Salonica, and touching at several of the Greek islands, they came to London, and set about preparing their materials for publication. The first volume of the "*Antiquities of Athens*," by James Stuart and Nicholas Revett, painters and architects," large folio, was published in 1762. From the preface (p. vii., &c.) it appears that Revett confined his attention entirely to the architectural portion of the work, while Stuart did some part of the architecture, the whole of the sculpture, and also wrote the descriptions. Differences now arose between the friends as to the conduct of the work, and Revett sold his share in it, with his drawings and materials, to Stuart, who, however, did not bring

out a second volume till 1767.—(See STUART, JAMES.) Meantime Revett accepted a proposition of the Dilettanti Society to proceed again to Greece, especially to examine the Ionian remains. Revett and his companions, Dr. Chandler, to whom was intrusted the literary portion of the expedition, and Mr. Pars, assistant draftsman, left England in June, 1764, visited Troas, Tenedos, and Scio, and arrived in September at Smyrna, which they made their head-quarters for nearly a year; then proceeded to Athens, August 31, 1765; stayed there till June, 1766; and after a brief visit to several of the Greek islands, returned to England the following November.—(Preface to *Ionian Ant.* p. iii.) The first-fruits of their labours were published by the Dilettanti Society in volume one of "*Ionian Antiquities*," folio, 1769—a companion in size and style to the "*Antiquities of Athens*." The second volume did not appear till 1797; the third in the year of Revett's death, 1804. The influence of these two works was very great. They served to give precision to the studies of archaeologists and architects throughout Europe, and they were the means of stimulating that more accurate and scientific investigation of the remains of Grecian art that marked the succeeding epoch. In England they may be said to have effected a revolution in architectural taste; the passion for Greek architecture dating distinctly from their appearance. Revett, as well as Stuart, it will be remembered, called himself in the title-page of the "*Antiquities of Athens*," "painter and architect." In that of "*Ionian Antiquities*" he is designated architect only. He now in fact began to practise as an architect. Porticoes of the Ionic order now became fashionable, and he as the great authority on this order seems to have frequently been called in to design them. For his early patron, Mr. J. Dawkins, he erected a portico at Standlinch, Wiltshire; at West Wycombe, two porticoes, temples, and other works for Earl Le Despencer; and the church of Ayott St. Lawrence, Herts, for Sir J. Lyde, Bart. But he did not obtain a permanent connection, and he died comparatively poor in 1804.—J. T-e.

REY, JEAN, a physician and chemist of Bergerac in Perigord, who flourished in the earlier part of the seventeenth century. In a book published in 1630, he describes certain interesting experiments made on the increase of weight sustained by tin, lead, and antimony during calcination, or in modern language, during oxidation. After having examined and refuted all the explanations of this phenomenon then current, he proceeds—"To this question, then, resting on the grounds already mentioned, I answer and boldly assert that the increase of weight springs from the air in the vessel, rendered adhesive by the long continued heat of the furnace. This air mixes itself with the calx (frequent agitation assisting), and attaches itself to the smallest molecules, just as water when mixed with sand renders it heavy, and moistens and adheres to the smallest grains." He was further aware that the quantity of air taken up by a given weight of metal was limited; for he says, "Thus the weight increases from the beginning to the end, but when the whole is saturated, it will take up no more. Do not continue the calcination in this hope, for you would lose your labour." Rey was thus one of the forerunners of Lavoisier, but no one would listen to him; he made no converts to his opinions. Prior to 1777 only two copies of his work were known to be in existence, one of which was incomplete. The world, it seems, was not ripe for anything more advanced than the plausible sophisms of the phlogistians; and Rey's researches, however interesting, were wanting in those very points which made Lavoisier's subsequent attack on phlogiston irresistible.—J. W. S.

REYNOLDS, EDWARD, Bishop of Norwich, was born at Southampton, November, 1599. After a preliminary education at the free grammar-school, he entered Merton college, Oxford, then under the wardenship of Sir Henry Savile, took his degree of B.A., October 15, 1618, and afterwards became a fellow of the same college. His scholarship won him early fame. In 1622 he succeeded Dr. Donne as preacher at Lincoln's inn, and in 1630 he was presented to the living of Bramston in Northamptonshire. His theology was of the puritan stamp, and accordingly he was appointed one of the divines of the Westminster assembly. He did not take his seat till the 14th of July, and did not swear the covenant till the following year. He occupied no prominent place in the debates or consultations, though he had a hand in the composition of its famous documents, the Directory and the Confession of Faith, and he took part in some of the "visitations." On the ejection of Dr. Fell, he became in 1648 dean of



Christ church, Oxford, and vice-chancellor of the university. After the execution of the king, a new oath called the Engagement was formed; Reynolds refused it, and was replaced by Dr. Owen. (See OWEN, JOHN.) He now retired to his living at Bramston, and soon after was chosen vicar of St. Lawrence Jewry, London, an appointment he held till the Restoration. After a period he regained his deanery in Christ church. In 1660 he preached before parliament, and gave his views on the state of the nation in a style of great moderation and candour. Reynolds was also one of the ministers appointed to wait upon the king at Breda, and on his arrival his majesty appointed him one of his ten presbyterian chaplains. He took a prominent part in several private and public discussions, being willing to accept a modified episcopacy on the plan of Usher, and urging a revival of the liturgy. Calamy and Baxter were offered bishoprics, but declined; the famous "declaration" proposing to settle the form of church government not having passed into law. At the Savoy conference Reynolds pleaded hard for conciliatory measures. Baxter says that he "was a solid honest man, but through mildness and excess of timorous reverence to great men altogether unfit to contend with them." In 1660 he accepted the bishopric of Norwich, to the scandal of not a few of those with whom he had been accustomed to act. At Norwich he passed the remainder of his life, doing no little good, and at his own expense in great measure repairing the portions of the palace and cathedral which had been destroyed in the time of Bishop Hall. Bishop Reynolds died July 28, 1676, in the seventy-sixth year of his age. Reynolds had more catholicity than force of character. His theology was Calvinistic, and he adorned every sphere which he filled, his paramount desire being to serve the Master. His works show a sound mind and excellent learning, tempered with a benign and generous spirit. His liberality in gifts, loans, and bequests was great. A well-arranged edition of his works, with life by A. Chalmers prefixed, was published in six octavos, London, 1826.—J. E.

REYNOLDS, JOHN HAMILTON, a pleasant writer and poet, who in his youth gave so much promise as to be associated by name with Keats and Shelley, was born in 1795. His poem entitled "Safie" drew kind words of encouragement from Byron. A parody of "Peter Bell," which he published in anticipation of Wordsworth's poem in 1819, attracted much notice at the time. He contributed to several magazines and reviews, and to the Comic Annual of Thomas Hood, who married Reynolds' eldest sister. He followed ostensibly the profession of the law, and died at Newport, clerk to the county court of the Isle of Wight, 15th November, 1852.—R. H.

REYNOLDS, SIR JOSHUA, the founder of the English school of painting, was born at Plympton in Devonshire, 16th July, 1723; his father, the Rev. Samuel Reynolds, was master of the grammar-school there. Being led, through the perusal of Richardson's Treatise on Painting, to an enthusiastic desire to follow that art as his profession, his father placed him in 1741 with Hudson the portrait-painter, then enjoying a considerable reputation in London. Reynolds and his master, however, did not agree; they separated, and our young artist established himself as a portrait-painter at Plymouth Dock. After the death of his father in 1746, he settled in London. In 1749 he made a voyage to the Mediterranean in the *Centurion*, then commanded by the young painter's friend Commodore Keppel. After a short stay in Minorca he embarked for Leghorn, and proceeded to Rome, where, while studying the frescoes in the Vatican, he caught a cold which was the cause of his after deafness, which never left him. Reynolds educated his mind rather than his hand at Rome; he did not copy the works of the great masters, but was content to study them. From Rome he went to Florence, Bologna, and Venice, and in the last city found the kind of magnificence most congenial with his own taste, in the splendidly coloured works of Titian and Paul Veronese. From Venice he went to Paris, and returned to Plymouth in the end of 1752, but by the advice of his early friend and patron, Lord Mount Edgcumbe, he lost no time in settling himself in London. Here he totally abandoned his old practice, and appeared as a soft and brilliant colourist, making, if any master in particular, Rembrandt, his model; endeavouring to combine the force of that painter with the colouring of the Venetians, and very often with complete success. But his method of practice was faulty, and as a rule his pictures have much faded, and lost their original clearness of colour. A portrait of Commodore

Keppel was the first work which established his reputation. He first settled in St. Martin's Lane, where his prices were respectively for a head, a half-length, and a full-length, ten, twenty, and forty guineas. In Newport Street, his next place of residence, they were twelve, twenty-four, and forty-eight guineas. But his business constantly increasing, his prices in 1760 were raised to twenty-five, fifty, and one hundred guineas, respectively; his charge for a head was afterwards raised to thirty-five guineas. It was in the following year that he purchased his house in Leicester Square, which became the centre of attraction of the most accomplished men of the time—Johnson, Goldsmith, Garrick, and Burke being among the painter's most intimate friends. Upon the foundation of the Royal Academy in 1768 Reynolds was unanimously elected its first president, and he was then knighted by the king, George III. At this time his reputation was established as one of the principal painters of Europe, and he received many honours both from home and foreign institutions. His practice was not entirely limited to portraits—he has left us many fancy pictures, as "Count Ugolino and his Sons," painted in 1773; "Mrs. Siddons as the Tragic Muse," in 1784; the "Infant Hercules," in 1786; besides three subjects for Boydell's Shakspeare, and some others. He died of a disease of the liver, February 23, 1792, and was buried with great pomp in St. Paul's cathedral. Sir Joshua Reynolds was never married; the principal portion of his large property, amounting to £80,000, was left to his niece, Miss Palmer, who afterwards married the earl of Inchiquin, subsequently created Marquis of Thomond. The day after his death a eulogium upon his merits, from the pen of Burke, appeared in the papers, in which the orator terms him "one of the most memorable men of his time," and concludes by observing—"The loss of no man of his time can be felt with more sincere, general, and unmixed sorrow." "In person," says Northcote, "he was rather under the middle size, of a florid complexion, roundish blunt features, and a lively aspect." Though Reynolds was a painter of a high order, he certainly did not justify the extravagant encomium of his biographer that "to the grandeur, the truth, and simplicity of Titian, and to the daring strength of Rembrandt, he has united the chasteness and delicacy of Vandyck." He is well represented in the National gallery, where is his magnificent portrait of Lord Heathfield, besides other of his masterpieces; yet he does not appear there superior to Gainsborough as a portrait-painter, who, in addition, was equally great in landscape painting. Sir Joshua's drawing is often incorrect and slovenly. He is further distinguished as a writer on art; his "Fifteen Discourses," delivered on various occasions at the Royal Academy, have appeared in various editions, and in several languages. A magnificent illustrated edition was published by John Burnet; London, Carpenter, 1842. His literary productions besides his Discourses are—three contributions to the *Idler*; some notes to Mason's translation of Du Fresnoy's *Art of Painting*; and his "Notes" on his tour through Flanders and Holland, in 1781. They are published in the complete editions of his works, printed for M'Lean in 1834, and Bohn in 1846. An elaborate *Life* by Northcote was published in 1819, and another has appeared lately by Mr. William Cotton—Sir Joshua Reynolds and his Works, edited by J. Burnet, 1856; followed in 1859 by Sir Joshua's Notes and Observations, &c., by the same author. The pictures of Sir Joshua Reynolds are extremely numerous, and the prints after his works amount to about seven hundred.—R. N. W.

REYNOLDS, SAMUEL WILLIAM, a celebrated engraver in mezzotint, was born in 1774. He was a scholar of Hodges, but surpassed his master in brilliancy and refinement. Reynolds engraved a vast number of plates, which necessarily vary greatly in merit. He is best known by the series of the works of his great namesake, Sir Joshua Reynolds. These, mostly reduced from the mezzotints published during Sir Joshua's life, exceed three hundred in number, are of uniform size, and form three handsome folio volumes. He likewise engraved many portraits by Owen, Jackson, and other distinguished contemporaries, as well as several historical and subject pieces, and a few works from the old masters, including Rubens' famous Chapeau de Paille in the collection of Sir Robert Peel. About 1826 Mr. Reynolds went to Paris, and remained there some time, occupied in engraving from the pictures of the leading painters of the day—Delaroche's Napoleon crossing the Alps, Horace Vernet's Mazaepa, and Gericault's Wreck of the Medusa, being among



the number. He also painted a few landscapes and fancy subjects. He died in 1835.—J. T.—

**RHAM**, **WILLIAM LEWIS**, was born at Utrecht in 1778. His father was a native of the Low Countries, and his mother was of Swiss origin. He came to England in early life, studied at Edinburgh with a view to the church, but ultimately, after studying at Trinity college, Cambridge, entered the church, and was presented successively to the living of Winfield, Berkshire, and to that of Fersfield in Norfolk. He died in 1843. For such benevolent labours as the establishment of his famous school of industry at Winkfield, and for the benefits he conferred on the agricultural world, both by his writings and his experiments, the memory of Rham is entitled to lasting honour.

**RHAZES**, the name commonly given to a celebrated physician, called in his own language **ABU BECR MOHAMMED IBN ZACARIYÁ AR-RÁZÍ**. He was born at Rai, a town in the north of 'Irák 'Ajemí, near Chorásán, probably about the middle of the ninth century of the christian era. It was from his native place that he derived his name, *Ar-Rází*, and it was here that he passed his early life, devoting himself chiefly to music and philosophy. When he was about forty years old he began to study medicine, and became one of the most eminent physicians of his time. He was first appointed physician to the hospital at Rai, and afterwards to that at Bagdad; and was so celebrated as a teacher that pupils came from all parts to attend his lectures. He was blind for some years before his death, and died at an advanced age, probably in 932. He was a very voluminous writer, and the titles of more than two hundred of his works have been preserved. He wrote in the Arabic language, and many of his treatises are still to be found in MS. in different European libraries; several have been translated into Latin, but only one has been published in the original Arabic. This is a short treatise on the Small-pox and Measles, which has obtained a great celebrity, as being the earliest extant work relating to these diseases. Rhazes is sometimes said to have been the earliest writer who mentioned them; but this is not the case, as he himself quotes several authors who had described their symptoms and laid down rules for their treatment. He explains the nature of the diseases by the theory of fermentation, and recommends a cooling treatment. Few ancient works have been more frequently published. There is an edition of the Arabic text, with a Latin translation and notes, by John Channing, London, 1766, 8vo. A Greek translation was published, with the title *Περὶ Λοιμικῆς*, at Paris, 1548, folio, and it has been published several times in Latin, and English, and other European languages. The last English edition, and the only one that was translated from the original Arabic, is that by W. A. Greenhill, published by the Sydenham Society, London, 1848, 8vo. The largest and most important of the works of Rhazes is "*Al-Háwí*," or the *Comprehensive* book, commonly called "*Continens*," which in the Latin translation fills two folio volumes. It is not a systematic work, but rather appears to have been a sort of common-place book, containing extracts from different medical writers, thrown together without much attempt at order or arrangement. Its chief value consists in the numerous fragments which it contains of works that are no longer in existence; but it was evidently never intended for publication, and contains several interpolated passages after the death of the compiler. It was translated into Latin by Feragius, and was published several times in the fifteenth and sixteenth centuries: probably the latest edition is that published at Venice, 1542, 2 vols. folio. Another of his most important works is the "*Ketábu-l-Mansúrí*," or *Liber ad Almansorem*, so called from its being dedicated to a prince of Chorásán named Mansúr. It is a systematic treatise divided into ten books, and was intended to contain all that was necessary for a medical practitioner to know. It was chiefly compiled from the works of other authors, but these extracts are skillfully arranged, and mixed with the results of the writer's own reflections and experience. It was a popular text-book in the middle ages, and was published several times in the fifteenth and sixteenth centuries, together with some of the writer's other works, which need not be particularly mentioned here. Further information respecting Rhazes may be found in the notes to the last English translation of the treatise on the Small-pox and Measles; in the *Histories of Medicine* by Freind and Sprengel; in Haller's *Biblioth. Medic. Pract.*; in Choulant's *Handb. der Bücherkunde für die Altere Medicin*; and in Wüstenfeld's *Gesch. der Arab. Ärzte*.—W. A. G.

**RHENI**. See **GUILD**.

VOL. III.

**RHETICUS**, the surname assumed by a celebrated astronomer, **GEORGE JOACHIM**, from the province of the Grisons (in Latin, *Rætia*), where he was born at Feldkirch on the 16th of February, 1514. He died at Kaschau in Hungary on the 4th of December, 1576. He was long professor of mathematics at Wittenberg. His fame has arisen chiefly from his having been the earliest and most zealous disciple of Copernicus, and the editor of his posthumous works.—(See **KOPERNIK**.) He made some improvements in trigonometry, into which he introduced the use of the *secants* of angles.—W. J. M. R.

**RHYMER**, **THOMAS THE**, an ancient Scottish bard, flourished in the thirteenth century. His surname was *Learnmont*; the appellation of *Rhymer* was conferred upon him in consequence of his verses, while his territorial designation of *De Ercildoune* was derived from the village of that name in Berwickshire, situated upon the Leader, two miles from its junction with the Tweed. This place, according to unvarying tradition, was the residence, and probably the birthplace, of the bard; and here, after the lapse of seven centuries, the ruins of his tower are still pointed out. There is satisfactory evidence that Thomas of Ercildoune was a man of rank, and enjoyed the friendship of the nobles of his day. He appears to have acquired at a very early period the reputation of a prophet, and many curious notices of his predictions are scattered through the works of Barbour, Wyntoun, Bower, and Blind Harry. Some metrical prophecies vulgarly attributed to the *Rhymer* seem to have been current in the reigns of James V., Queen Mary, and James VI., and were collected and published both in Latin and English. At the time of the union with England his predictions were often quoted by the Scottish people, and even at the present day many rhymes ascribed to Thomas of Ercildoune are current in Scotland, especially in the border districts of the country. He must have died before the close of the thirteenth century, as his son, in a charter dated in 1299, designates himself "*Thomas of Ercildoune, son and heir of Thomas Rymour of Ercildoune*."—J. T.

**RIBADENEIRA**, **PIETRO**, a Jesuit father and historian of the order, and of its founder, born in 1527; died in 1611.—(See **LOYOLA**.) It was not until several voluminous compilations by members of the society had appeared, that this writer came forward with the intention, as it seems, of giving to the world a comprehensive and trustworthy biography of Ignatius Loyola, and a narrative of the rise of the order of Jesus. The Bollandists, in their *Acta Sanctorum*, had taken the lead in their exhaustive and voluminous manner. The Spaniard Ludovico Gonsalvo had also used well the advantage he possessed as having had a personal acquaintance with Loyola; and it was the materials furnished by this writer which Ribadeneira took as the text or foundation of his own work. His life of the founder of the order is voluminous, and in many instances he corrects the misstatements or exaggerations of other writers, especially those of Maffei. A warm advocate of the Jesuit order, he nevertheless writes cautiously, and in a manner that inspires confidence. This writer was followed by Orlandinus, in whose bulky volume, which is recognized as the authentic history of the society, the name of Ribadeneira frequently occurs; and it must be from these incidental references that any notices of his personal history are to be gleaned. While yet a boy he had been admitted into the society, and sent to the university of Paris for his education (1542), where he must have made rapid progress, for only seven years later he was selected to pronounce an oration in commendation of the society before the magnates of Palermo on a signal occasion. On his return thence he was sent on special commissions into Germany and Belgium, to Strasburg, to Louvain, and other places, where his talents as a preacher and disputant were found to be available for the purposes of the society, and especially when those whom Orlandinus designates as the arch heretics were to be encountered and refuted, such as Melancthon, Erasmus, and other monsters of that stamp.—I. T.

**RIBALTA**, **FRANCESCO**, a celebrated Spanish historical and portrait-painter, born at Castellon de la Plana in 1551. After studying some time at Rome he settled in Valencia, where he earned a great reputation, and where the majority of his finest works are still preserved, comprising some important altarpieces, and other religious works; his drawing, colouring, and composition being all of a superior character. His style somewhat resembles that of Sebastian del Piombo, whose works formed the chief subject of his studies in Rome. He died in 1628.—(Cean Bermudez, *Dicc. Hist.*, &c.; Ford, *Handbook*, &c.)—R. N. W.

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RIBERA. See SPAGNUOLETTO.

**RICARDO, DAVID**, the eminent political economist, was born in London in 1772, the third son of a numerous family. His father, who was of the Jewish persuasion, was a native of Holland, and early in life settling in England, became a prosperous member of the London Stock Exchange. He received a business education, from which the classical element was excluded, and at fourteen became a confidential assistant of his father. When the younger Ricardo, however, abandoned the Jewish faith, and made a marriage disagreeable to the elder, a breach between father and son ensued, which terminated their business connection. Ricardo started on his own account in the Stock Exchange, and with great success, amassing a very large fortune. As he prospered, he devoted more time to the study of literature and science; and in 1819 entered the house of commons as member for Portarlington, which he represented until his death in 1823, frequently speaking on financial and economical subjects, and voting with the liberal opposition. As early as 1799 he had become acquainted with the *Wealth of Nations*, and the nature of his business fostered the taste thus acquired for the study of political economy. His first work was originally published in the *Morning Chronicle*, at the instance of Mr. Perry, its editor, during the year 1809, and in the form of letters. Reprinted as a pamphlet, with the title "The High Price of Bullion a proof of the depreciation of Bank Notes," it went through several editions, and the date of its publication preceded that of the appointment of the famous bullion committee, the deliberations of which it influenced, while its principles were afterwards embodied in their report. In 1815 Mr. Ricardo published an essay "On the influence of a low price of corn on the profits of stock," in which he advocated free trade in corn, a subject which he resumed in 1822, when he published a pamphlet on "Protection to Agriculture." He was not, however, for an unconditional repeal of the duty on corn; himself a large landed proprietor, he considered the special burdens on land to constitute a claim for the imposition of a small fixed duty. In 1820 he contributed to the *Encyclopædia Britannica* an article on the "Funding System." At his death he left behind him a pamphlet recommending the establishment of a national bank. His chief work, "On the principles of political economy and taxation," was published in 1817, and alike by those who rejected, and by those who accepted its doctrines, has been always recognized as a very distinguished contribution to the literature of political economy. In this work, discarding all Adam Smith's limitations and modifications of the principle, such for instance, that it is chiefly true of the earlier stages of society, Mr. Ricardo sought to demonstrate that the exchangeable value of commodities, or their worth as compared with each other, depends always and under all circumstances on the quantities of labour necessarily required to produce them and bring them to market. For a further account of his life and writings see the sketch of both, prefixed by Mr. McCulloch to his edition of Ricardo's works published in 1846.—F. E.

**RICAUT or RYCAUT, SIR PAUL**, a diplomatist and writer of the seventeenth century, was the tenth and youngest son of Sir Peter Ricaut of London, who suffered for his loyalty to Charles I. Paul was educated at Cambridge, and in 1661 accompanied Heneage Finch, earl of Winchester, as secretary to Constantinople, where he remained eight years. Having occasion to journey by land to London, he passed through Hungary, and stayed for some time at the Turkish camp with the famous vizier, Kuperli. In 1670 he was appointed English consul at Smyrna, where he remained eleven years, and then returning to England busied himself for a while in the preparation and publication of some of his writings. In 1685 Lord Clarendon, viceroy of Ireland, appointed him secretary for Leinster and Connaught, and King James II. knighted him and admitted him to the privy council of Ireland. At the Revolution he lost his employment, but in 1690 was appointed British resident at the Hanse Towns, where he continued about ten years, returning home to die in 1700. He possessed a great knowledge of languages. For a list of his histories of Turkey and other works, see *Watt's Bibliotheca*.—R. H.

**RICCALTOUN, ROBERT**, an eminent Scottish divine, was born at Earlsbaugh, near Jedburgh, in 1691. He was educated in the grammar-school at Jedburgh. From thence he went to the university of Edinburgh. After passing through his collegiate course, his father dying, he for a time carried on his farm,

still, however, pursuing his theological studies with great earnestness. His extensive knowledge of divine truth led his ministerial friends to urge him to devote himself to the work of the pulpit. He accordingly was licensed, and became assistant to Mr. Deans of Bowden, where he continued for some years. He became minister of Hobkirk in 1725, and remained there till his death in 1769. Riccaltoun was a man of very considerable note, an original and profound thinker in theology, of a large and comprehensive philosophical mind. His writings are exceedingly fresh and suggestive, and dealing with the doctrines of grace they are of great value. He published two volumes on the "Marrow Controversy," and one on Sandeman. One of these, the "Sober Inquiry," has been greatly admired. But the works by which he has been chiefly known are three volumes which were published after his death. These falling into the hands of John Newton so impressed him with a sense of their singular worth, that he at once availed himself of every means of making him known to the world. Riccaltoun had also the honour of soon desecring the genius of young Thomson the poet. While yet engaged in farming he was useful to him in his studies, and a poem of Riccaltoun's, Thomson tells us, suggested to him his great poem on Winter. A considerable number of his MSS. and letters remain, and it is hoped that a complete edition of his works and correspondence will ere long be published, which will be a great boon.—J. B. J.

**RICCIARELLO**. See VOLTERRA.

**RICCIO or RIZZIO, DAVID**, an Italian musician, whose tragic death, and his connection with Mary Queen of Scots, rather than his abilities or his influence, has served to perpetuate his memory. He was a native of Piedmont, of humble extraction, and came to Scotland in company with the ambassador of Savoy. His musical skill was the means of his introduction to Mary. He was first received into her service as a chamber-valet, and gradually advanced himself in her favour, till on the dismissal of Paulet her secretary, he was promoted to the vacant office, and was employed in conducting her French correspondence. In consequence of the marked favour shown to him by the queen, Riccio soon became an object of jealousy and dislike to the haughty nobles, who complained that this low-born foreigner was consulted in the most important affairs of state. Others paid their court to him, and gave him large presents in order to induce him to promote their interest with the queen, so that in a short time he became rich and arrogant. At first he paid his court to Darnley, when he discovered that Mary was inclined to favour the suit of that luckless youth. But when Darnley's real character became apparent, and Mary in consequence refused to give him a share in the government, the astute foreigner refused to support his pretensions to the crown matrimonial. Darnley, in consequence, contracted a bitter dislike to the secretary, and had even the folly to affirm that Riccio had supplanted him in the affections of the queen. Infuriated by jealousy and disappointment, he entered into a plot with Ruthven and George Douglas for the assassination of "the villain David," as he termed the secretary. Morton and other powerful nobles of the protestant party, who regarded Riccio as the pensioned agent of the pope, joined in this scheme in order to postpone the meeting of parliament, and to seize the queen's person, and thus to prevent the forfeiture of the banished lords (see *MORAY*), and the restoration of the ecclesiastical domains which had been appropriated by the barons. This villainous conspiracy was carried into effect on the evening of the 9th of March, 1565. The unhappy secretary was seized, and even stabbed in the queen's presence, dragged through her bedroom to the door of her presence chamber, and there put to death with circumstances of peculiar atrocity. His body was mangled by no fewer than fifty-six wounds.—(See *DARNLEY* and *MARY*).—J. T.

**RICCIO, DOMENICO**, called **IL BRUSASORCI** (from his father, who invented a rat-trap), was born at Verona in 1494, and was one of the most distinguished of the followers of Titian. There are some fine works by him at Verona, in which he approaches very nearly to the style of Titian, especially in the picture of St. Mark, in the church of the Padri Agostiniani; other good works are the frescoes in the Murari and Ridolfi palaces. His taste was more for heathen than the christian mythology or legends of the church. He died in 1567.—Domenico's son, **FELICE BRUSASORCI** (1540-1605), was an excellent portrait-painter.—(Ridolfi; Dal Pozzo).—R. N. W.

**RICE**. See *MONTAGLE*.



**RICH, JAMES CLAUDIUS**, a traveller and Oriental scholar of singular talent and mental precocity, whose researches in Babylon and its neighbourhood led the way to the discoveries of Rawlinson and Layard. He was born near Dijon in France, on the 28th of March, 1787, and soon afterwards was taken by his parents to Bristol. He very early showed an intense desire to acquire languages; and while passing through the ordinary course of instruction in Latin and Greek, he taught himself several modern tongues. When about nine years old, the sight of an Arabic manuscript excited him to the study of that language. Before he was fifteen he had learned not only to read, write, and speak Arabic, but had made considerable progress in Hebrew, Syriac, Persian, and Turkish. He tested the last-named accomplishment by addressing a shipwrecked Turk in the street one evening, to whom he gave assistance, and whom he again encountered in altered circumstances on board a ship in the Mediterranean some years afterwards. Through Dr. Marshman, Mr. Ryland, and other friends, young Rich obtained introductions to influential persons, one of whom appointed him to a cadetship in the East India Company's military service. Sir Charles Wilkins of the India House, however, having discovered that the young cadet possessed so extraordinary a knowledge of languages, recommended that the military should be exchanged for the civil service in his case, and a writership at Bombay was presented to Rich by Mr. Parry. Before proceeding to his destination, he was attached as secretary to the consul-general of Egypt. His ship caught fire in the bay of Rosas, and he escaped with the crew to Catalonia. After this he spent three years travelling in Europe and Asia, and reached Bombay in September, 1807. He had been introduced by the Rev. Robert Hall to Sir James Mackintosh, at whose house in Bombay he went to reside. The intimacy thus begun, resulted in the union of Miss Mackintosh to Rich by marriage. In January, 1808, the newly married pair removed to Bagdad, where Rich had been appointed resident before he had completed his twenty-first year. Here for a period of twelve years he discharged the duties of his office with diligence and skill, and pursued his oriental researches with unwearied assiduity. His extraordinary collections of manuscripts, coins, and inscriptions made at this time, with a view to a comprehensive history of that part of Asia, were afterwards purchased by parliament for the British museum. To conceive what he might have done by what he accomplished, the reader must examine for himself the "Memoirs on Babylon and Persepolis," of which the best edition was published by Mrs. Rich in 1839, and the "Residence in Koordistan," 2 vols., 1836. Rich died at Shiraz, of cholera, on the 5th of October, 1821.—R. H.

**RICHARD I.**, King of England, surnamed **CŒUR DE LION**, was the second son of Henry II. by Eleanor of Guienne, and was born at Oxford in 1157. Like the rest of the legitimate sons of Henry, Richard was a most undutiful son. Though he had been invested by Henry with the duchy of Guienne and county of Poitou, he was induced by his mother in 1173 to unite with his brothers, Henry and Geoffrey, in a rebellion against their father. But after a series of unsuccessful enterprises, they were compelled to petition for peace in 1174, and were pardoned by the placable monarch. Upon the death of his eldest brother, Prince Henry, Richard became heir-apparent to the crown, and required to resign Guienne to his younger brother, John, as his appanage. He refused his consent, however, to this arrangement, and prepared to maintain possession of the duchy by force of arms; but his mother, the heiress of Guienne, having required him to deliver up this territory, he submitted to the demand and was again restored to favour. But in 1189 the turbulent prince once more rebelled against his father, and entered into a private confederacy with Philip, king of France, who, by working upon his impatient and ambitious temper, seduced him from his duty, and persuaded him to take part in a suicidal attempt to dismember the kingdom which he was one day to inherit. In 1189 he openly revolted from his allegiance, and did homage to Philip for the dominions which his father held in France. A war ensued in which the confederates were successful, and exacted humiliating conditions of peace from the heart-broken monarch. On his death, shortly after (6th July, 1189), Richard succeeded to the throne. On the following day he visited his father's dead body at the convent of Fontevault, and expressed great remorse for his undutiful behaviour. After settling his affairs in France he sailed for England, and was crowned at Westminster on the 3rd September, 1189. His coronation was stained by a violent

attack by the mob upon the Jews, who came in considerable numbers to do homage to their new sovereign, bringing with them rich presents of gold and silver. The rumour was spread that the king had given orders to massacre the whole of this unhappy race. The populace broke into the houses of those who remained at home, plundered them, and murdered the owners. This example was soon followed throughout the provincial towns, and everywhere the defenceless strangers were robbed and massacred in great numbers. Richard, before his accession to the throne, had taken the cross along with his father, and he now lost no time in making arrangements for joining the new levies of crusaders, who were preparing to embark for the Holy Land. In order to raise the necessary funds he oppressed his people by numerous exactions, extorted money by threats and fraud, put to sale not merely the revenues and manors of the crown, but offices of the greatest trust and power; and he is said to have declared that he would sell London itself could he find a purchaser. Having by such unscrupulous measures collected large sums of money, and equipped his armament, he left the administration of the country in the hands of the bishops of Durham and Ely, and proceeded to the place of rendezvous in the plain of Vezelay, on the borders of Burgundy, where a combined French and English army of one hundred thousand men assembled, 11th June, 1190. Having set sail from different ports, Richard and Philip were driven by stress of weather to take refuge in Messina (September 14), where they were detained during the whole winter. Jealousies and disputes soon arose between these two high-spirited and ambitious monarchs, which were cunningly fomented by Tancred who had usurped the Sicilian crown, and dreaded their interference in behalf of the lawful heir. Richard quitted Messina on the 10th of April, 1191, in company with his sister, the queen-dowager of Sicily, and his betrothed wife Berengaria, daughter of Sanchez, king of Navarre. The fleet was dispersed by a storm, and the vessel in which the two princesses had embarked was wrecked on the coast of Cyprus. Isaac, the prince of that island, pillaged the ship and treated the crew and passengers with great severity. But Richard arrived soon after, landed his troops, defeated the Cypriots in two battles, compelled Isaac to surrender at discretion, and threw him into prison. He then married Berengaria, and having caused her to be crowned queen of England, set sail for St. Jean d'Acre, which for upwards of two years had resisted the combined efforts of all the crusaders in Palestine. The arrival of the English and French kings at the head of a gallant army infused new life into the besiegers, and the siege was pressed with so much vigour, that the town surrendered on the 12th of July, 1191. New occasions of discord, however, soon arose between the rival monarchs. The kingdom of Jerusalem was claimed both by Guy de Lusignan, who had been the husband of the late Queen Sibylla, and by the marquis of Montferrat, who had married Isabella, her younger sister. Richard espoused the cause of the former, while Philip declared for the latter. But the French king, unable to brook the superiority of his rival, and jealous of his military glory, quitted the Holy Land and returned home in disgust, leaving, however, ten thousand of his troops behind him under the duke of Burgundy. Undiscouraged by this his desertion, Richard marched towards Jerusalem, defeated Saladin in a great battle after a desperate struggle, reduced Jaffa, Ascalon, and other strongholds on the coast, and even advanced within sight of Jerusalem. But his army was now reduced by disease and the casualties of war, and enfeebled by the climate, fatigue, and want; and the greater part of his auxiliaries having refused to take part in the siege of the capital, Richard was obliged to return to Ascalon. Here he concluded a truce with Saladin for three years on favourable terms, and soon after set sail for Europe on the 11th of October, 1192. He was unfortunately shipwrecked near Aquileia, and attempting to make his way through Germany in the disguise of a pilgrim, he was treacherously arrested by Leopold, duke of Austria, who had himself been a crusader, but had been offended by the treatment he received from the English monarch, and availed himself of this opportunity to gratify his revenge and his avarice. He caused Richard to be thrown into a dungeon and loaded with irons, and then delivered him into the custody of the Emperor Henry VI., in return for a large sum of money. The French king and Richard's brother, the worthless John, basely took advantage of the disaster which had befallen the English king to promote their own dishonourable ends. The former endeavoured to prevail upon the emperor to deliver Richard into his



hands, or at least to detain him in perpetual captivity, while John surrendered to Philip the greater part of Normandy, as the price of his investiture with the remainder of the English continental possessions, and endeavoured to seize the kingdom as heir to his brother, of whose death he pretended to have received certain intelligence. The captive monarch was meanwhile treated with great indignity and severity. He was even brought before the diet at Worms, and accused by the emperor of gross crimes and misdemeanours. But his unanswerable and indignant defence made such an impression on the assembled princes that they loudly denounced the base and unjust conduct of Henry. The pope threatened him with excommunication, and at length he consented to release his prisoner on payment of a ransom of one hundred thousand marks of silver. The infamy of this transaction was every way characteristic and worthy of the house which has for ages been notorious for its perfidy and ingratitude. Soon after his liberation Richard set out for England, where he arrived on the 13th of March, 1194. The remainder of his reign was chiefly occupied with a series of petty wars against Philip of France, the exhausted state of his finances fortunately rendering him unable to carry on hostilities on a great scale. In a quarrel with one of his vassals, Vidomar, viscount of Limoges, respecting some treasure discovered on his lands, Richard was mortally wounded while besieging the castle of Chaluze, in the province of Limousin, and expired on the 6th of April, 1199, in the forty-second year of his age and the tenth of his reign. He left no issue, and was succeeded by his brother John, to the exclusion of his nephew Arthur, the lawful heir to the throne. Richard's character was a singular compound of qualities noble and mean. His military talents were of a high order, and his extraordinary courage gained him the appellation of the Lion-hearted. He was open, frank, generous, sincere, and brave, and capable at times of great generosity and liberality. But it must be admitted that he was also rapacious and selfish, obstinate, passionate, revengeful, domineering, ambitious, haughty, and cruel. The incidents of his life resemble the adventures of a knight errant, rather than the actions of a great monarch. He was a ready and powerful speaker, and was fond of literature, especially of provincial poetry. A few of his poetical compositions have been preserved and published in *La Tour Ténébreuse*, 1705.—J. T.

**RICHARD II.** (surnamed of Bordeaux), King of England, was the son of Edward the Black Prince, and was born at Bordeaux on the 3rd of April, 1366. By the death of his grandfather Edward III. in 1377, the youthful Richard succeeded to the throne, and was crowned on the 16th July of the same year. Being a minor at the time of his accession, the government was administered by a council of twelve, from which the king's uncles, the dukes of Lancaster, York, and Gloucester, happened to be excluded. By these three the royal guardianship was disputed, and their quarrels dissipated the finances of the kingdom already wasted by the conflicts of the preceding reign. Heavy pecuniary exactions levied from the people were also the result of continued war with France, which was prosecuted in Brittany under the conduct of the earl of Buckingham, and these exactions eventuated in the crisis made memorable by Wat Tyler's insurrection. Other causes contributed to such an issue. The aristocracy, aware of waning power, and striving energetically to retain what it yet possessed; the middle classes, represented by the newly established house of commons, growing every year in the consciousness of authority and influence; and the lower orders, whose position in many cases was still little better than that of bond slaves, but nevertheless now beginning to feel some throes of a vague desire for larger social and political freedom—in all these lay a threefold element of restlessness and convulsion. The imposition of fresh taxes at last evoked the slumbering explosive forces, and the arbitrary manner in which they were levied gave rise in 1381 to the revolt headed by Wat Tyler, who gathered round him the disaffected men of Essex, their loyalty having been already shaken by the harangues of John Ball, a priest of Kent. The outbreak assumed formidable proportions. A hundred thousand rebels marched to London, but order was restored by the fall of their leader and the professions of the young monarch, who on this occasion evinced a promptitude and decision very unlike the weakness that marked his character in after years. The amnesty and charter he promised were, however, soon conveniently forgotten, and the condition of the people became even more wretched than before. In 1384 Richard transferred his war with France to Scotland, yet relinquished it abruptly in the

following year, as he discovered that there was no reasonable hope of effecting the submission of the latter country. On his return from his Scottish expedition he aimed at absolute sovereignty, a project sufficiently irrational in the present temper of his subjects. Favourites influenced alike the monarch and oppressed the people, and discontent, strife, and tumult were prevalent throughout the realm. The time was favourable for the ambitious designs of the crafty Henry, duke of Lancaster, who, during Richard's absence in Ireland, whither he had gone to suppress a revolt, quitted his exile in France, and landing on the coast of Yorkshire marched thence to London. Richard, deserted by his army and surrendered into Henry's hands by the earl of Northumberland, was obliged, on the 29th September, 1399, to renounce the crown, which the parliament thereafter conferred on the duke of Lancaster. The dethroned sovereign perished shortly afterwards in Pontefract castle, where he had been imprisoned—in all probability the victim of assassination, although the exact mode of his death is uncertain.—J. J.

**RICHARD III.**, King of England, and the last monarch of the Plantagenet dynasty, was the youngest son of Richard, duke of York, and was born at Fotheringay castle on the 2nd of October, 1452. On the defeat and death of his father at the battle of Wakefield Green in 1460, Richard and his brother George were sent by their mother to the protection of Philip, duke of Burgundy, where they remained until shortly afterwards their eldest brother, Edward IV., came into the possession of the English crown. Returning to Britain, Richard was created Duke of Gloucester, and appointed to the office of lord high admiral. In 1471 he held a command in his brother's army at the battle of Barnet, and also aided in achieving the conclusive victory of Tewkesbury. In 1478 he contrived to remove his brother George, duke of Clarence, who now alone stood between his ambitious desires and the throne. When the decease of Edward IV. occurred in April, 1483, Richard was commanding the army of the borders, and immediately started for London, cloaking his designs under the pretence of zeal for the cause of his young nephew, to whom, as Edward V., he summoned at York the country gentry to swear allegiance. But the mask was not long worn. On his way to the capital he had held deep counsel with his confidential adherents, and the necessary plans had been laid for his elevation to the royal dignity. Arrived in London, he assumed the title of lord protector, and took up his residence at Crosby Place in the city, where his plot was at length matured. The citizens of the metropolis were treated to harangues, in which the present and the late king were stigmatized as illegitimate; some of the individuals most opposed to the protector's scheme were, on various pretexts, condemned to the scaffold; and the result of all was that on the 23d of June the duke of Buckingham, the lord mayor, and a number of other persons, proceeded to the place where Richard then resided, and solemnly offered him the crown of England in the name of the three estates of the realm. Richard pretended to hesitate, but in the end gave way; and on the 26th day of the month he was formally declared king in Westminster hall. For a while, strange as it may appear, his usurpation was received with at least external favour by the majority of the people. But the murder in the Tower of his royal nephews, whose deliverance from the captivity to which he had consigned them was already meditated by their adherents, diffused general horror through the minds of men, and a strong party was formed in favour of Henry, earl of Richmond, heir to the house of Lancaster. An ill-timed insurrection in his behalf drew down Richard's vengeance; but the latter was gradually deserted by the far larger proportion of his followers. At length, on the 7th of August, 1485, Richmond landed at Milford Haven with an army of three thousand Normans; and being generally welcomed and aided by the English, he achieved complete success at the famous battle of Bosworth, which closed the wars of the Roses, and where Richard, having encountered the invader, was deprived simultaneously of his life and his throne. This was on the 21st August, 1485. There is much uncertainty as to the leading events of Richard's reign, and even as to his real character. That his supposed personal deformities have been grossly exaggerated, there appears little doubt; and no small evidence, indeed, exists to prove that instead of being the monster of ugliness he is generally represented, he was as handsome in features as his brother Edward IV. From various circumstances it seems perfectly possible that his moral character may have



been, at least in certain cases, similarly misrepresented and caricatured.—J. J.

**RICHARD DE BURY**, Chancellor of England and Bishop of Durham, but better known as the author of the "Philo-Biblon," was the son of Sir Richard de Angerville, and born in 1281 at or near Bury St. Edmund's in Suffolk, the town from which he derived his surname. Educated under an uncle, John de Willoughby, at Bury, he was sent to Oxford, where he distinguished himself by his zeal for study and purity of morals. On leaving Oxford, he entered as a monk the convent of Durham, which he quitted to become tutor to Prince Edward, afterwards Edward III. For his successful discharge of his new duties, he received the treasurership of Guienne, where he was established when Queen Isabella and her son, his pupil, went to France in 1325. For the aid, pecuniary and other, which he gave them, he was persecuted by the emissaries of the De Spencers, and had to fly and conceal himself in Paris. He was rewarded on Edward's accession to the throne. He received several ecclesiastical preferments, and then and afterwards was employed on various continental missions; in that of 1331 to the pope at Avignon, he formed an intimacy with Petrarch. In 1333 he was consecrated bishop of Durham; in 1334 he was appointed chancellor, an office which he retained only some nine months. Throughout his life, he was an indefatigable purchaser and collector of books, employing much of his money and of the influence of his position to collect what became the largest library in Europe. Richard de Bury is the earliest of English bibliomaniacs. His enthusiastic love of books, his efforts to acquire more, and the details of the arrangements of the earliest lending library in England, which he formed at Oxford, are recorded in his little Latin treatise, a very curious and interesting work, the "Philo-Biblon," first printed at Cologne in 1473. There is an English translation, London, 1832, and a French one, with a careful edition of the original text, Paris, 1850. Richard de Bury bequeathed his books to Durham, now King's college, Oxford, thus founding the first public library formed in that university. He was a student, as well as a collector of books; a generous patron, bountiful to the poor; in all respects an excellent and exemplary man. "The memory of few names," says Mr. Foss in his accurate memoir of the author of the "Philo-Biblon" (Lives of the Judges), "and of none in that age, is more endeared than that of Richard de Bury." He died on the 24th of April, 1345, at his palace of Auckland, and was buried in the cathedral of Durham.—F. E.

**RICHARD OF CIRENCESTER**, a monkish historian and topographer, is supposed to have been a native of Cirencester, but very little else is even conjectured respecting his early biography. In 1350 he entered the Benedictine monastery of St. Peter's, Westminster, and from his study of British and Saxon history, is said to have been designated "the historiographer." He died about 1402. He wrote a work, "Historia ab Hengista ad Annum 1348," of which the first part is preserved in the public library at Cambridge, while the second is supposed to be in the library of the Royal Society. Whitaker, the historian of Manchester, examined the manuscript at Cambridge, and thus expressed his disappointment:—"The learned scholar and the deep antiquarian I found sunk into an ignorant novice; sometimes the copier of Huntingdon, but generally the transcriber of Geoffrey." This verdict on an undisputed work of Richard of Cirencester throws additional doubt on the genuineness of the "De Situ Britanniae," first published as his by Stukeley, from a transcript of a MS., said to have been discovered by Dr. Bertram at Copenhagen, where he was professor of English at the Royal naval academy. An English translation of the "De Situ" was published in London in 1809, edited by Mr. Hatchard, with an account of Richard, and is published among the Six Old English Chronicles of Bohn's Antiquarian Library, 1848. The most interesting section of the work is an itinerary of Britain, which Richard is represented to say was "collected from certain fragments left by a Roman general. The order is changed in some instances, according to Ptolemy and others." The work would be very valuable if its genuineness were assured.—F. E.

**RICHARD, ACHILLE**, a medical man and botanist of France, was born in Paris on 27th April, 1794, and died in October, 1852, in the fifty-ninth year of his age. He was the son of a botanist of high reputation, and was educated for the medical profession. He was a doctor of medicine of the university of Paris. He devoted himself to botany, and assisted his father

in his lectures at the Faculty of Sciences. He was afterwards chosen professor of botany to the Faculty of Medicine of Paris. He was a man of amiable disposition and agreeable manners, and contributed much to the diffusion of sound botanical knowledge among the pupils of the medical school of Paris. He was a member of the Academy of Sciences, and a fellow of the Linnæan Society of London. He published the following works—"Elemens de Botanique et de Physiologie Végétale;" "Botanique Médicale;" monograph of the orchideæ of the Isle of France, and of the Rubiaceæ; "Flora Novæ Zealandiæ;" "Tentamen Floræ Senegambiæ;" besides numerous memoirs in the Dictionnaire de Médecine, Dictionnaire Classique d'Hist. Nat., Annales des Sciences Naturelles, and Bulletin des Sciences.—J. H. B.

**RICHARD, LOUIS CLAUDE-MARIE**, a celebrated French botanist, was born at Versailles on 4th September, 1754, and died on 7th June, 1821, at the age of sixty-seven. He was the eldest son of Claude Richard, king's gardener at Anteuil. In this garden, as well as at the Trianon, Louis acquired his first elements of botany. It was proposed that he should enter the church, but this he declined. Notwithstanding the solicitations of his father, he obstinately refused to become a priest. His favourite studies were botany, comparative anatomy, zoology, and mineralogy. He studied also the art of design. He presented some memoirs to the Academy of Sciences, which early attracted the attention of Bernard de Jussieu. In 1781 he was sent by Louis XVI. (on the recommendation of the Academy of Sciences) on a scientific expedition to French Guiana and the Antilles. He made large collections, botanical, zoological, and mineralogical. In doing so he underwent great fatigue, and incurred much risk. In 1789 he returned to France with a collection of three thousand plants, most of them new; a number of boxes filled with quadrupeds, birds, insects, and shells; and a series of minerals and rocks. As the Revolution had commenced he found great difficulty in publishing the results of his labours, and his resources were completely exhausted, without the prospect of any remuneration. He passed some years in complete seclusion, arranging his collections. He was then elected professor of botany in the school of medicine of Paris, and was also chosen a member of the Institute. He was a zealous and successful teacher, and made excursions with his pupils into the country for the purpose of collecting plants. During the latter years of his life he was assisted by his son Achille. Amongst his published works are the following—"Dictionnaire Elementaire de Botanique;" "Demonstrations Botaniques;" memoirs on Balanophoraceæ, Conifera, and Cycadeæ, and on other natural orders; besides numerous papers in journals and Transactions.—J. H. B.

\* **RICHARDSON, SIR JOHN**, Knight, C.B., M.D., LL.D., F.R.S., honorary member of the Royal Society of Edinburgh, F.L.S., F.R.G.S., &c., &c., inspector-general of naval hospitals and fleets, a distinguished arctic traveller and naturalist, was born at Dumfries in 1787, and educated at the grammar-school of that town. In the session of 1801-2 he proceeded to Edinburgh, and after passing the first year in attendance at the Greek and Latin classes under Professors Dalzell and Hill, he devoted himself to the study of medicine. A perusal of all the books of voyages and travels which he could procure, fostered in the mind of young Richardson a strong desire to visit strange lands, which induced him to enter the medical department of the royal navy in 1807, having previously obtained his diploma from the Royal College of Surgeons of Edinburgh, and undergone a second examination before the Royal College of Surgeons in London. He had while in London been offered an appointment in the medical service of the army, and also in that of the East India Company; but he gave a preference to the navy, under the belief that thus he should have an opportunity of seeing a greater number of foreign countries than in either of the other services. As it proved, however, nothing could have been more erroneous; for at that period the British navy had access to very few ports in Europe, and brief visits to colonial seaports brought the naval officer in contact with the same degraded class that he met in the ports at home. His first appointment was that of assistant-surgeon on board the *Nymphæ* frigate, then fitting out at Deptford. This ship was attached to Sir Richard Keats' squadron, and went under Lord Gambier to the bombardment of Copenhagen. In the following summer the *Nymphæ* was employed, under Sir Charles Cotton, in blockading the Tagus. Her captain, Conway Shipley, tired of the monotony of



lying for months at the mouth of the river, resolved to ascend the Tagus at night as high as the anchorage of the Russian fleet, with the view of cutting out a Portuguese vessel manned by French troops. The first attempt failed, owing to some of the boats getting astray in the dark; and the second, which was made on a vessel anchored under Belem castle, was repulsed with the loss of several killed and wounded. On both of these occasions Mr. Richardson was in the boats as a volunteer. Being immediately afterwards removed to the flagship, Mr. Richardson was appointed acting surgeon of a 74, just one year after his entry into the service. In this vessel he remained blockading the Tagus until after the battle of Vimiera, and the convention of Cintra, when he convoyed the Russian fleet to Spithead. On his arrival in England Mr. Richardson was appointed to the *Blossom* sloop of war, in which he served on the coast of Africa and in taking convoys to Quebec and the coast of Spain. In 1810 the *Blossom* was ordered to the Mediterranean, when, by the order of Lord Exmouth, he was removed into the *Bombay*, 74. His health, however, shortly afterwards compelled him to leave the station. Appointed, on his recovery, to the *Cruiser*, he served on the Baltic and North Sea stations. He was next appointed surgeon to the first battalion of royal marines, then in Canada, and afterwards in Georgia. While in Georgia he had charge of the hospital ship, in which the sick and wounded of the entire brigade were placed. On the reduction of the battalion, in consequence of peace being concluded with America, Mr. Richardson took the opportunity of returning to Edinburgh to complete his medical education. In 1817 he obtained the degree of M.D., on which occasion he published a thesis, "De Febre Flava." In 1819 commenced that part of Dr. Richardson's career which has placed him in the front rank of arctic explorers, and will hand his name down as one of the most able, persevering, and scientific travellers of which this country can boast. He was at this time appointed surgeon and naturalist to the overland expedition under Lieutenant (afterwards Sir John) Franklin, the object of which was "to determine the latitudes and longitudes of the northern coast of North America, and the trending of that coast, from the mouth of the Coppermine river to the eastern extremity of that continent." The results, including the disasters and sufferings of this expedition, and the noble part which Dr. Richardson bore in them, are now matters of history. He returned to England in 1822, and in the spring of 1824 was appointed surgeon of the royal marines at Chatham, with an intimation from Lord Melville, then first lord of the admiralty, that he would be allowed to accompany Sir John Franklin in a second expedition, then in contemplation. His majesty's government being, towards the close of 1823, resolved upon another attempt to effect a northern passage by sea between the Atlantic and Pacific oceans, Captain Parry, the highly distinguished commander of the two preceding expeditions, was again appointed in command of the ships to carry out this important duty. Franklin, however, considered that the object of the government might be achieved by more ways than one. He therefore submitted a plan for an overland expedition to the mouth of the Mackenzie river, and thence by sea to the north-western extremity of America, with the combined object also of surveying the coast between the Mackenzie and Coppermine rivers. Captain Franklin was appointed in command of an expedition in accordance with his propositions to the government. In this expedition, which was carried on during the years 1825-26-27, Dr. Richardson was, by instructions from the admiralty, detached to survey the sea-coast between the Mackenzie and Coppermine rivers—a duty which he accomplished to the entire satisfaction of the government, as well as of the commander of the expedition. Franklin, in his narrative of the expedition, says, "I may be allowed to bear my testimony to the union of caution, talent, and enterprise in Dr. Richardson, which enabled him to conduct with singular success an arduous service, of a kind so foreign from his profession and ordinary pursuits." At the termination of this expedition he returned to his post at Chatham, where he remained until 1838, when he was promoted to the rank of physician of Haslar hospital, and inspector of naval hospitals and fleets. Here it might have been supposed that he would have rested upon the laurels he had already won; but a high and almost chivalrous sense of duty again called him to the scene of his former labours. Sir John Franklin had not long returned from the government of Van Diemen's Land,

when he set sail (May 19, 1845) with the *Erebus* and *Terror*, for the purpose of accomplishing a north-west passage. When upwards of two years had passed without tidings of this expedition, the public anxiety for the fate of the explorers became great, and the government resolved that if no intelligence of the missing ships arrived by the close of 1847, they would send out three searching expeditions—viz., one to Lancaster Sound, another down the Mackenzie river, and a third to penetrate into the arctic sea through Behring's Straits. Sir John Richardson (he had been knighted in 1846) was no longer young. He had some time passed his sixtieth year; but he retained all the ardour and enterprise of youth, and had lost but little of its vigour. He therefore volunteered the task of searching the North American shore between the Mackenzie and Coppermine rivers, and of depositing provisions at Fort Good Hope, on the latter river, at its mouth, and at Capes Bathurst, Parry, Krusenstern, and Hearne, along the coast. Accompanied by Dr. Rae, he sailed from Liverpool on 25th March, 1848, arrived at New York on the 10th of April, and at Cumberland Head in the Hudson Bay settlement on the 14th June. Descending the Mackenzie to its mouth, Richardson turned to the east, passed Cape Bathurst on the 11th August, and soon after rounded Cape Parry. From this point the navigation became most intricate and difficult through crowded floes of ice. As they approached Cape Krusenstern, the sea was one dense close pack of ice. The boats had now to be dragged over the floes or carried over flats and points of land, and tongues of ice had to be cut through as the only means of progress. On one morning three hours of hard labour had only advanced the travellers about a hundred yards, which forced upon them the conclusion that the sea-voyage was at an end. They struggled, however, on to Cape Hearne. Here the abandonment of the boats became inevitable. Richardson and his party then started for Port Confidence at the northern extremity of Great Bear Lake, which was reached in twelve days. Here they were hospitably received and comfortably lodged by Mr. Bell, the chief trader of the Hudson's Bay Company. He returned to England in November, 1849, when he resumed his charge of Haslar hospital, which he held until 1855, when he retired, after nearly forty-eight years' public service. Since this period he has resided at Lanerigg in Westmoreland, where he continues the pursuit of his favourite studies with all the energy and zeal of more youthful years. Sir John Richardson, besides numerous contributions to the Journals and Transactions of various Societies, is the author of—Geometrical Observations; Notices of Fishes; Botanical Appendix; Appendix to Narrative of First Journey to the Polar Sea, by John Franklin, London, 1828; Topographical and Geological Notices; Observations on Meteorology and Solar Rusticitia; the Arrival and Departure of Birds; Appendix to the Narrative of a Second Journey to the Polar Sea, London; Zoological Appendix to a Second Voyage for the Discovery of a North-west Passage by Sir Edward Parry, London, 1824; Zoological Appendix to Sir John Ross's Second Expedition; Salmonis, &c., &c., London, 1835; Zoological Appendix to Sir George Back's Voyage down the Fish River in 1833-35; On the Ichthyology of New Zealand, Rep. Brit. Asso., 1842; On North American Zoology, Rep. Brit. Asso., 1836; Zoology of the Voyages of the *Sulphur*, *Terror*, *Herald*, and *Samarang*; *Fauna Boreali Americana*, The Fishes, London, 1836; in conjunction with Swainson—*Fauna Boreali Americana*, The Birds, London, 1831; and also with the same—The Zoology of the Northern parts of British America, containing descriptions of the objects of Natural History, collected on the Netherland Expedition of Sir John Franklin; Journal of a Boat Voyage through Rupert's Land; Memoir of Sir John Franklin, British Encyclopædia; Ichthyology, British Encyclopædia; The Polar Regions, 1861; and in conjunction with Dallas, Cobbold, Baird, and White—The Museum of Natural History, published by Mackenzie of Glasgow.—J. O. M'W.

RICHARDSON, JONATHAN, a clever English portrait painter and excellent writer on art, was born about 1665, and studied painting under John Riley. He died in Westminster, May 28, 1745. Hudson, the master of Reynolds, was the scholar and son-in-law of Richardson. It is as a writer on art that Richardson is now remembered, although his heads were quite as good as any produced in his time in England. In 1719 he published "An Essay on the whole Art of Criticism as it relates to Painting;" and "An Argument in behalf of the science of a Connoisseur."



seur," which appeared again in 1773, together with a third essay, "The Theory of Painting," published by the writer's son. In 1722 the father and son published "An Account of some of the Statues, Bas-reliefs, Drawings, and Pictures in Italy," &c. Both the above works abound in admirable observations, and should be in every art-library.—R. N. W.

RICHARDSON, SAMUEL, one of the founders of the English novel, was born in 1689, in Derbyshire, but where in that county he always, oddly enough, refrained from mentioning. His father, whose descent was somewhat superior to his trade, had been a joiner in London. Samuel was intended for the church; his father's circumstances, however, did not allow the intention to be executed. According to the ordinary accounts—though in Mr. Cunningham's *Hand-book of London* he figures as a Blue-coat boy—he received all his education at a village school, and never mastered any language but his own. Constitutionally serious and bashful, he mingled little in the sports of his school-fellows, whom he amused, however, by a talent early developed as a story-teller. His favourite associates were young persons of the opposite sex. He read to them, they made him their confidant, and he wrote their love-letters for them, a companionship and employment which deeply influenced the form and character of his matured works. In his seventeenth year he was apprenticed to a London printer, whose daughter he afterwards married, and while discharging his duties with zeal and success, read and wrote diligently at his few moments of leisure. About six years after the expiry of his apprenticeship he started in business for himself. He printed newspapers, compiled indexes, and so forth, for the booksellers, and by his probity and intelligence secured the favour of Onslow, the speaker of the house of commons, through whose influence the printing of the journals of the house was intrusted to him. Throughout life Richardson was a diligent and prosperous man of business. He was past fifty when he made his first notable appearance as an author. Two friends, booksellers and publishers, one of them bearing a name still well known in "the trade," Mr. Osborne and Mr. Rivington, asked him to write for them a volume of familiar letters. Years before, he had been impressed by a story very similar to that of Pamela's, and of actual occurrence. When he sat down to compose, this story was in the foreground of his mind, and encouraged by the approbation of his wife and daughter, he made it the sole subject of the work, still retaining the epistolary form. The first part of Pamela was written in two months of the winter of 1739-40, and published in the latter year. It was at once signally successful. The romances in vogue before its appearance had been chiefly on the French model—high-flown descriptions of adventure in the realms of an obsolete chivalry; sections of contemporary English life, manners, and character were the groundwork of Pamela. Its morality was much more highly estimated than now. Sherlock praised Pamela from the pulpit, and Pope declared that it would "do more good than twenty sermons." Not merely in itself, but in its results, moreover, did Pamela form an era in English literature. The earliest of Fielding's novels, Joseph Andrews (1742), was begun as a caricature of Richardson's Pamela. The appearance of a spurious continuation of Pamela led Richardson to undertake the task himself, with not more than the success which usually attends such enterprises. Eight years after the appearance of Pamela was published (1748) the first instalment of "Clarissa Harlowe," generally considered Richardson's masterpiece, and it is of such passages as those which describe Clarissa in the depths of her innocent but terrible abasement, that Sir Walter Scott goes the length of saying—"The reader is perhaps as much elevated towards a pure sympathy with virtue and religion, as uninspired composition can raise him." Haunted by a notion that in portraying Lovelace, the villain of "Clarissa Harlowe," he had made a vicious character too fascinating, Richardson chose as the hero of his next and last novel, "Sir Charles Grandison," 1753, a model of every possible virtue; but the work is mainly redeemed from dullness by the character, not of its hero, but of Clementina. After "Sir Charles Grandison" he wrote no more. He was elected in 1754 master of the Stationers' Company. A wealthy man, he had a country villa, first at North End, Fulham, and afterwards at Parson's Green, where, as always, he lived "in a flower garden of ladies" who flattered him. His later years were somewhat clouded by a disease of the nerves. He died on the 4th of July, 1761. In private Richardson was most exemplary, fulfilling all the duties of life, hospitable, friendly, and generous. Vanity was his chief fault. His friend and enthusi-

astic admirer, Dr. Johnson (for whom he wrote a Rambler, No. 67) confessed that Richardson "had little conversation except about his own works," of which Sir Joshua Reynolds said of him, "he was always willing to talk, and glad to have them introduced." Richardson's reputation, which was among the highest of his own age, not only in England but on the continent, has suffered with time. His name is much better known than his writings. We smile now at the enthusiastic admiration lavished on them by men so unlike as Johnson, Diderot, and Rousseau. Most modern readers pronounce them insufferable in their tediousness and mawkish sentimentality. Yet by the exercise of gifts rarely found in combination, by great fertility in inventing incidents, by his skilful anatomy of the human heart, by the singular power in which he rivals Defoe of bestowing, through a faithful minuteness of detail, an air of reality on his fictitious scenery and personages, he has gained a place among the classics of the English language, one of which no changes of literary taste and fashion can altogether deprive him. There is a life of Richardson by Mrs. Barbauld prefixed to the selections from his "Correspondence," which she edited in 1803, and an excellent sketch of him as a writer and a man among Sir Walter Scott's *Lives of the Novelists*. In his sentimental correspondence with Lady Bradshaugh Richardson described himself personally as "short, rather plump than emaciated, about five feet five, of a light brown complexion, smoothish-faced, and ruddy-checked."—F. E.

RICHELIEU, ARMAND EMANUEL DUPLESSIS, Duc de, French statesman, was born at Paris on 25th September, 1766. Flying to Vienna during the French revolution, he there joined the Russian army of Suwarrow, and distinguished himself at the taking of Ismail from the Turks. Soon afterwards he was appointed a major-general in the Russian service, and he became lieutenant-general in 1801. He showed great energy and sagacity as governor of Odessa, a post which he held from the year 1803 until the restoration of the Bourbons to the French throne, after which event he was invested by Louis XVIII. with various high offices of state. After rendering many valuable services to his country during a time of great danger and distress, he finally retired from public life in 1818, and died at Paris in 1821.

RICHELIEU (ARMAND JEAN DUPLESSIS), commonly called Cardinal, was born at Paris, on the 5th of September, 1585. His family was noble, although not opulent; his father distinguished in arms, and holding various important posts at the court of Henry IV.; and his mother the daughter of an ancient house, a woman gifted with much strong sense and sagacity. The future statesman studied at the colleges of Navarre and Lisieux, and intended at first to adopt the military profession; but his elder brother, Alphonse, bishop of Luçon, having retired to a Carthusian convent, it was resolved that Armand should succeed him in his see. According to such an arrangement the latter applied himself to theological studies, took at the early age of twenty a doctor's degree, and after overcoming the scruples of the pope, who was unwilling on account of his youth to elevate him to the episcopal office, he was consecrated bishop of Luçon in 1607. Returned as deputy of the clergy of Poitou in 1614 to the assembly of the states-general, he had the good fortune to win the favour of the queen-mother, Marie de' Medici, and this proved the commencement of his subsequent successful career. He was appointed secretary of state, and during an ensuing quarrel between the young king, Louis XIII., and his mother, he mediated skilfully between the two, thus acquiring a lasting influence over both. In 1622 he was made a cardinal, and in 1624 obtained a seat in the council, from which date, as chief minister of the crown, he exercised supreme rule in France until the time of his death, eighteen years afterwards. Throughout the whole of that protracted period, the history of France was virtually the life of Richelieu. It is, of course, impossible to narrate here in continuous fashion the events of a career so crowded with incident and so rife with momentous issues; and the better plan will therefore be simply to direct attention to the three great objects which Richelieu ever kept steadily in view, and the proper understanding of which affords the clearest commentary on the true character of the man, and the remarkable part he played on the stage of European politics. His first object was to endow the crown with absolute power, and thoroughly to humble the French nobility. With undeviating steadiness he pursued such a purpose to the end. He rightly saw that the kingdom would experience no peace, that internal prosperity could never be insured, nor external policy be made



effectual, while a body of men so unprincipled as the French nobles then unquestionably were, could at any time ravage the country, impede commerce, and interpose a violent check to the entire industry of the nation. Naturally unscrupulous in the use of means, he sent on various pretences many members of aristocratic families to the scaffold, while others he kept in close confinement until the period of his death. On every hand reducing the number of their retainers, and gradually curtailing their possessions, seizing their strongholds, and driving them from their castles to the court—he at last succeeded in making the nobility dependents on the royal bounty, rather than opponents of the royal will. The second great object of Richelieu—the annihilation of the French Calvinists as a political party—he accomplished by besieging in person, and capturing La Rochelle, the city that formed their head-quarters, in 1628. But it should not be forgotten, that motives of intolerance or fanaticism seem to have had little to do with Richelieu's systematic persecution of the protestants. The principles that guided him were far rather political than religious; and this is proved by the fact that he procured a royal edict securing tolerance to the Calvinists in 1629. Perhaps the greatest of all Richelieu's objects, however, was the humiliation of the house of Austria, which, since the time of Charles V., had possessed preponderating influence in Europe. True to his inspirations as a politician, if heedless of his duty as a prince of the church, Richelieu secretly excited the protestants of Germany to rise against the emperor, and afterwards openly lent them his strong support. Subsequent to the death of Gustavus Adolphus, a French army co-operated with the Swedish troops on the Rhine against the imperial forces. Accumulating his blows, Richelieu resolved to assault the power of Austria not merely in Germany, but in Italy and Flanders. He assisted the protestant Grisons against the Roman catholics of the Valteline, who were supported by the Spaniards; he joined the states-general of the Netherlands to assail the Spanish dominions in Belgium, with the intention of annexing the same to France; he employed every agency to effect the purpose on which, from the beginning, he had set his heart, and at the close of life he could say that the effort had been completely successful. The house of Austria was foiled and humbled; and the balance of power, lost since the ascendancy of that house, was again restored in Europe. Richelieu's concluding years were darkened by the conspiracy of Cinq-Mars; yet the usual good fortune of the cardinal seemed still to attend him, and the conspirators were detected and punished. Shortly after, death overtook the great statesman, and he expired at Paris, with the most perfect calmness and serenity, about mid-day of the 4th December, 1642. The exclamation of Louis XIII., on being told of his decease, "There is a great politician gone!" conveys only half the truth; for Richelieu, however great as, was much more than, a mere politician. He was also a man of high and noble aims. His was one of the kingly natures that dominate an epoch, and stamp the intense significance of their own individuality deep on the annals of the world. He gave, as has been justly remarked, the final blow to the feudal system, and threw down the last remnant of an institution that, in its infancy, its prime, and its decay, had outlived a thousand years. He was thus the true pioneer of the great French revolution. Grave errors, doubtless, not seldom pervaded his policy, and his conduct was often unprincipled, revengeful, and despotic; but on the whole we may pronounce him the grandest minister of the old monarchy of France. He extended on every side the boundaries of the realm he governed; he established its first important trading company—the company of the Indies; and he founded, endowed, and transmitted to succeeding ages one of the most illustrious of European literary institutions, the French Academy—the projection of which would itself suffice to cover him with immortal honour. Let the errors and the crimes, then, be forgotten, and let the transcendent merits survive.—J. J.

**RICHELIEU, LOUIS FRANÇOIS ARMAND DUTLESS DE**, Marshal of France, was born 13th of March, 1696. Gifted in intellect, brilliant in manner, and attractive in person, he had the questionable honour of being incarcerated in the Bastille at the age of fifteen, by desire of his father, who grew alarmed at his premature excesses. In 1716 he was again sent there by the Regent d'Orleans, whom he rivalled in profligacy; and in 1719 he was for the third time imprisoned there on a charge of conspiracy with Spain. After various diplomatic appointments, he distinguished himself by his bravery at the siege of Philipsbourg,

and afterwards at the battles of Dettingen and Fontenoy. His enormous and horrible profligacies, however, were such that not even his most brilliant military exploits could win him any real popularity. Nevertheless his services were great, especially in 1756, when he took Port Mahon from the English; and in 1757, when he drove the duke of Cumberland from Hanover. For the rest of his life he was simply a courtier. Despite his vices he attained the age of ninety-two, dying August 8, 1788.—W. J. P.

\* **RICHMOND, GEORGE, A.R.A.**, was born, March 28, 1809; entered the Royal Academy as a student in 1824, and early acquired reputation by his portraits in water-colours and in chalk. In his small water-colour portraits the head was finished elaborately, the drapery treated in a broad and slight manner. The style was graceful; the likeness good, though flattered. In this manner Mr. Richmond succeeded to the position and popularity of Chalon. With ladies of rank and the clergy he became the prime favourite: scarce a duchess, a bishop, or a church dignitary, but sat to him. For some time, however, he has aimed at higher achievements. Not to mention his "Agony in the Garden," 1858, and other oil paintings of scriptural subjects, in which he has not been very successful, all his recent portraits sent to the Royal Academy have been life-size and in oil; and he seems in this line to be as popular as in his former. Among his exhibited oil portraits are those of Sir R. H. Inglis, the bishop of Salisbury, the dean of Westminster, and John Ruskin—all good, but smooth likenesses. Mr. Richmond was elected A.R.A. in 1857.—J. T. e.

**RICHMOND, LEGH**, was a pious clergyman of the English church, who has obtained an extensive and well-earned reputation among the humbler religious classes of the community, as the author of a series of stories interesting in construction and evangelical in tone. He was born in 1772 at Liverpool, and was the son of a physician who was descended of an ancient and honourable family. He received his education at Trinity college, Cambridge, and was distinguished for talent and exemplary diligence in the pursuit of his studies. He was originally destined for the bar, but in 1797 changed his intentions and sought ordination. His first appointment was to the curacy of Brading, a secluded village in the Isle of Wight. Though eminently moral and noble-minded, he was not imbued with that spirit of vital godliness which he afterwards manifested. This great revolution in his religious sentiments resulted from the perusal of Wilberforce's Practical View, which was then exerting immense influence. From this time Legh Richmond became an earnest preacher of the word, and was assiduous in pastoral visitation and instruction. It was in the Isle of Wight that he met with those well-known persons who figure in his narratives. He remained seven years at Brading; but in 1805 he was appointed one of the preachers at the Lock chapel, London. Shortly afterwards he was presented with the living of Turvey, Bedfordshire. In 1814 he was appointed chaplain to the duke of Kent. Earnest in his advocacy of every noble project, he was welcomed to every platform, and exerted himself to promote the interests of the various religious societies. This exemplary man died in 1827. Beside the "Annals of the Poor," originally published in the columns of the *Christian Guardian*, Legh Richmond was the author of sermons and other works, and published a selection from the writings of the reformers and early protestant divines of the Church of England, with memoirs of their lives and writings.—D. G.

**RICHTER, JEAN PAUL FRIEDRICH**, generally called **JEAN PAUL**, one of the greatest of humorists, was born at Wunsiedel, near Baireuth, March 21, 1768, where his father was pastor. He received his education in the gymnasium of Hof, and then proceeded to Leipzig, in order to be prepared for the church. The study of theology, however, did not satisfy his restless mind, and he fixed on belles-lettres and the study of literature. At that period, Pope, Swift, and Young among the English, and Hamann and Hippel among the Germans, were his favourite authors. From reading he passed to writing, and published the first fruits of his genius, the "Grönländische Prozesse," at the age of twenty. His straitened circumstances compelled him to return to Hof, where he struggled on, studying and writing without meeting with any marked success. The care of an aged mother, chiefly dependent on his support, drove him to Schwarzenbach, a small place in the neighbourhood of Hof, where he set up as a teacher. The drudgery of this life, however, in no way interfered with the free development of his genius, for he had already become accustomed to idealize even



the meanest things; and, indeed, no author has known like him to shed the light of poetry around the household cares and joys of German middle-class life. It was only after the publication of his "Unsichtbare Loge," in 1792, that he began to meet with the sympathies of the public, and to derive any considerable income from his works. Ultimately, however, he was able to settle again at Hof (1794), and to devote himself exclusively to literary labours. Here he wrote "Hesperus," "Quintus Fixlein," "Blumen, Frucht, und Dornenstücke," &c.; and when after the death of his mother he left his Tusculum, and reappeared at Leipsic, his name was already one of the brightest in German literature. The friendship of Herder attracted him to Weimar, where he formed acquaintances with all the leading authors of the time. He was a great favourite with the fair sex, and particularly during his stay at Berlin he was overwhelmed with the attention paid to him. In 1801 he married Caroline Mayer, the daughter of a judge at Berlin, and then fixed his home successively at Meiningen, Coburg, and lastly at Baireuth. Prince Dalberg, primate of Germany, and a generous promoter of literature, in 1809 settled a pension of one thousand florins on him, which after the resignation of the primate was paid by the king of Bavaria. His latter years were embittered by a protracted disease of the eyes, which some time before his death resulted in blindness. A still heavier blow to him was the death of his only son, then a student at Heidelberg. From that moment he rapidly sank, and died on the 14th November, 1825. Jean Paul was one of the most original geniuses of Germany, and his inner life can only be appreciated in his own country. His works, more perhaps than those of any modern author, have defied the art of the translator. His humour is of the sentimental kind, and sensibility may be considered the essence of his mind. True to nature, which he read with so keen an eye, he blends the coarsest reality with the most exquisite pathos. With an almost maidenly softness and purity he sings the praises of love and friendship, and has by this "fine phrenzy" endeared his novels particularly to female readers, although they may often have missed his real meaning; for he is fond of stuffing his pages with the odds and ends of his reading, with far-fetched similes and unintelligible paradoxes. This is the reason why, even in his lifetime, anthologies and selections were extracted from his works. He often brings the most discordant things together, and fails in giving his thoughts a concise form. Artistic completeness and correctness are altogether wanting in his novels, and he had so little plastic power that he never was able to put his thoughts in rhyme. Life in Germany since the days of Jean Paul has undergone so many and material changes, that he begins to recede into the ranks of those authors who are invariably praised, but invariably left unread. Two statues have been erected to his memory, one at Baireuth by King Lewis of Bavaria, and the other at Wunsiedel, his birth-place. His complete works, inclusive of his remains, comprise no less than sixty-five volumes (edition of 1826-38). His life was written by his son-in-law, Spazier, 5 vols.; by Döring, 2 vols.; by Funck, 1839, and others.—K. E.

RICKMAN, THOMAS, an eminent architect and writer on Gothic architecture, was born 8th June, 1776, at Maidenhead, Berkshire, where his father, a member of the Society of Friends, practised as a surgeon and apothecary. It was the wish of the elder Rickman that his son should adopt his principles, and succeed to his business. In the former the architect remained at least ostensibly unchanged, till the inconsistency of the leading church-builder being a Quaker seems to have led to his withdrawal from the body. His medical studies he continued till about 1803, when he left his father, and became a clerk in a commercial office. He does not appear to have turned his thoughts towards art in general, or architecture in particular, till about 1808, when, having obtained a situation as clerk in an office at Liverpool, where the hours were short, he began to occupy his spare time with the pencil; was led step by step from copying to studying Gothic buildings, and eventually to systematize his drawings and observations until he had evolved his theory of the chronology and distinctive characters of the several styles of English Gothic. He now laboured long and steadily in substantiating his views, making studies from books and prints, and visiting every old church within reach. At length (1817) he published his "Attempt to Discriminate the Styles of Architecture in England," a work that was at first only intended as an article for a forgotten publication of that day.

VOL. III.

Rickman's essay met with extraordinary favour. Gothic architecture had been rendered popular by etchings and engravings, and abundantly illustrated and described. It was not even then a novelty to arrange and classify chronologically the varieties of English Gothic according to peculiarities of leading forms and details; but Rickman, perhaps from his never having been under professional, antiquarian, or ecclesiastical training, and from his plain counting-house habits, handled the subject in a lucid, common-sense manner, and at the same time with a dry precision of statement, that commended it to the understanding of every one, and disarmed criticism. It was just the book suited to the time and to the state of men's knowledge, and it was at once accepted as an authority. Nothing can be a stronger proof of the hold it obtained of the architectural mind than the fact, that after more than forty years Rickman's divisions and terminology, though admittedly wrong in principle and erroneous in detail, are still those in common use. The work passed through several editions, and a new one has been published in the present year, 1862. Thus far Mr. Rickman had only studied architecture as an amateur; but when (1818) parliament voted a million for building new churches, Rickman was persuaded by his friends to enter into the competition. He sent in a design; it was chosen, and he received directions to carry it into execution; and, though at this time over forty years of age, and entirely unacquainted with the practical part of the subject, he did not hesitate to adopt architecture as his profession. He accordingly removed to Birmingham, engaged Mr. Hutchinson, a practical architect, as his assistant, and soon obtained an extensive connection. He continued in practice till his death—after 1830 in partnership with Mr. Hussey—and during the time built more churches (all of them Gothic, and mostly what he called "Perpendicular," in style) than any contemporary architect. They include four in Bristol, as many in Blackburn; two in Carlisle; two in Preston; St. George's, Birmingham; St. Jude's, Liverpool, and many more. He also built Redditch, and one or more Roman catholic chapels; a blind asylum at Bristol, and a great many private residences. But his great work was the New Court of St. John's college, Cambridge, 1827-31, at that time the most extensive modern Gothic building undertaken in either of our universities. All Rickman's buildings evince careful study; but they display little character and less originality. He died March 4, 1841.—J. T.-e.

RIDINGER, JOHANN ELIAS, a celebrated German animal painter and engraver, was born at Ulm in 1698, and was the pupil of Chr. Resch. He settled in Augsburg, and was so much employed by goldsmiths and printers that he had but little time to devote to painting. Still he produced many good pictures of hunts; and in 1759 he became director of the academy of Augsburg, where he died in 1767. Ridinger's etchings and engravings of wild animals and birds are admirable in character and full of spirit in their composition. Upwards of thirteen hundred of his prints and drawings are described in Thienemann's *Leben und Wirken des J. E. Ridinger*, Leipsic, 1856.—R. N. W.

RIDLEY, GLOSTER, was born in 1702 on board the *Gloster*, an India ship (the place of his birth originating his christian name), and was educated at Winchester and New college, Oxford, where he obtained a fellowship. Fond of the stage in his youth, he wrote a tragedy, which, however, was not produced. His poetry was not of the first order, but respectable, such as his "Jovi Eleutherio," an offering to liberty; and his "Psyche," in Dodsley's Collection. He held for several years the benefice of Weston Longueville, Norfolk, and the donative of Poplar in Middlesex. The living of Romford in Essex was also conferred upon him. In 1740 and 1742 he preached the Lady Moyer's lecture, which was published in the latter year. In 1743 was published his review of Philip's Life of Cardinal Pole; and in 1768 Archbishop Secker gave him a prebend at Salisbury for his share in the discussions raised by Blackburn's "Confessional." In 1761 he published a learned essay—"De Syriacarum versionum indole et usu;" and the results of some Philoxenian Syriac transcriptions made by him were published by White at Oxford, 1778. In 1763 he published the "Life of Nicholas Ridley," his illustrious ancestor. Ridley died in 1774.—J. E.

RIDLEY, JAMES, son of the preceding, was educated also at Winchester and New college, and succeeded his father in the living of Romford in Essex. In 1761, while doing duty as a military chaplain at the siege of Bellisle, he contracted a disease from which he never recovered, and which, some years afterwards,

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cut him off in the prime of life, in 1765. He was the author of the *Schemer*, a periodical of some humour; and of the "History of James Lovegrove, Esq." "The Tales of the Genii" are his best productions, and gave promise of a power which made his early death the more to be lamented.—J. E.

RIDLEY, NICHOLAS, one of the episcopal martyrs of the Marian persecution, was born at Wilmonswick, Northumberland, about the beginning of the sixteenth century. Educated at the grammar-school, Newcastle, he entered Pembroke college, Cambridge, becoming a fellow in 1524, and finally master. His favourite walk in the orchard where he committed portions of the Greek Testament to memory, is yet called Ridley's Walk. The university of Oxford, on the fame of his learning, made him an advantageous offer, which he declined. He then travelled on the continent, studying both at the Sorbonne and at Louvaine. During his three years' sojourn he entered into personal friendship with many of the reformers, whose views he ultimately adopted. On his return to Cambridge he became proctor of the university, and in this character protested against the jurisdiction of the papal see. He was also elected public orator, and his erudition and zeal commended him to Cranmer, through whom he became a royal chaplain, and a prebend of Canterbury, the vicarage of Hearn being at the same time conferred on him. The eighth stall in St. Peter's, Westminster, was next given him, and in the second year of Edward, in 1547, he was raised to the see of Rochester. Images and holy water were denounced by him, and he strove in various ways to spread and confirm protestant views in his diocese. His ability, learning, and discretion gave him a high place among the reformers, and his protestantism was ever associated with an effective philanthropy. On the deprivation of Bonner, Ridley was translated, in 1550, to the bishopric of London. In his new sphere all his former activity was displayed against the "old learning." He commanded throughout all his diocese altars to be taken down and tables put in their place; and he was associated with Cranmer in framing forty-one articles which were published. He was nominated to the see of Durham, but the appointment was not carried out. He had great power over the young mind of Edward, and to his suggestions may be ascribed the royal foundation of Christ's hospital, St. Bartholomew, St. Thomas, and other beneficent institutions. The premature death of the king threw things into confusion, and Ridley favoured the party who proclaimed the Lady Jane Grey. On the accession of Mary he submitted to her, and he had previously pleaded with her brother to tolerate her in the free exercise of her religion. But he was at once marked out as a victim by her—his prominence, his zeal, his influence, his talents and success, sealed his fate under the bloody and gloomy queen. He was committed to the Tower in July, 1553, and after eight months' imprisonment, he was conveyed to Oxford in March, 1554, with Latimer and Cranmer, to undergo the mockery of a trial. A convocation was appointed, at which the doctrine of the real presence was to be discussed. The disputation was turbulent and unsatisfactory, but as was to be expected and as was provided for, the three protestant prisoners were adjudged to be heretics, and condemned to the stake. Many earnest and ingenious endeavours were made to induce Ridley to recant, but in vain; and he was burnt with Latimer on the 16th of October, 1555, in front of Balliol college. Ridley was an abler man than either Cranmer or Latimer, though he had not the courtly temper of the one, nor the popular humour and oratory of the other. He was calm, gentle, firm, and true to his convictions. He took long time ere he gave up the doctrine of the real presence. Unlike Hooper, he had a strong liking for the sacerdotal vestments, and he walked in his episcopal robes to the scene of his execution. Fox truly says of him:—"Wise was he of counsell, deepe of wit, and very politike in all his doings. . . . In all points so good, godlie, and ghostlie a man, that England may justly rue the loss of so worthis a treasure." Anthony describes him as "small in stature, but great in learning," and Burnet declares him to have been the "ablest" of the reformers. He wrote a treatise concerning images:—"Brief Declaration of the Lord's Supper," &c.—J. E.

RIDOLFI, CARLO, Cavaliere, a good Venetian painter, born at Vicenza in 1594, is also distinguished as a writer on art; he died at Venice in 1658. His series of biographies of Venetian painters—a useful work, first published in Venice in 2 vols. 4to, in 1648—has procured him the title of the Venetian Vasari. Its title is "*Le Maraviglie dell' Arte, ovvero le Vite*

*degli Illustri Pittori Veneti e dello Stato.*" A new edition appeared in Padua in 2 vols. 8vo, in 1835, but without any of the promised notes and explanations of the changes of two centuries, greatly to the discredit both of the editor and the publisher, as there are abundant materials in the later works of Boschini, Zanetti, Lanzi, Cadorin, &c.—R. N. W.

RIENZI, COLA, or NICHOLAS GABRINI DI, is the hero of a strange historical episode in the fourteenth century. He was the son of a water-carrier; but though of birth so humble, he had acquired great learning, and was remarkable for his profound knowledge of antiquity. A disciple of Petrarch, he dreamed, like that poet, of the regeneration of Italy. In 1341 Petrarch was crowned in the capitol; and in the outburst of enthusiasm young visionaries like Rienzi saw a revival of Rome's ancient glories. Rienzi had imagination, eloquence, popular sympathies and aptitudes. He speedily gained prodigious influence over the multitude. During what has been called the captivity of Babylon—the residence of the popes at Avignon—ceaseless turbulence, anarchy, oppression, reigned at Rome; and though the nobles were divided into rival factions, they all joined in persecuting, insulting, robbing the people. Chosen by public acclamation, he went as ambassador to Pope Clement VI. at Avignon. He fervently urged the pope's return to Rome. The pope listened with apparent pleasure, made many promises, none of which he kept, and appointed Rienzi vicar apostolical. Having once more set foot within the Eternal City, and having discovered how little the pope was to be trusted, Rienzi determined to try whether republican liberty could not again be enthroned on the seven hills. One of the nobles had murdered a brother of Rienzi, and this added to the agitator's thirst for vengeance. On the 19th of May, 1347, Rienzi, after having heard mass in one of the churches, summoned the people to the capitol, and thither in complete armour he marched himself. The pope's legate accompanied him; hosts of youths were around him, bearing banners and waving branches of laurel. He addressed the people in passionate speech, picturing the mighty Rome of old, and proclaiming the mightier Rome that was to be. To create this new Rome Rienzi was elected tribune. At first Rienzi, as unquestioned ruler of Rome, displayed much wisdom and vigour. He crushed the factions, made resolute, unsparing war on brigandage, was just to all, and was munificently generous to the poor. But ere long fantastic and dramatic elements began to mingle with the valiant reality. Time was wasted on gorgeous festivals which should have been devoted to annihilating enemies, to gaining allies and friends, to organization, to consolidation. Proud of having been deliverer, Rienzi deliriously thought that he was a demigod. He wore the dalmatica of the ancient emperors; on a solemn occasion he crowned himself with seven crowns as the symbols of the seven virtues; in the excitement of a grand ceremony in which he had been consecrated a knight of the christian cross and of the Roman eagle, he cried, indicating the four points of the compass, "All this is mine; to me it belongs to judge the earth with justice, and the nations with equity." Rienzi's sway had risen as a show; it vanished as a show. The people seeing no solid advantages result, grew languid, indifferent, almost hostile; and the moral and political education of long years could not be accomplished through the splendid pageants of an hour or a day. Stirred on by priests and plotters from without, the people dashed down their own idol. After a dictatorship of seven months, Rienzi fled, and anarchy resumed at Rome its dominion. Rienzi found a refuge in the Apennines. In 1348 raged the terrible pestilence which Boccaccio has described. In 1350 Clement VI. published a jubilee, which attracted to Rome from all parts of Christendom twelve hundred thousand pilgrims. Italy rapidly passed from the madness of despair to the madness of sensual excess; and Italian freedom, instead of reviving, seemed to be dying. It is not marvellous that, in such circumstances, the Romans should long for him who had given them the semblance at least of liberty. Rienzi proposed in person a scheme of universal reform to the Emperor Charles IV. The emperor placed him at the mercy of Pope Innocent VI. But the pope conceived that he could use Rienzi as a tool for his own purposes. He sent him therefore to Rome in 1354, along with a cardinal legate. The Romans rushed to meet Rienzi with acclamations of joy and welcome. When, however, they saw that Rienzi was loaded with honours by the legate, and that, instead of acting independently, he lent himself to the most objectionable measures, such as a



tax on wine and salt, admiration and love changed to hatred and contempt. In the midst of a furious insurrection Rienzi rushed, disguised as a beggar, from his palace in flames. But he was seized by the people, on whom he tried, though in vain, the charm of his eloquence. He was stabbed, then his body was dragged about like the vilest thing; horribly disfigured, it was fixed on the gallows. Greater men would have failed where Rienzi failed; so we must not blame him too harshly. His character and career have formed a fruitful subject with poets. The "Rienzi" of the popular writer, Bulwer, has perhaps been more read than any of his other works, though rather for its artistic power than its historical accuracy.—W. M.-l.

RIES, FERDINAND, a musician, was born at Bonn in 1784 or 1785, and died at Frankfort in January, 1838. His grandfather was a member of the chapel of the elector at Bonn; and his father principal violinist in the same establishment. The latter, Franz, was born at Bonn in 1756. From him Ries learned the rudiments of music, but he was very young placed under the instruction of Bernhard Romberg, the violoncellist. He went to Vienna in 1801 with a letter from his father to Beethoven. This great musician became his teacher, he being the only professional pupil ever acknowledged by him, and did all that friendship could prompt to promote his interest. Beethoven would only consent to give Ries lessons in pianoforte playing, sending him to study counterpoint under Albrechtsberger. There can be little doubt, however, that he gave him copious advice on the principles of construction. Ries made his first appearance as a pianist in 1804, when he played Beethoven's concerto in C minor, of which this was the first public performance. In 1805 Ries was drawn on the conscription, but claimed exemption on account of having lost the sight of one eye through small-pox. He then went to Paris; but failing to make himself a position there, he returned to Vienna in 1807. In 1809 he went to Russia, resting on the way and making his talent known in some of the chief towns in North Germany, Denmark, and Sweden, and being detained prisoner for a week by the English, who captured the ship in which he crossed the Baltic. At Petersburg he met his old master, Romberg, with whom he gave concerts most successfully. His prosperous career in Russia was interrupted by the political troubles, and he next resolved on trying his fortune in England, where he arrived in March, 1813, and remained until May, 1824. He married an English lady, obtained enormous occupation as a teacher, was a partner in the Harmonic Institution which designed to publish music for the profit of the composers, was a member of the Philharmonic Society, was the agent of Beethoven, and amassed a large fortune. Ries purchased a small property near Godesberg, to which he retired, supposing himself freed from the cares of professional life. The failure of a London banker, however, with whom his capital was deposited, compelled him to resume his practice as a teacher, and he went accordingly to reside at Frankfort in 1829. Meanwhile he had occupied himself with composition, and brought out his opera "Die Räuberbraut," which was reproduced in London in 1829. "The Sorceress," another opera, was first performed in 1831 by the company of the English opera-house, then playing (until Arnold's theatre was rebuilt after the fire) at the Adelphi theatre; it was subsequently given in Germany under the name of "Liska." Ries came to London to superintend its production, and afterwards conducted a musical festival at Dublin. He went to Italy in the following year, and appeared as a player in the chief cities, and then he returned to Frankfort. In February, 1834, he went to Aix-la-Chapelle as director of the orchestra and of the Singing Academy, and he conducted the Lower Rhine Festival held there that year. He revisited Paris and London in 1836; conducted the festival at Aix-la-Chapelle in 1837, where he produced his oratorio "Die Anbetung der Könige;" and then returned to Frankfort to take the direction of the St. Cecilia Society, left vacant by the death of Schelble, the founder. Besides the works that have been named Ries wrote a cantata, "Der Sieg des Glaubens," six symphonies, overtures to Schiller's tragedies of Don Carlos and Die Braut von Messina, a festival overture, nine pianoforte concertos (of which the one in C sharp minor is particularly esteemed), a great number of solo and concerted pieces in almost every variety of form for the same instrument, some violin quartets, and some collections of songs. While in England he gave some instruction to our distinguished composer, John Barnett; and after his return to Germany he received another eminent English musician as a pupil, Edward

James Loder.—His brother HUBERT, a violinist, was born in 1792, and was appointed chamber-musician to the king of Prussia. He was the father of Louis and Adolph Ries, the one a violinist, and the other a pianist, now established in London.—G. A. M.

RILEY, JOHN, born in London in 1646, the cleverest English portrait painter of his time, and state painter to William and Mary, succeeded Sir Peter Lely in the public favour; he died of gout in the prime of life in 1691. Riley imitated Vanduyck. Among his many distinguished sitters were Charles II., James II., and his queen, Mary of Modena; William III., and Mary his queen; the Lord-keeper North, Bishop Burnet, and Dr. Busby, master of Westminster. He died unmarried, and his property was inherited by his scholar Jonathan Richardson, who had married Riley's niece.—R. N. W.

RINCON, ANTONIO DEL, the first Spanish painter of eminence, was born in Guadalaxara about 1446, and died at Seville in 1500. From the largeness of his style, compared with the Spanish art of his day, Rincon is supposed to have studied in Italy. He was court painter to Ferdinand and Isabella, but few of his works now remain. An altar-piece in seventeen compartments, illustrating the life of the Virgin, still preserved in the church of Robledo de Chavela, near the Escorial, is the most important of what remains of his work.—R. N. W.

RINTOUL, ROBERT STEPHEN, the founder of the *Spectator* newspaper, was a native of Scotland, and born at Craigend, near Perth, in 1787, of humble extraction. He had been, we believe, a printer, when in 1813 he became editor of the *Dundee Advertiser*, in conducting which he first displayed his peculiar talent for condensing the news of the day, so as to give a *maximum* of contemporary history in a *minimum* of space. An ardent reformer, he was brought into contact with Joseph Hume at Panmure house, and with Douglas Kinnaird, who was connected with Forfarshire. In 1825 he left Dundee and its *Advertiser*, presently finding his way to London. Through Hume and others a fund was subscribed for the establishment of the *Spectator*, with Rintoul for its editor; he afterwards became its sole proprietor. He made the *Spectator* the organ of the philosophical radicals, and by the minute attention which he devoted both to its political articles and to its news, it became a lucrative property and a journal of considerable though quiet authority. Archbishop Whately, Mr. Grote, and the late Sir William Molesworth were among Mr. Rintoul's intimate acquaintances. He died in London on the 22nd April, 1858.—F. E.

RINUCCINI, OTTAVIO, of Florence, poet, often called the inventor of modern opera (musical drama), though his claim to this title has been questioned; died in Florence in 1621. His three scenic compositions, "Dafne," "Euridice," and "Arianna," were performed with great success; the first in 1594 or 1597, the two others on occasion of certain august weddings. After a career of courtly gallantry, the handsome Rinuccini attended in his latter years to the practice of piety. His poems are still much admired.—C. G. R.

RIPON, FREDERICK JOHN ROBINSON, first earl of, for a brief period prime minister of Great Britain, second son of the second Lord Grantham, and younger brother of the first Earl de Grey, was born in London in 1782. Educated at Harrow and St. John's college, Cambridge (where he gained the Browne's medal in 1801), he was private secretary to his relative Lord Hardwicke, while lord-lieutenant of Ireland, from 1804 to 1806, and in 1807 accompanied Lord Pembroke in his mission to Vienna. In 1806 he entered the house of commons as member for Carlow, the representation of which he exchanged for that of Ripon in 1807, and continued to sit for the latter borough until 1827. As a supporter of the Portland administration he moved the address in 1809, and as a friend of Lord Castlereagh's, entered the ministry in the same year as under-secretary of state for the colonies. On Lord Castlereagh's resignation, after the duel with Canning, Mr. Robinson also resigned, but returned to office in 1810 as a lord of the admiralty. In 1812 he was appointed vice-president of the board of trade, and in that capacity carried through the house of commons the too-famous corn bill of 1815. President of the board of trade from 1818 to 1823, he was appointed in the latter year chancellor of the exchequer, and from his cheerful speeches in times of general depression was nicknamed "Prosperity Robinson." Colonial secretary in Canning's ministry of 1827, he was raised to the peerage as Viscount Goderich, and after the death of Canning in the August of that year, he became premier. During his



short premiership occurred the "untoward event" of Navarino; and being quite unequal to the post, harassed, too, by dissensions among his colleagues, he resigned at the beginning of 1828. He entered Lord Grey's first ministry in 1830, as colonial secretary, and in 1833 was created Earl of Ripon, and became lord privy seal. With Lord Stanley (now earl of Derby), the late Sir James Graham, &c., he seceded from the whig ministry in 1834. In Sir Robert Peel's second ministry of 1841-46 he was president successively of the board of trade and of the board of control; and after its fall he took little part in public affairs. Lord Ripon died in January, 1859.—F. E.

**RIPPERDA, JOHN WILLIAM**, Baron, afterwards Duke of, one of the most extraordinary personages of the eighteenth century, was born at Groningen about the year 1680. He was descended from an ancient Spanish family, which had settled in that district during the period when the Low Countries were attached to Spain. He was educated in the Jesuits' college at Cologne, and, entering the Dutch army, rose to the rank of colonel. Having distinguished himself by his political talents, the states-general appointed him envoy to the court of Spain, where he gained great favour with Philip V., and assisted Cardinal Alberoni, that sovereign's minister, with plans for the improvement of Spanish finance and commerce. On the fall of Alberoni in 1719, a fall hastened by Ripperda himself, the way was opened for the latter to supreme power, which he not long after attained, being created a duke and raised to the dignity of grandee of Spain, and subsequently reaching the summit of his ambition, the post of prime minister. But a brief period sufficed to bring about his fall. Unable to accomplish the vast and visionary schemes his untiring brain projected, he fell into disgrace, and in 1727 was imprisoned at Segovia. Effecting a romantic escape from confinement, and passing through Portugal, he came to England, but returned to his native country, Holland, in 1731. Lastly, he terminated his singular career by undertaking a voyage to Morocco, where he lived till his death in 1737, having nominally embraced the Mahometan faith, yet professing to proclaim a new religion, it being a curious compound of Mahometanism, Judaism, and Christianity.—J. J.

**RIPPINGILLE, EDWARD VILLIERS**, English painter, was born at King's Lynn, Norfolk, in 1798. The son of a farmer, he taught himself to draw and paint, and established himself at the age of eighteen in Bristol as a teacher of drawing. Here he became acquainted with Bird, whose portrait he painted, and whose manner he imitated in his first oil painting, "The Post Office," a work of some humour and promise, which was exhibited at the Royal Academy in 1819. He continued to paint subjects of this kind, as "The Recruiting Party," "Going to the Fair," &c., with a certain success, till 1837, when he went to Italy, stayed there four years, and then began to paint Italian subjects in a somewhat more ambitious and imitative manner. One of them, "Mendicants of the Campagna," is in the Sheepshanks gallery at South Kensington. In the Vernon collection are two heads painted by him. At the Cartoon competition of 1843 Mr. Rippingille obtained one of the supplementary prizes. About this time he opened an art school in London, but it did not succeed. He also gave lectures on art, contributed to the *Art Journal*, and established and edited the *Artist's Magazine* (1843), which, however, lasted but twelve months. He died suddenly of disease of the heart, April 22, 1859.—J. T.-e.

**RISDON, TRISTRAM**, styled by Prince "the famous antiquary of Devon," was born at Winscot in that county, in 1580, and was educated at Great Torrington and at Pembroke college, Oxford. Recalled home to the possession of the Winscot estate, he applied himself to the study of local history and antiquities, and with great pains drew up "A Chorographical Description or Survey of the County of Devon." Prince defends the work with some warmth against the cavils of the envious. It was not printed till 1714, when Curle was the publisher. A reprint appeared in 1811, and Mr. Chapple of Exeter projected a new edition which was never completed. Risdon died in 1640.—R. H.

\* **RISTORI, ADELAIDE**, a celebrated actress, both in tragedy and comedy, born in 1821 at Civita di Friuli in the Venetian territory, her parents being recorded as "obscure comedians." Adelaide's first appearance on the stage was at the immature age of two months, and she was in her fourth year when she commenced acting—of course in children's parts. At the age of fifteen she entered the Sardinian company, to which she still belongs, and had the benefit of training at the hands of

Carlotta Marchionni, who became much attached to her. Throughout the earlier part of her career Adelaide Ristori was known chiefly as an actress of comedy and light pieces, especially excelling in Goldoni's characters. She afterwards tried drama, and finally tragedy, under the auspices of Carolina Internari. Her theatrical career was interrupted by her marriage, in 1847, to the Marquis Capranico del Grillo; and it was only through the circumstance of her achieving a triumph about a year later upon playing as an act of kindness at the benefit of a manager in difficulties, that she was induced to return to the stage. Since then, and particularly since her appearance in Paris in 1855, she has taken rank as dividing with Rachel the primacy in tragedy; and since the death of the great French tragédienne she stands unrivalled. There is a considerable diversity between the styles of these eminent actresses, corresponding to the difference between the sinuous, passionate, and almost sombre air of Rachel, and the lambent composure and regular handsomeness of Ristori. Rachel was the more intense, the more realistic of one dominant emotion, and the more despotic ruler of her audience's feelings. Ristori has more the character of a consummate mistress of her art, rendering the details and the whole with poetic feeling and dramatic power, but certainly less native impulse of genius. She has also great versatility, being excellent in comedy, vaudeville, and drama, as well as tragedy. She may be deemed the more classic and complete; Rachel the more superb in power. Among Ristori's greatest tragic parts are *Myrrha*, *Rosmunda* (the Gothic princess), *Octavia*, *Antigone*, *Electra*, *Francesca da Rimini*, *Pia de' Tolomei* (a brace of dantesque characters), *Mary Stuart*, *Medea* (a part which she accepted in 1856 upon its refusal by Rachel), *Phædra*, and *Camma*, which was written for her. She has within the last few years appeared in most of the capitals of Europe.—W. M. R.

**RITSON, JOSEPH**, a literary antiquary and critic, celebrated for the acuteness and the acerbity of his criticisms, was born at Stockton-upon-Tees, on the 2d of October, 1752. After receiving the usual schooling at Stockton, he was articled to a solicitor in the same place, and subsequently removed to the office of Mr. Bradley, a barrister, in order to learn conveyancing. Some verses of his composition, addressed to the ladies of Stockton, appeared in the *Newcastle Miscellany* of 1772. It was in the same year, when he was but nineteen years old, that he was led by the perusal of Mandeville's *Fable of the Bees*, to form a resolution, to which he firmly adhered for the remaining thirty years of his life, never knowingly to eat of fish, flesh, or fowl, but to rely for his sustenance on a milk and vegetable diet. He did not object to eating eggs, a practice which "deprives no animal of life, though it may prevent some from coming into the world to be murdered and devoured by others." This mixture of humanity and eccentricity characterized Ritson through life. In 1773 he made a tour to Edinburgh, which, though full of interest to him, cost him more than he had anticipated, so that at the end of twelve days he reached home penniless, but carrying some books he had purchased. Two years later he settled in London, as manager of the conveyancing department at a lawyer's in Gray's inn, with a salary of £150 a year. His letters home, written at this time to his parents and family, place his character in the most amiable light. His political sentiments are also pretty clearly indicated at the time of the Gordon riots, by his expressions of detestation for "the scoundrel ministry of the day." From "Tables showing the descent of the Crown of England," which he published in 1778, and which was reprinted in 1783, it further appears that Ritson was a Jacobite, for his line of sovereigns inheriting from William the Conqueror ends with the young Pretender, whom he styles Charles III. In 1782 appeared—"Observations on the History of English poetry, in a familiar letter to the author," a rude and severe, but not groundless criticism of the well-known work of Dr. Warton, whose numerous and powerful friends greatly resented the boldness of the writer, who was soon discovered to be Ritson. A sharp controversy ensued, carried on mainly in the pages of the *Gentleman's Magazine*. Ritson's power and originality were unmistakable, and his observations on Johnson and Steevens' Shakespeare, published in 1783, further extended his reputation for knowledge of old English poetry, and for remorseless enmity to the errors of commentators. He now began to publish those collections of English songs, ballads, metrical romances, &c., with which his name is identified, and a list of which will be found in Nichols' *Anecdotes*, viii., 135;



Lowndes' Manual, and Nicolas' Life. He continued this service to literature for a period of twenty years, having, by the appointment of high bailiff of the liberty of Savoy, in the duchy of Lancaster office, secured a large addition to his leisure. His jacobite opinions in favour of divine right were changed in 1790 to a warm sympathy with the French revolutionists. In 1803 he was seized with paralysis, which reached the brain, and he expired on the 3d of September at Hoxton.—(*Life and Letters of Ritson* by Sir Harris Nicolas, 2 vols., 1833.)—R. H.

RITTER, KARL, was born at Quedlinburg, August 7, 1779. He was educated under Niemeyer at Halle for the calling of a teacher, and was received as such into the family of Bethmann-Hollweg at Frankfort-on-the-Maine, in 1798. Thence he accompanied his pupils to the academy at Geneva, and travelled with them through Switzerland, Savoy, France, and Italy. He was also at Göttingen, first with his pupils, and then alone, for the purpose of using the valuable library of the university, 1814-19. In 1819 he was called to the gymnasium at Frankfort as professor of history; and in 1820 to Berlin, as extraordinary professor of geography in the university. Several other offices were soon bestowed on him in the capital of Prussia. A new era in the history of geographical science commences with Ritter. He breathed into it new life, and expounded it with an eloquence and graphic power peculiar to himself. He died 28th September, 1859. The great work which has established his fame is his "Die Erdkunde im Verhältniss zur Natur und zur Geschichte des Menschen," 2 vols., 1817-18, enlarged and remodelled in the second edition, 1822. The first part or book contains Africa. Parts 2-6 describe Eastern Asia, Middle Asia, Liberia, China, India. Parts 7-11 refer to Western Asia, including the Turanian and Iranian world, with the lands of the Tigris and Euphrates. Parts 12 and 13 contain Arabia. Parts 14-17 describe the Sinai peninsula, Palestine, and Syria. Parts 18 and 19 contain Asia Minor. Each of the four divisions into which the work is distributed contains a register or index. The second volume appeared in 1833, from which time the work steadily progressed till it reached nineteen parts; but it is unfortunately incomplete. Ritter is also the author of "Europa, ein geographisch-historisch-statistisches Gemälde," 2 vols., 1807; "Die Stupas, oder die Architektonischen Denkmale an der Indobaktrischen Königsstrasse und, die Kolosse von Bamyan," 1838; "Die Colonisation von Neuseeland," 1842; "Ein Blick in das Nilquelland," 1844; "Der Jordan und die Beschiffung des toten Meeres," 1850; "Ein Blick auf Palaestina und seine christliche Bevölkerung," 1852; "Einleitung zur allgemeinen vergleichenden Geographie," 1852. He has also written valuable treatises or essays on geography and its cognate branches in the Transactions of the Academy of Sciences; in the Monatsberichten of the Berlin Geographical Society, and the Zeitschrift für allgemeine Erdkunde. From the year 1830, preparing for the portion of his great work which was to embrace Europe, he was accustomed to take yearly journeys into almost all countries in this division of the globe. Without doubt, Ritter was the greatest geographer of modern times. His thorough learning and complete mastery of the subject appear in all his descriptions.—S. D.

RIVAROL, ANTHONY DE, Count, was born on the 7th April, 1753, at Bagnols in Languedoc. He was not of patrician birth, and it is not known how he obtained his title. Rivarol was originally intended for the profession of a priest; but that profession was falling fast into discredit in France. He therefore turned soldier; and then, after a brief experience of one or two other occupations, he went to Paris to try his fortune as a literary man. His wit and his social qualities achieved for him success, and he became known both by his brilliant sayings and by the sharpness of his satirical writings. His "Discourse on the Universality of the French Language," was of a more solid and ambitious kind than his previous productions. It was honoured with signal approbation by the Academy of Berlin. Rivarol now became one of the most popular and powerful of French journalists; and for ten years before and ten years after the French revolution, journalism had an empire which it is never likely to possess again. Rivarol went in 1792 to Brussels, then to England, then to Hamburg, then finally to Berlin, where, on the 11th April, 1801, he died. He had planned a comprehensive dictionary of the French language, and he issued a prospectus thereof. Likewise he was one of the numerous translators of Dante. There has lately been an endeavour to rehabilitate the memory of Rivarol. But when a man has been more distin-

guished for his conversational ability than for his superiority as an author, and when besides his writings have been mainly of an ephemeral character, it is not easy to revive an interest either in his writings or in himself. Rivarol remains then one of those brilliant phantoms that pass before us in the mighty procession of history, and that we strive in vain to fix for a moment in order soberly to delineate them. A younger brother of Rivarol gained a name both in war and in literature. The wife of Count Anthony was an Englishwoman. She wrote the life of her husband in two volumes. Moreover, she translated various works from the English. It may perhaps be reckoned among Rivarol's services that he turned into ridicule the poetry of Delille. Much as the politics of France needed renovation, the poetry of France needed it far more. And it was a meritorious labour to break to pieces frigid rhetoric in rhyme.—W. M.-I.

RIVERS, ANTHONY, Lord Woodville, son of Sir Richard Woodville and of his celebrated wife, Jaquetta of Luxemburg, was born about 1442. He was accomplished in all the martial and courtly graces of that warlike period. As brother to the queen of Edward IV., he was raised to a position above the barons of higher lineage, and was thereby exposed to envy. His ambition was great enough to make him aspire to the hand of Mary of Burgundy. In 1483 he was with the boy Prince Edward at Ludlow on the marches of Wales, when King Edward IV. died. On their march to London young Edward was induced by the machinations of the duke of Gloucester to part with his strong guard; and at Stony-Stratford all the members of the Woodville family, including Lord Rivers, were seized, carried off to Pontefract, and there put to death without trial or sentence.—(See Sandford's *Genealogical History*.)—R. H.

RIVET, ANDREW, a French divine and professor of theology, was born at St. Maixent in 1572, and educated at La Rochelle and at Bearn. After his academic course was completed he was presented to a benefice at Sedan, and afterwards at Thouars, which he held till 1620, in which year he left France, and after visiting Oxford, finally settled at Leyden as professor of theology. He there led a laborious life, and was unflinching in his zeal against all theological innovation. Along with Voet and others he vehemently opposed the new philosophy of Descartes, and he was keenly hostile to the hypothetic universalism of Amyrald and others. He died in 1647. He presented a number of valuable MSS. to the university of Oxford, and the university in return gave him the honorary title of D.D. His works—commentaries, discourses, and controversial tracts—have been published in three folio volumes; Rotterdam, 1651. Rivet was a man of genuine piety as well as learning, and when in France was a frequent representative in the ecclesiastical assemblies.—J. E.

RIVET DE LA GRANGE, ANTOINE, a learned French author, was born in 1683, at Confolens in Poitou, and in his youth became a monk of the order of St. Benedict. He died in 1749. Besides writing the lives of several distinguished members of the Society of Port Royal—"Neurologie de Port Royal des Champs"—he spent upwards of thirty years in compiling a history of the progress of literature in France, in nine quarto volumes. Since his death the history has been continued to fifteen volumes, the last of which was published in 1820.—J. E.

RIVOLI. See MASSENA.

RIZZIO. See RICCIO.

ROBBIA, LUCA DELLA, a famous Italian sculptor and worker in enamelled terra-cotta, was born at Florence in 1400. He was at an early age placed with a noted goldsmith of that city, Leonardo di Ser Giovanni, from whom he learnt to draw and model in wax. Having, however, taught himself to work in marble and bronze, he abandoned the goldsmith's art, and devoted himself wholly to sculpture. His earlier works in bronze producing much fame and little money he determined for the future to work in terra-cotta. In this material he was eminently successful, and he invented a glaze which produced a novel effect, and rendered the material perfectly weather-proof. His first production in this material was a rilievo for the tympanum over his bronze door of the sacristy. Finding these enamelled terra-cottas likely to be very popular, Luca now conceived the idea of adding colour to his figures. In this also he was successful, and the ware—that now known by his name—was received with equal surprise and delight. Luca continued to work at his enamelled terra-cotta till his death, which occurred in 1482. The secret was preserved in the family, and the manufacture was continued by his brother, Andrea della Robbia,



with scarcely inferior success. It passed by marriage into the Buglioni family, but gradually deteriorated, and died out before the end of the sixteenth century.—J. T.-e.

ROBERT THE BRUCE. See BRUCE.

ROBERT II., King of Scotland, the only child of Walter the high steward of Scotland and Marjory Bruce, daughter of the celebrated King Robert Bruce, was born in 1315, and succeeded his uncle David II. in 1370. His claims were opposed by the powerful earl of Douglas as the representative of the families of Comyn and Baliol; but the earl abandoned his pretensions on finding that they were not likely to meet with public support, and was conciliated by the gift of several great offices, and by the marriage of the king's eldest daughter to his eldest son. Robert had been in his youth a bold and active soldier, but he had now become fond of repose, and somewhat indolent. He was, moreover, well aware of the benefits of peace, and was therefore anxious to maintain the existing truce with England. But he was unable to restrain the turbulence and ambition of his fierce and lawless nobility, who made inroads into England whenever the desire of plunder or of revenge dictated; and at length hostilities recommenced between the two countries, and raged for several years with great fury. In 1381 the famous John of Gaunt, duke of Lancaster, marched to the borders at the head of a powerful army, and was met by commissioners from Scotland, who concluded with him a truce for twelve months, afterwards extended to three years. The insurrection of Wat Tyler broke out at this time in England, and Lancaster, who was peculiarly obnoxious to the insurgents, found it dangerous to return home, and sought a temporary refuge in Scotland, where he was treated with the utmost courtesy and attention. He took up his residence at the abbey of Holyrood, and remained there till the civil commotion in England was abated. In spite of this interchange of chivalrous courtesies, however, hostilities were soon renewed between the two countries, mainly through the intrigues of the French court, who instigated the Scottish nobles, by the promise of a large sum of money, to invade England on the expiry of the truce. In spite of the remonstrances of the old king, who sent a herald to the English court to disavow any participation in the affair, the war broke out with increased violence; mutual inroads and devastations took place, and both countries continued to suffer grievously from a warfare which led to no conclusive result. In 1385 the French government sent a body of two thousand men into Scotland, under John de Vienne, admiral of France, who brought with him also twelve hundred suits of armour for the Scottish nobles, and a large sum of money to assist in defraying the expenses of the war. The scheme, however, proved eminently unsuccessful. The Scottish barons, indeed, assembled an army, and in conjunction with their allies invaded England, laid waste the country, and collected great spoil. But heart-burnings and misunderstandings speedily broke out between these ill-assorted allies; the French men-at-arms were found to be utterly unsuitable for this kind of warfare. They murmured at the privations they had to endure, while the Scots on the other hand grumbled at the burden of maintaining these costly auxiliaries, and in the end they separated with mutual dissatisfaction and complaints. In 1388 a fresh invasion of England was undertaken by the Scots themselves, under the young earl of Douglas, which terminated in the famous battle of Otterburn, the defeat of the English under Percy, and the death of the Scottish leader.—(See DOUGLAS, WILLIAM.) The aged king of Scotland seems now to have become quite unequal to the burden of the government; and as his eldest son had been injured by the kick of a horse, and was unable from bodily weakness to undertake the management of affairs, the earl of Fife, Robert's second son, was in 1389 chosen governor of the kingdom. In the summer of the same year a truce for three years was concluded between England and France, and Scotland was ultimately induced to become a party to this cessation of hostilities, to the great delight of the good old king, who had long been desirous of seeing his country enjoy the blessings of peace. Shortly after this event he died, on the 13th of May, 1390, in the seventy-fifth year of his age, and the twentieth of his reign. Robert was twice married, but the validity of his first marriage (to Elizabeth Mure of Rowallen) has been questioned. He left fifteen legitimate children, five sons and ten daughters, besides eight natural sons.—J. T.

ROBERT III., King of Scotland, eldest son of the preceding,

was crowned at Scone, 14th August, 1390. His original name, John, was deemed of evil omen by the Scots, from its association with John Baliol. The new king, therefore, took the title of Robert III. as heir to the crown of his heroic ancestor, Robert Bruce. Like his father, whom he greatly resembled in character, Robert had passed the prime of life when his reign began. The earl of Fife, who had been appointed in his father's lifetime regent of the kingdom, was allowed by Robert for several years after his accession to continue in the management of public affairs. But the king's eldest son David, earl of Carrick, a youth of considerable ability though of violent passions, began by and by to dispute the ascendancy of his crafty and ambitious uncle. In 1398 the prince was created Duke of Rothesay, a title which was now for the first time introduced into Scotland, and the dignity of duke of Albany was at the same time bestowed upon Fife. A few years later, the office of lieutenant of the kingdom for three years was transferred from Albany to the heir-apparent to the throne. The marriage of the young prince soon followed, but it was so managed by Albany as to destroy the domestic comfort of Rothesay, and to give the deepest offence to the earl of March, one of the most powerful nobles in the kingdom. The amiable but meek king was utterly helpless in the midst of these scandalous proceedings, which disturbed the tranquillity of the country, and in the end hastened a rupture with England. The truce with that kingdom, which lasted a considerable number of years, expired at this juncture. The borderers on both sides renewed their destructive inroads, and at last the English king, Henry IV., invaded Scotland at the head of an enormous army, but was obliged to retreat without accomplishing anything of importance. Shortly after the conclusion of this campaign, the jealousy which had long existed between Prince David and his crafty uncle came to a head. Albany induced the king to believe that the excesses of his son required restraint, and the unhappy youth was arrested, and conveyed to Falkland, where he was shut up in a dungeon and starved to death. The guilt of this tragic event is usually ascribed to Albany, and he undoubtedly reaped all the advantage which resulted from it. He became once more governor of the country, and sent an army of ten thousand men to invade England, under his eldest son Murdoch, and the earl of Douglas. They were intercepted on their way home at Homildon, near Wooler, and defeated with great slaughter.—(See DOUGLAS.) This calamity was followed by the capture of James, the only surviving son of King Robert, on his voyage to France.—(See JAMES I.) The poor old monarch was completely heart-broken by these disasters, and died soon after, 4th April, 1406, in the sixteenth year of his reign; and Albany obtained the great object of his ambition, the undisputed regency of the kingdom.—J. T.

ROBERT, King of France, was elected sovereign on the death of his brother Eudes in 898, by the party opposed to the accession of Charles the Simple, the legitimate heir. He was acknowledged as monarch in an assembly held at Soissons in 922, and was consecrated by the archbishop of Sens, in the church of St. Remi at Rheims. But his nominal reign was a short one—he fell in battle against his rival, Charles the Simple, near Soissons, on the 15th of June, 923. Robert was the grandfather of Hugh Capet, the founder of the third dynasty of French rulers.—J. J.

ROBERT, surnamed THE WISE or the Devout, King of France, was the son of Hugh Capet, and, on his father's death in 996, ascended the vacant throne. Although in doing so he encountered no opposition, his subsequent reign was less tranquil than his predecessor's. He had married in 995, in opposition to the canons of the church, Bertha of Burgundy, widow of Eudes count of Blois, and his own cousin in the fourth degree, for one of whose children he had also stood godfather. In these circumstances Pope Gregory V. excommunicated Robert, and laid the kingdom under an interdict. The French sovereign was obliged to yield. With the profoundest regret he separated from Bertha in 998, and thereafter espoused Constance, daughter of the count of Toulouse, a haughty and vindictive princess, but said to be one of the greatest beauties of her time. In 1022 Robert associated his eldest son Hugh with himself in the regal power. The cruelty of his mother, however, soon drove Hugh to revolt. His father subdued and pardoned him, and on his decease not long after, he elevated his second son Henry in his stead. Constance preferred the third son Robert, and her behaviour forced Henry, like his elder brother before him, to rebellion. It too was suppressed, and this was speedily followed by the death of King Robert, who expired at Melun, 1031, in the sixty-first year of his



age. Robert was good-natured and gentle, and really merited the appellation of "devout," although his religion partook very largely of a superstitious character. His charity was ardent, genuine, and extensive.—J. J.

ROBERT, surnamed *LE DIABLE*, Duke of Normandy, and father of William the Conqueror, was the younger brother of Duke Richard III., and the son of that Duke Richard II. whose sister Emma had been wedded, first to King Ethelred of England, and afterwards to Canute the Great. Robert actively aided in the maintenance of Henry I. on the throne of France during the civil war excited by the mother of the latter, Constance of Provence, in favour of her younger son. When Duke Robert's illegitimate son William was only seven years old, his father resolved to undertake a pilgrimage to Jerusalem. As he had governed his states wisely, his people heard of his intention with alarm and regret; but he persisted in its fulfilment, and making them promise fealty to the boy as his successor in the duchy, he departed. He appears to have had a strong presentiment that he should not return, and he never did; for he died about a year afterwards (1035), on his way home from Palestine.—J. J.

ROBERT II., surnamed *COURTE HEUSE*, Duke of Normandy, was the eldest son of William the Conqueror, by Matilda, daughter of Baldwin V., earl of Flanders. His history was marked by much vicissitude. Before departing for the subjugation of England his father had promised, if he should prove successful, to resign to him the duchy, but afterwards refused to do so, and this led to an unnatural war between the father and the son. They were, however, subsequently reconciled, and when William died he left Normandy to Robert. Robert's younger brothers, William Rufus and Henry Beauclerc, who consecutively mounted the English throne, made various attempts to acquire possession of his inheritance. Henry was finally successful, and the protracted and sanguinary battle of Tinchebrai, fought on the 28th of September, 1106, resulted in the utter ruin of Robert and his cause. The defeated duke was condemned by his merciless brother to confinement for life, and according to some accounts was also cruelly deprived of his eyesight. His adventurous and romantic career was terminated by his death in Cardiff castle twenty-eight years afterwards, at the age of eighty, in February, 1135. With all his faults Robert had many generous and heroic qualities, which peculiarly endeared him to his friends when living, and caused him to be mourned when dead.—J. J.

ROBERT OF ANJOU, surnamed *THE WISE*, was the son of Charles II., king of Naples. On his decease in 1305 the crown descended to the eldest son, Charles Martel, king of Hungary, and on the death of that monarch, to his son Carobert, the reigning sovereign of that country. Robert disputed this order of succession, and as the eldest surviving son of Charles II. claimed the crown for himself. The question was argued before Pope Clement V. at Avignon, and for reasons more justifiable on political than legal grounds, judgment was given in favour of Robert. From this time he devoted himself to the cause of the Guelph faction, and the maintenance of the papal influence against the Ghibelines in Lombardy, and the two emperors, Henry VII. and Louis of Bavaria. In 1313 he received from Clement V. the title of the vicar of the empire in Italy. Genoa having, in 1313, placed itself under his protection, he defended it in person against the attacks of the Ghibeline lords. Between 1314 and 1325 he twice essayed to conquer Sicily, but each time without success. Robert encouraged letters. Petrarcha and Boccaccio both found an asylum at his court. He died in 1343 without male issue. The crown descended to his granddaughter Joanna, the wife of Andreas, son of Carobert, king of Hungary.—W. J. P.

ROBERT OF GENEVA. See CLEMENT VII.

ROBERT OF GLOUCESTER, the author of a metrical chronicle of England, is supposed to have been a monk of that city, but nothing of his biography is known with certainty. His chronicle is a versified narrative of British and English history, from the imaginary arrival of Brutus to the death of Henry III. From a reference which it contains to the canonization of St. Louis, it must have been written after 1297. Robert of Gloucester follows Geoffrey of Monmouth and William of Malmesbury, without spirit or talent of his own. His chronicle is printed in rhymed lines of fourteen syllables or seven accents, easily divisible into two lines of eight and six syllables. It has some little value as a specimen of early English, marked moreover by west of England peculiarities. There are samples of it in Warton and Ellis. It was printed by Hearne in 1727.—F. E.

ROBERT GROSSETESTE. See GROSSETESTE.

ROBERT, LOUIS LEOPOLD, one of the most popular of modern painters, was born at La Chaux-de-Fonds, in the canton of Neuchâtel, Switzerland, May 13, 1794. He was brought up as an engraver, studied a short time in the school of David at Paris, and then in 1816 went back to Switzerland. In 1818 he went to Italy, studying first in Rome, where he created some sensation by his pictures of Italian peasants and brigands. From Rome he went to Naples, painting similar works; and from Naples he went to Venice, establishing everywhere a peculiar reputation of his own. He sent several remarkable pictures to the Paris exhibitions from these several cities; and in 1831 he visited Paris a second time, when he was decorated with the cross of the legion of honour. He was again residing in Venice in 1832, and here some unfortunate love affair is said to have overwhelmed him, and he died by his own hand, on the 20th of March, 1835—by a singular coincidence the tenth anniversary of the day on which a brother had committed the same act of insanity. Leopold Robert belongs to the higher class of genre painters, and his pictures are admirable illustrations of the modern life of Italy. Among his best works, three representing the seasons in Italy are especially popular—"The Fête of the Madonna del arco," Spring; "The Reapers of the Pontine Marshes," Summer; and his last picture, "The Departure of the Fishermen of the Adriatic," Winter; the reapers or moissonneurs is the most striking composition. All are finely engraved by Z. Prevost, as well as another celebrated picture, "The Neapolitan Improvisatore," painted in 1821. The least successful part of these pictures is their colouring; they are somewhat heavy and mealy, but they are finely composed and drawn, and their sentiment is admirable. A life of Robert has been published by M. Feuillet de Conches—Leopold Robert, sa vie, ses œuvres, et sa correspondance, 2d edition, 8vo, Paris, 1854.—R. N. W.

\* ROBERTS, DAVID, R.A., was born at Stockbridge, Edinburgh, October 24, 1796, and was apprenticed to a decorative painter in Edinburgh, but received some instructions in art in the Trustees' Academy of that city. On the expiration of his apprenticeship, he practised as a scene-painter both in Edinburgh and Glasgow. In 1821 he came to London, and for some years pursued the same calling, working for part of the time in conjunction with Stanfield, and with him helping greatly to elevate the character of the scenery in the theatres of the metropolis. Whilst thus engaged, however, he painted some oil pictures, chiefly of architectural subjects; his first picture exhibited was at the British Institution in 1824; his name first occurs among the exhibitors at the Royal Academy in 1826. But he for some time contributed most regularly to the exhibitions of the Society of British Artists, of which society he was a member, and at the time of his secession vice-president. Mr. Roberts' annual sketching tours on the continent usually followed the common track till 1832, when he went to Spain, then seldom visited by artists. He stayed there several months, made a large number of careful drawings, and on his return published a folio volume of lithographic facsimiles of his Spanish sketches, which with his oil paintings of Spanish buildings and scenery, may be said to have completely established his reputation. He also during four years (1835-38) furnished the drawings—views in Spain and Morocco—for the Landscape Annual. He was now (1838) elected A.R.A., and in the course of this summer started on a tour in the East, during which he made a surprising number of carefully-finished sketches of the architecture and scenery. Facsimiles of these, lithographed by Mr. L. Haghe, were published under the title of "The Holy Land, Syria, Idumea, Arabia, Egypt, and Nubia," in four large folio volumes, 1842, &c. This work, the most splendid of its kind yet produced in England, was received with great favour abroad as well as at home. Mr. Roberts, who had been elected R.A. in 1841, continued for some years to paint chiefly views in the East, as—"The Temple of Edfou;" "The Statues of the Vocal Memnon;" "The Temple of Karnak;" "Jerusalem from the Mount of Olives," &c., but with them he occasionally exhibited a Spanish, a Belgian, or a Dutch church interior. In 1850 and following years appeared the results of some Italian tours in views from the canals of Venice, the streets of Verona, the cathedrals of Pisa and Milan, and the glories of ancient and modern Rome; while in 1862 occurred a total change of subject, in a series of "Views of London on the River Thames." All, or nearly all Mr. Roberts' pictures hitherto referred to, have been, more or less, architectural representations. But two of his largest



and most elaborate works have been of a somewhat different character. One was "The Destruction of Jerusalem," painted seemingly in rivalry with Martin, and which has been copied on a very large scale in chromo-lithography; the other was "The Inauguration of the Exhibition of All Nations, 1851," painted by command of her majesty—a picture generally known by the engraving. Two of Mr. Roberts' pictures are in the Vernon, and three in the Sheepshanks collections. The Scottish Academy, of which Mr. Roberts is a member, has one. Mr. Roberts was in 1858 honoured by the city of Edinburgh with a public dinner, when the freedom of the city was presented to him.—J. T.-e.

ROBERTSON, FREDERICK WILLIAM, M.A., late incumbent of Trinity chapel, Brighton, was born 3rd February, 1816, in London, at the house of his grandfather, Colonel Robertson. His father was Captain Frederick Robertson of the royal artillery, and he was the oldest of a family of four sons, two of whom chose the profession of their father, and distinguished themselves in the Caffre war. When about nine years of age he was sent to the grammar-school of Beverley in Yorkshire, and a few years afterwards accompanied his parents to the continent, where he acquired a perfect knowledge of French, while still diligently prosecuting his classical studies. In 1832, when in his sixteenth year, he was placed in the Edinburgh academy, then under the able rectorship of Archdeacon Williams, where he highly distinguished himself, and competed, all but successfully, with Mr. James Moncrieff, now lord advocate, for the highest honours of the school. The two eminent rivals conceived for each other the highest esteem and regard, which they continued to cherish through life. Speaking of what he was at that early period, his teacher afterwards remarked, when called to preach his funeral sermon, that "his temperament was delicate and excitable; his feelings generous and warm; his intellect keen and powerful, but restrained in action by a modesty which shunned publicity, and was averse to display of every kind. His principles, both moral and religious, were, even at that early period, firmly fixed; and my experience of his abilities, tendencies, and dispositions, was sufficient to enable me to augur everything favourable respecting his course as a man and a christian." At the end of a year he left the academy, and commenced attendance upon the philosophical classes of the university of Edinburgh, having for his private tutor for some time the Rev. Charles H. Terrot, now bishop of Edinburgh. He was at that time designed for the bar, but the study of law having failed to interest him, he formed the resolution to enter the army. No doubt the military traditions of his family had their influence in suggesting such a choice; but he afterwards confessed to "an unutterable admiration of heroic daring," and few men have ever been more alive to the imaginative aspect of the profession of arms—to the chivalry of war. "There is something worse than death," he exclaimed in his lectures on the Influence of Poetry. "Cowardice is worse; and the decay of enthusiasm and manliness is worse; and it is worse than death, aye, worse than a hundred thousand deaths, when a people has gravitated down into the creed that 'the wealth of nations' consists not in generous hearts ('Fire in each breast and freedom on each brow'), in national virtues, and primitive simplicity, and heroic endurance, and preference of duty to life—not in *men*, but in silk and cotton, and something that they call 'capital.'" A man who could feel and think in this strain would have made a noble soldier, and for some time it seemed certain that he would enter upon a military career, for by the favour of King William IV., "upon whom his mother's family had some claims," he was placed upon the commander-in-chief's list for an early commission. But considerable delay intervened in the issue of the commission; and in the meanwhile the present bishop of Cashel, and others of his friends, represented to his father so strongly the superior claims and attractions of the christian ministry for a mind so deeply imbued as his son's with religious feeling, and so richly endowed with intellectual power, that he was induced to reconsider seriously the subject. Young Robertson himself expressed his willingness to abide by the decision of his father, whatever it should be. The result was, that he was entered at Brasenose college, Oxford, to commence his studies for the church. Only four days thereafter came information from the war office that a commission awaited him in the second regiment of dragon guards. But the die was now cast, and, at twenty years of age, renouncing all the bright dreams of martial ambition, he settled down to the solemn and unexciting work of preparing himself by severe study and severer

self-discipline for the warfare of a good soldier of Jesus Christ. So far as the carrying off of academic honours was concerned, his university career was in no way distinguished. Though assured by his tutors and the examiners of the lower school that he might hope to attain the highest honours if he would consent to go into the honour school, he was content to leave Oxford with a common degree, not, however, without having acquired the reputation of possessing abilities which would command distinction in any department of learning, art, or science to which he might devote himself. Among his college friends may be mentioned the celebrated Mr. Ruskin, of whom he always expressed the highest admiration, and with whose enthusiasm for art he had an ardent sympathy. And not less ardent was his love for the highest and purest order of poetry. Early in life he was an enthusiastic admirer of Wordsworth, and it is an affecting proof how constant and growing that early passion proved, that the very last of his public addresses, beyond the sphere of the pulpit, was a lecture on Wordsworth. In that brilliant performance he brings up a recollection of his college days, which may appropriately be cited here. He was still a student of Brasenose when Wordsworth went up to Oxford to receive his honorary degree. The poet's cause had been desperate once, but it was triumphant now. "Scarcely had his name been pronounced in the theatre, where all that was most brilliant, all that was most wise and most distinguished, was gathered together, than from three thousand voices at once there broke forth a burst of applause, echoed and taken up again and again, when it seemed about to die away, and that thrice repeated: a cry in which

'Old England's heart and voice unite,  
Whether she hail the wine-cup or the fight,  
Or bid each hand be strong, or bid each heart be light.'"

"There were young eyes there," he continues, and doubtless he means to say his own were among them, "filled with an emotion of which they had no need to be ashamed. There were hearts beating with the proud feeling of triumph, that at last the world had recognized the merit of the man they had loved so long, and acknowledged as their teacher; and yet when that noise was protracted there came a reaction in their feelings, and they began to perceive that *that* was not after all the true reward and recompense for all that Wordsworth had done for England; it seemed as if all that noise was vulgarizing the poet; it seemed more natural and desirable to think of him afar off in his simple dales and mountains, the high-priest of nature, weaving in honoured poverty his songs to liberty and truth, than to see him there clad in a scarlet robe, and bespattered with applause. Two young men went home together part of the way in silence, and one but gave expression to the feelings of the other, when he quoted those well-known, trite, and often-quoted lines, lines full of deepest truth—

'The self-approving hour whole worlds outweighs  
Of stupid starers and of loud huzzas.  
And more true joy Marcellus exiled feels  
Than Cæsar, with a senate at his heels.'"

The incident opens a window in his young heart, and lets us see somewhat of its generous and high-souled throbbings; for no doubt he was himself one of those two deeply-smitten Wordsworthians, and it was doubtless also himself who quoted those lines of high disdain of an applause at once so unpoeetically noisy and so long delayed. Soon after leaving Oxford he received orders from the bishop of Winchester, and accepted the curacy of St. Maurice and St. Mary Kalendar in the cathedral city of the diocese. At the end of a year's labour there he felt his strength decline, and was advised to take a trip to the continent to recruit. He visited Switzerland and the Tyrol, travelling a great deal on foot, and reaping the usual reward of such exertion in coming upon scenes of solitary grandeur and uncontaminated beauty, which only the pedestrian among the Alps can expect to behold. His recollections of these scenes often supplied him with eloquent illustrations in after days. Take the following as a specimen:—"I wish I could describe one scene which is passing before my memory at this moment, when I found myself alone in a solitary valley of the Alps without a guide, and a thunder storm coming on. I wish I could explain how every circumstance combined to produce the same feeling, and ministered to unity of impression—the slow, wild wreathing of the vapours round the peaks concealing their summits, and imparting in semblance their own motion, till each dark mountain form seemed to be mysterious and alive; the eagle-like plunge of



the l  mmer-geier, the bearded vulture of the Alps, the rising of a flock of choughs which I had surprised at their feast on carrion, with their red beaks and legs and their wild shrill cries startling the solitude and silence—till the blue lightning streamed at last, and the shattering thunder crashed as if the mountains must give way; and then came the feelings which in their fulness man can feel but once in life, mingled sensations of awe and triumph, and defiance of danger—pride, rapture, contempt of pain, humbleness and intense repose, as if all the strife and struggle of the elements were only uttering the unrest of man's bosom, so that in all such scenes there is a feeling of relief, and he is tempted to cry out, exultingly—There! there! all this was in my heart, and it was never said out till now.”—(Lectures on the influence of Poetry.) In Switzerland he found not only new health but a wife—Helen, daughter of Sir George William Denys, Bart., of Easton Neston, Northamptonshire, to whom he was united in Geneva, and with whom he shortly after returned to England. For the next four years he served as curate to the Rev. Archibald Boyd, incumbent of Christ church, Cheltenham, where his eloquence and originality of thought procured him a growing number of admirers, even under all the disadvantages inseparable from such a subordinate position. At the beginning of 1847 he removed to St. Ebbs, Oxford, to officiate as substitute during the indisposition of the rector of the parish, and here he was beginning to attract interest powerfully the undergraduates of the university, when he was invited to accept the incumbency of Trinity chapel, Brighton, which had just then become vacant. The offer was an advantageous one, but he referred himself implicitly in the matter to the opinion and judgment of the bishop of Oxford, and it was by his advice that he finally closed with the appointment. On Sunday, August 15, 1847, he preached his first sermon at Brighton, on the text—“For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;” of which discourse it has been remarked by a local hearer and critic, that “though not equal in some respects to many which succeeded it, it was nevertheless sufficiently marked by the peculiarities of his preaching to render it in character distinct from any of the pulpit oratory to which the listeners had been accustomed, and to convince them that it was a mind of no common order to which they were henceforth to look for their spiritual guidance and consolation.” “In a very brief period,” the same writer tells us, “the feeling which prevailed in regard to the new incumbent was one of enthusiastic admiration. The chapel was now crowded Sunday after Sunday, and by a highly aristocratic audience, and it was soon at rare intervals only that sittings could be procured.” Nor was it only the higher and more cultivated class of hearers that felt the charm of a ministry that was at once so full of head and heart. Only a few months after his settlement—on the morning of Christmas-day, 1847—Mr. Robertson, on ascending his reading desk, found there a set of handsome prayer books which had been presented to him by the *servants* of the congregation as a Christmas gift. Touched by this evidence of kindly feeling, he took occasion in his sermon that morning to advert to the subject of presents, and drew a picture, we are told, of the delight which would fill the heart of a fond brother who, on the morning of his birthday, should awake and find in his chamber a rose placed there by sisterly affection. “That simple gift, almost valueless in itself, would be more prized by that brother's heart than a purse of gold.” The application of the figure to the incident of the morning was beautiful and touching. His was, indeed, a brother's heart, both in the flesh and in the Lord, towards all classes not only of his flock, but of his fellow-Christians of every name, and of his fellow-men of every rank and of every clime. And it was striking to note how soon this brotherliness of the gifted and popular preacher, was found out and believed even by that class of the community who are the least apt to rely upon the disinterested love of those above them, and who are usually, too, the most alienated from the church and her ministers. Before he had been a year in Brighton he was earnestly solicited by the members of the Working Men's Institute to open the institute with a public address. He felt a deep interest in their movement, but he urged upon the committee that “he was not at all the man that should be selected. They should have some one of standing and influence in the town, and I am almost a stranger, and my taking so prominent a position might fairly be construed into assumption. Again, I am much afraid

that my name might do them harm instead of good, for though the institution is intended to be self-supporting, yet there is no reason why it should wilfully throw away its chances of assistance from the richer classes; and I am quite sure that of these very many, whether reasonably or unreasonably, are prejudiced against me, and perhaps the professedly religious portion of society most strongly so.” The working men, however, could not be moved from their desire to have him for their inaugural orator. The address was delivered, and created a great sensation amongst all classes. “It was marked,” as the editor of his collected lectures and addresses—one of his most intimate friends—observes, “by extraordinary oratorical power, and evinced a faculty for addressing a popular assembly greater even than had been expected.” A second address in the collection was not long after delivered to the same institute, and also his two beautiful “Lectures on the influence of Poetry on the working classes,” delivered in 1852. He continued till his death to take the most vivid interest in every movement that promised to ameliorate and elevate the condition of the working classes; and in this same volume will be found two public speeches which bear testimony to the strength and depth of his feelings of human brotherhood and Christian fellow-citizenship—a speech delivered in 1849, at a public meeting called by the Early Closing Association, and a speech delivered at a meeting of the Brighton District Association for improving the dwellings of the industrious classes, held at the Pavilion in 1852.

It was Mr. Robertson's misfortune to be much misunderstood by many of his fellow-townsmen, both as to his theological and his social views. This was no doubt owing in part to the freshness and originality of many of his ideas upon religious and social questions; but it was also a good deal owing to the strong and unguarded manner in which he was wont to express himself upon subjects that deeply engaged his own feelings; and still more, no doubt, to the fearless freedom which he used in characterizing all sects and parties, whether ecclesiastical or political or sociological, to which he stood opposed. It was inevitable that he should excite dislike and suspicion in those who belonged to these assailed parties, and that he should be compelled to suffer reprisals from those who felt—and sometimes not without reason—that he had caricatured rather than characterized their doctrines and doings. He had not been long in Brighton, as we learn from his own words quoted above, when he fell under suspicion among many of being a rationalist in religion and a socialist in politics. Unquestionably he belonged to the broad school in both departments, and was even an advanced adherent of the school in both. But he always repudiated the charge both of rationalism and socialism; and he was a man of too open and honest and manly a character to have made that repudiation if he had not been perfectly sincere in it. Since the publication of many of his writings, the public have had a better opportunity than before of understanding his real opinions and principles; and it is now well understood that in religion, though he was neither an evangelical nor a high churchman, he was far from being a Socinian or a rationalist, and that in sociology he was as far from flattering the working classes as from fawning upon the rich and great, and that he spoke out plainly to teach both classes alike their duties as well as their rights. Neither the Evangelical nor the Anglican, of course, can read these writings with entire satisfaction, or even without frequent offence, for the author's theology is certainly not in all points, and even in some points of fundamental importance, the genuine teaching of the Church of England, whether as interpreted by the school of Jewel or by the school of Laud. Both Anglicans and Evangelicals must lament the absence of much of what they both concur in holding to be essential truth, and the presence of some tendencies which in other minds less gifted with spiritual life and feeling could scarcely fail of running into dangerous and even fatal extremes. But still all parties can now understand the indignation with which he denied the charges of rationalism and socialism which were sometimes launched against him, and can also understand with what perfect truth and integrity he could use such language as the following in speaking of the fruits of his ministry, in reply to an address presented to him in 1852 by one hundred young men of his congregation—“No man can feel more deeply than I do the deficiencies, the faults, the worthlessness of the ministry of which you have spoken so kindly and so warmly. Others may have detected its faults more keenly; no one has felt them as bitterly as I have; and yet for all this I



shall not for one moment disguise my belief, that much of what has been said to-night is true. I know that there are men who once wandered in darkness and doubt, and could find no light, who have now found an anchor, and a rock, and resting-place. I know that there are men who were feeling bitterly and angrily what seemed to them the unfair differences of society, who now regard them in a gentler, more humble, and more tender spirit. I know that there are rich who have been led to feel more generously towards the poor. I know that there are poor who have been taught to feel more truly and more fairly towards the rich. I believe—for on such a point God only can know—that there are men who have been induced to place before themselves a higher standard, and perhaps I may venture to add, have conformed their lives more truly to that standard. I am deeply grateful in being able to say that if my ministry were to close to-morrow, it would not have been, in this town at least, altogether a failure."

The following particulars regarding his manner of preaching may be interesting:—"The majority of his sermons were delivered extemporaneously, a few words pencilled upon a card or scrap of note paper sufficing by way of groundwork for the most magnificent of them. These spontaneous efforts were highly finished in point of composition, as much so as if they had been set down and committed to memory;" and yet on one occasion when applied to for permission to print some of his discourses as taken down by a shorthand writer, he remarked that—"Few things could embarrass or pain him more than the publication of his sermons." In the same letter he intimated the probability of his preparing a volume of his sermons for the press; and it was perhaps with that view that during the last year of his ministry he preached chiefly from manuscripts. He was not, however, spared to complete the design, and the whole of his sermons, except one which he was induced to publish in his lifetime, have appeared under the great disadvantage of posthumous pieces, some of them printed from the MSS. just referred to, and others from copies written down by him after delivery, for the use of friends at a distance. His delivery did full justice to the high quality of his thoughts and diction. "He was gifted with a voice of wonderful sweetness and power; so flexible and harmonious was it that it gave expression to the finest tones of feeling—so thrilling that it stirred men to the heart; the gesture was simple and quiet, his whole soul so thoroughly absorbed in his subject that all was intensely real, natural, and earnest."

Towards the close of 1852 Mr. Robertson's health, which had never been vigorous, began visibly to decline. In February, 1853, he delivered his lecture on Wordsworth to the members of the Brighton Athenæum, an effort for which he succeeded in bracing himself, but which was evidently beyond his real physical strength. His congregation entered into a liberal subscription to provide him with a curate; but owing to the opposition of the vicar of Brighton to the gentleman proposed for the curacy, no appointment took place. A change of air at Cheltenham failed to produce any favourable effect, and on the 5th of June he preached his last two sermons. On Sunday, the 15th August, the anniversary of the day upon which, only six years before, he had entered upon his duties in Brighton, he breathed his last, and the latest words that escaped his dying lips were—"My God! my Father!" His funeral was a spectacle of public grief and appreciation such as Brighton had seldom or never before seen, and all classes of that community, from the highest to the lowest, united in demonstrations of honour, gratitude, and love. Death has added immensely to his influence and fame. His posthumous sermons, in three series, have reached respectively an eighth, a seventh, and a sixth edition. More recently has appeared a volume of expository lectures on the Epistles to the Corinthians, which is to be followed up by a similar volume on portions of the Old Testament. A volume of letters, including a Life, is also promised, and is now in progress. The "Lectures and Addresses on Literary and Social topics" before referred to, have a preface from the pen of one of the author's most familiar and most trusted friends, which contains several interesting elucidations of his character and principles. What place he has taken as an author in the estimation of his countrymen may be gathered from one of innumerable tributes paid to his genius, to this remarkable effect, "that had the Church of England produced no other fruit in the present century than these works, these alone would be amply sufficient to acquit her of the charge of barrenness."—(*Church of England Monthly Review*).—P. L.

ROBERTSON, JAMES, professor of oriental languages in the university of Edinburgh, was born at Cromarty, of poor parents, and spent his early days in a long struggle with difficulties and privation. He studied at Aberdeen. He was chosen professor at Edinburgh chiefly on the recommendation of Schultens, under whom he had studied, 26th June, 1751. At the time of his election he was offered the chair of Hebrew in Doddridge's theological academy at Northampton. He first taught Buxtorf's grammar, but soon compiled one for himself. He published a *Clavis Pentateuchi*, in 1763, which contains an analysis of all the words, with critical notes. He was also, in 1762, elected librarian of the university, and did good service in that department. Dr. Samuel Johnson met him in Edinburgh, and speaks highly of him. He was known in his day by the title of Rabbi Robertson. Died 26th November, 1795.—J. E.

ROBERTSON, PATRICK, a well known Scottish lawyer and judge, was the son of a writer to the signet, and was born in 1794. After completing his education at the high school and university of Edinburgh he was called to the bar in 1815. He was a very successful pleader, was especially skilful in his addresses to juries, whom he amused by his wit and fun, as well as convinced by his arguments. In November, 1842, he was elected dean of the Faculty of Advocates, the highest honour in the gift of the profession; and on the retirement of Lord Meadowbank in November, 1843, he was appointed a lord of the court of session, with the title of Lord Robertson. In 1848 he was elected rector of Marischal college, Aberdeen. He died suddenly in January, 1855. He was the author of two volumes of sentimental poetry of no great merit. He was not only an accomplished lawyer, but a man of infinite humour. An immense fund of anecdote and drollery perished with him.—J. T.

ROBERTSON, WILLIAM, grammarian and lexicographer, who flourished about the middle of the seventeenth century, was a native of Scotland, and was educated at Edinburgh. He settled in London about 1650, and devoted himself to the teaching of Hebrew. His "Gates to the Holy Tongue" was published in 1653. The Hebrew text of the Psalms and Lamentations was published in 1656. After the Restoration he went to Cambridge, and there he published "Phrasologia Generalis, Thesaurus linguæ Græcæ," designed both for a concordance and a lexicon; "Index Alphabeticus Hebraeo-biblicus;" "Novum Testamentum Hebraice," a revision of Hutter's version. This edition is scarce, as a large portion of it was destroyed by the great fire of London. Robertson died about 1686.—J. E.

ROBERTSON, WILLIAM, the eminent historian, was the eldest son of the Rev. William Robertson, minister of Borthwick, and was born at Borthwick, 19th September, 1721. He got his first education at the school of Dalkeith, and on his father's translation, in 1733, to Edinburgh as one of the ministers of Old Greyfriars' church, the son entered college when little more than twelve years of age. The ambition of his life is marked on the motto which his note-books bear when he was a student, "Vita sine literis mors est." Translations from the classics, and especially from the Greek, were a favourite pursuit. His academic and theological course being completed, he was licensed to preach by the presbytery of Dalkeith in 1741, before he had completed his twentieth year. In 1743 he was ordained minister of Gladsmuir, East Lothian, having received a presentation from the earl of Hopetoun. His annual income was under a hundred pounds; yet when his father and mother had both died within a few months after his settlement, he took entire charge of the orphan family in their destitution, and opened his humble manse to a younger brother and six sisters. He undertook, also, the education of his sisters, and though he was engaged did not for their sakes marry for several years. It may be mentioned that in 1745, Robertson hastened as a volunteer into Edinburgh, when it was threatened by the Highland army; and when it was agreed in the panic to surrender the city, he formed one of a band who proceeded to Haddington and offered themselves to General Cope, who, however, declined the offer, as they had not had any military drill or discipline. He performed his pastoral duties with exemplary fidelity, and exhibited in the pulpit a higher style and better elocution than had been customary in many Scottish parishes. Yet the more polished sermon, which became afterwards so common, failed to make the same impression that more direct, quaint, and rugged discourses had done in a former age. In the year 1762 Robertson was a member of the general assembly, and he then began to unfold and defend those views of church polity



which characterized the so-called moderate party; upholding the law of patronage against all modification, ordaining ministers against the resolute opposition of vacant parishes, and sternly enacting that no clergyman, whatever be his personal convictions, should be excused from taking his official part in this ungracious work. His measures, at first unsuccessful, soon triumphed, and as a first result of that triumph, the minister of Carnock was selected as an example. Gillespie, quiet but firm, was summarily deposed, and he became the founder of the Relief, a large and influential body forming one of the constituent elements of the United Presbyterian church. Dr. Robertson's eloquence and influence marked him as the leader of the assembly, a distinction which he enjoyed with unimpaired prerogative for many years. In 1755 Dr. Robertson preached before the Society for the Propagation of Christian Knowledge, and published the discourse. It is a historical survey of the state of the world at the time of Christ's appearance, and though not distinguished for great depth or comprehensiveness, it is a clear, animated, impressive, and successful sermon, which at once attained great popularity. His tastes were more literary than theological, and we find him an active member of the select society consisting of many eminent men, founded for the discussion of questions of taste, philosophy, and general literature. Wedderburn, afterwards lord chancellor; Home—Lord Kames; Sir Gilbert Elliot, Lord Monboddo, and others, were principal speakers. Lord Hailes, Carlyle of Inveresk, and Ferguson, were members too, and so were Hume and Adam Smith, but they were always silent during a debate. The sensation created by the clerical patronage of Home and his tragedy of Douglas, is well known. Dr. Robertson bravely shielded his friend the author, and some of the other offenders, who were thought to outrage public decorum by their unabashed appearance in a theatre. The "History of Scotland" had been commenced as early as 1753; the work was quietly and systematically carried on for several years, and it was published in two volumes quarto in 1759. During the time that his work was proceeding through the press, he was translated to a pastoral charge in Edinburgh, first to Lady Yester's, thence to Greyfriars, and about the same time he received the degree of D.D. from the university. The success of the "History" was immediate. It met with universal eulogy; Horace Walpole, Warburton, Lord Mansfield, Bishop Douglas, Hurd, and Burke extolled its merits. It brought its author numerous congratulations and £600, and it passed through fourteen editions in his lifetime. During the year of its publication he became chaplain of Stirling castle; next year, in 1762, one of his majesty's chaplains-in-ordinary for Scotland; in 1762 principal of the university of Edinburgh; and two years later, by royal appointment, historiographer for Scotland, with a salary of £200 a year. His own merits and Lord Bute's influence brought him this rapid succession of promotions. Preference in the English church was offered him, but the offer was decidedly refused. Dr. Robertson's next subject was the "History of the Reign of Charles V.," which was published in 1769 in three volumes quarto. It was floated on a high tide of popularity, and merited all the eulogiums pronounced upon it. The first chapter is unique for its rapid, comprehensive, and eloquent account of the political affairs and parties in Europe; presenting a vivid picture of society in its different divisions, and showing the variety of causes whose concurrent influence brought Europe into the condition it presented at the beginning of the sixteenth century. The entire work is the result of calm and thoughtful research, expressed in a vigorous and graceful style, which if it never rises into enthusiasm, never sinks into insipidity. The copyright of this work brought the author £4500, the largest sum ever paid up to that period for a single work. After this, at the urgent solicitation of friends and at the wish of the king, he seems to have entertained the idea of writing a history of England, but the work was never commenced. In 1777 appeared the "History of America," in two volumes quarto, for the copyright of which he received £2400. In honour of a work, in which they had a national interest, the Royal Academy of History at Madrid elected him an honorary member. His next and last work, "Historical Disquisition, concerning the Knowledge which the Ancients had of India," was published in 1791. It had been suggested to him by the perusal of Major Rennell's Memoirs of a Map of Hindostan, and in its own sphere of investigation it has no rival. Immediately after the publication of this work, his health became seriously affected. He was seized with jaundice, the result or concomitant of liver disease. He felt that his time

had come, and he contemplated his end with serene resignation. During the later period of his illness he was removed to Grange house, in the vicinity of Edinburgh, and he spent many hours in a garden attached to his dwelling. It was spring, and he took special interest in the opening blossoms of the fruit-trees; often with a smile to friends or visitors with whom he was in conversation, contrasting his interest in their progress with the event which was to happen ere the fruit should appear. Early in June, 1798, he was wholly confined to bed, and he died on the 11th of that month, in the seventy-first year of his age.

The industry of Dr. Robertson was great and conscientious. He never was in a hurry to publish. Years of calm, unwearied, sifting research preceded the publication of each of his works. He came to conclusions after a prolonged, careful, and minute survey of facts and premises. Personal investigation led with him to independent results. The style is always perspicuous, ornate, and of even flow; yet one wearies in travelling always over table-land, without a height to climb or a slope to descend. The rhythm and sustained elevation are uniform, and therefore often out of harmony with the events narrated or actions described. Paragraphs of singular and appropriate force and beauty everywhere occur, and character is often drawn with wonderful artistic skill. He is less compact and profound than Thucydides and Tacitus, but not so discursive as Livy; he wants the easy and natural grace of Hume, but he is not so sparkling, antithetic, and rhetorical as Gibbon. His pages are colourless, so far as his own passions are concerned. There are no flashes of enthusiasm, no sympathetic pulse is stirred, even when he relates the mighty work of Luther or describes the horrid butcheries of the Spanish invaders of America. He was of a somewhat stoical temperament, and his emotions were hidden under control. It is said that from his familiar intercourse with Hume, some doubted his christianity, but for this there is no ground; his intercourse with Hume was only secular and literary. His evangelical colleague, Dr. Erskine, who preached his funeral sermon, speaks highly in favour of him. His theology was not profound. Keen spiritual sensibilities he had not; nay, it is said to find him in correspondence with Gibbon, not only uttering no protest against the two famous chapters of the "Decline and Fall," which try to sap and undermine the christian faith of which he was a minister, but actually denouncing the bigotry of Lord Hailes and Bishop Watson, who had replied to the insidious sceptic. He unpardonably forgot his duty as a christian and a minister, in his admiration of literary excellence. Dr. Robertson was in politics a whig of the Revolution, and he had a great admiration of the American Washington. As his grandnephew Lord Brougham who heard the discourse, tells us, he preached in 1788 a centenary sermon in honour of the English revolution, in which he exulted in the near prospect of seeing so many millions in France freed from the fetters of arbitrary government. When an attempt was made in 1778 to repeal the most oppressive portion of the penal laws against Roman catholics, riots and burnings took place in Edinburgh, threatening letters were sent to the principal as a favourer of catholic claims, and his house was in danger of being assailed. At next meeting of the assembly he stood forth in self-vindication, and delivered a speech of surpassing power and eloquence, which is reported in the *Scot's Magazine* of that year. He continued to preach till near the close of his life, but his popularity as a preacher never equalled his popularity as a debater or historian. He preferred, Lord Brougham says, "moral to gospel subjects, as he wished to avoid the fanaticism of the evangelical party." Lord Cockburn, in his Memorials, describes him as a pleasant-looking old man, with an eye of great vividness, a large projecting chin, a small hearing trumpet fastened by a black ribbon to a button hole, and a rather large wig powdered and curled; and evidently "fond of a good dinner." He wore his cocked hat even in the country. Lord Brougham informs us also, that he had a strong Scottish accent, and a "manner not very graceful in little matters, though dignified on the whole." Dr. Robertson, a considerable time before he was enfeebled, retired from the leadership of the general assembly—one reason alleged for his abdication being, that his followers were threatening to go so far before him as to abolish subscription to the Confession of Faith. As for the ecclesiastical policy of which he was the representative and the advocate, and which Dugald Stewart, Bishop Gleig, and others of his biographers, so much extol, it may be added that it has originated three seceding communities, and at length left the Church of Scotland with a mere minority of



the population within her pale.—(*Life* by Dugald Stewart; *Memoir* by Bishop Gleig, prefixed to an edition of his works; Brougham, *Men of Letters in the Time of George III.*)—J. E.

ROBERVAL (DE), the surname assumed by a celebrated French mathematician and mechanical writer, GILLES PERSONE, from his birthplace, a village near Beauvais. He was born in 1602, and died at the collège Gervais in Paris, on the 27th of October, 1675. In 1631 he obtained the appointment of professor of philosophy in the collège Gervais, and in 1632 that of professor of mathematics in the collège royal. He approached very near to the discovery of the differential calculus, in a method which he invented for finding tangents to curves. He wasted much time and labour in opposing the geometry of Descartes. In support of the true Copernican system of astronomy, he wrote a book entitled "De Mundi Systemate;" and probably through dread of the consequences of publicly maintaining opinions then considered heretical, he passed it for a translation from a work of Aristarchus of Samos, the earliest known supporter of that system, although it was in fact his own composition.—W. J. M. R.

ROBESPIERRE, FRANÇOIS JOSEPH MAXIMILIEN ISIDORE, was born at Arras in the north of France in 1759, the birth year of Schiller, of Pitt, of Burns; and his family is said to have been of Irish origin, and to have come to France after the fall of the Stewarts. Both the father and the grandfather of Robespierre were barristers, and Robespierre himself practised as a barrister in his native town, after having pursued with much assiduity and completed with much distinction his education at Paris. His talents were considerable; his vanity was great; his ambition greater. As writer, as speaker, as agitator, he acquired a local celebrity. But this could not satisfy his yearning for renown. There were startling signs of a national movement, and he panted to take a part in it—not wholly, it must be confessed, from pure selfishness, but also from the desire to realize ardent ideas of liberty which he had long cherished. The drama—the prelude of which had been a hundred years of sin, and shame, and sorrow, and oppression, and injustice—began in the spring of 1789. Robespierre was able to appear on the scene from the commencement; but as long as the colossal figure of Mirabeau towered supreme, men of the Robespierre order could have slender influence, except as demagogues, in clubs, and in the wild, lawless gatherings of the multitude. In the chaos of parties and of principles through which France was struggling and stumbling to organic life, Robespierre and those who acted with him entertained not, and were incapable of entertaining, any deep designs. They aspired to gain sway for certain pedantic dogmas; they fiercely clutched at ascendancy; and at last they became terrorists from terror and from cowardice—statesmanship was out of the question. From the legislative assembly all members of the national assembly were excluded. Neither in the national assembly nor in the legislative assembly was, directly or indirectly, Robespierre's power overwhelmingly felt, because neither the one nor the other was prevaillingly democratic, and it was the pure democracy that Robespierre affected to represent. But in the famous Jacobin club, which was more a force in the state than either of the assemblies, Robespierre crushed down all opposition. Early in September, 1792, took place at Paris those atrocities known as the September massacres. On the 20th of the month, heralded by his shriek of blood, the national convention opened. From demagogue Robespierre here rose to be dictator; but a grander dictator was to come, who, as yet, was nothing more than a young unknown officer of artillery. The 20th September, 1792, was rendered memorable by another event; the French gained on that day the battle of Valmy, the first of countless glorious victories. It was followed in not much more than a month by the triumph at Jemappes, and by the conquest of Belgium. What added to the strength of France without, did not promote its tranquillity within. There is a tragical, an inexorable logic, in revolution; and of all revolutions the French was certainly the most logical. Of the same type as Calvin and Guizot, Robespierre was the most logical head in France, a doctrinaire by instinct. This was the source of Robespierre's supremacy; he exercised little guiding or controlling energy; he simply abandoned himself to the onrush of circumstances. The two principal parties in the national convention were the so-called Mountain and the so-called Gironde; the first embracing violent democrats, the second consisting of enthusiastic republicans, who were filled with the noblest spirit of Greece and Rome, and who dreamed of making

France strong and beautiful by a revival of antique virtues. The so-called Plain included persons who paraded neutrality, but who generally voted with the Girondists. Never, perhaps, was there a more brilliant or gifted political party than the Girondists; never, perhaps, a political party more destitute of sagacity and firmness. As soon as the deliberations of the national assembly commenced, it was evident that a combat was engaged between the Girondists and the Anarchists for life, for death; and that those would conquer who had the courage to strike the first blow. In presence of the whole convention some of the Girondists accused Robespierre of being a tyrant, and of aiming at still more ferocious tyranny. A few days after, he defied any of the members to repeat the accusation. Louvet, the author of some disreputable books, but, as a politician, incorruptible and brave, immediately rushed to the tribune and fulminated at Robespierre a magnificent philippic. The doom of Robespierre was in the hands of the Girondists. He sat confused and self-condemned. But instead of smiting their detested foe, the Girondists agreed with the rest of the convention in giving him a week to prepare his defence. He came armed with sophistries and plausibilities, and the convention, in effect, acquitted him by passing to the order of the day. From being the accused Robespierre stood up as the accuser. The Girondists wished to save the unfortunate king, whose life since the Revolution burst forth had been so miserable, and who, along with his family, was now suffering the harshest, most ignominious treatment. But the Anarchists had resolved on his destruction. None of them displayed a more cruel and vindictive temper than Robespierre, and to stimulate odious passions he pictured the royal family as the cause of the famine and the other woes by which France was tormented. Alike in the debates in reference to the king's trial and in the trial itself, the Girondists acted with signal irresolution, and their greatest orator, Verginaud, was the most irresolute and guilty of all. He voted for that against which he had strenuously spoken. The Girondists could have saved Louis XVI., and in saving him they would have saved themselves and saved France. But they were not magnanimous enough to risk their popularity; they did not dare to offend a Paris mob. On the 21st of January, 1793, Louis XVI. mounted the scaffold. A cry of horror and indignation ran through Europe; and there was a conspiracy of kings—though rather from conservative fear for dynasties than from sympathy with a murdered brother. In many parts of France, likewise, and chiefly in the extreme west, there were formidable insurrections. But curses abroad and alarms at home did not diminish Robespierre's empire; they rather increased it. He had persuaded the people, and especially the populace, that he was no less indispensable than incorruptible. Not long after the monarch's death the committee of public safety was created, which, with Robespierre as president, and with the subordinate organizations over which it commanded, was the real and supreme authority in France. With the existence of that committee began what is known in history as the Reign of Terror. To be just, however, we must admit that when the fortune of French arms wavered, and when immense, rapid, comprehensive energy was needed, the committee of public safety, under the shadow of the unpausing and un pitying guillotine, did notable and patriotic service. The defection of Dumouriez in April, 1793, was followed by the fall of the Girondists in May and June—the rabble of Paris and the creatures of Robespierre combining to overthrow them. Robespierre's two chief coadjutors were Couthon and Saint-Just. Strangely enough, it was precisely during the Reign of Terror that Robespierre manifested qualities, both as a statesman and an orator, which no one had ever suspected. Over paths slippery with blood affairs now marched fast. The war on the frontiers and in France itself we must pass by. On the 16th of October, 1793, the fair head of Marie Antoinette fell on the same scaffold which had been stained with the blood of her husband, and which in a few days or weeks was to be drenched with the blood of the Girondists, and of other illustrious victims. Robespierre grew even tired of his own instruments of assassination and anarchy. In March, 1794, he sent to the guillotine Hébert and the Hébertists for being ultra-revolutionary; and in April, Danton and the Dantonists were struck down by the executioner because they kindled Robespierre's envy and dread. While the guillotine was so busy, the worship of Reason was, as if in mockery, established. On the 8th June, 1794, was held at Paris a splendid festival called the



festival of the Supreme Being. Robespierre, with flowers and ears of corn in his hand, marched toward an altar and harangued the people, as the high priest of Reason. It was his last triumph, for Tallien and the friends of Danton and the Dantonists conspired, and with success, to dethrone the autocrat. On the 28th of July, 1794, Robespierre, the great guillotiner, was himself guillotined. In the conflict of the previous day a gendarme had broken Robespierre's jaw with a musket shot. With Maximilian Robespierre had co-operated, and with him died, a younger brother, likewise a barrister, Augustine Robespierre. Their sister, Charlotte Robespierre, survived till 1834. It is usual to speak of Maximilian Robespierre as a monster; it were better to say that the Revolution changed him into a madman.—W. M.-l.

ROBIN HOOD, a celebrated outlaw, very famous in English tradition and popular poetry. According to the received opinion he lived in the reign of Richard I., and his alleged tombstone is shown near the nunnery of Kirklees in Yorkshire. An epitaph, said to have been inscribed on it, however, is now generally regarded as a fabrication. Ritson maintains, though without trust-worthy evidence, that Robin Hood's real name was Robert Fitzooth, and that he had a claim on the earldom of Huntingdon. But the ballads about the outlaw usually describe him as a yeoman. His principal residence was in Sherwood forest in Nottinghamshire, though he is said also to have frequented Barnsdale in Yorkshire. It is probable that this popular hero was the most celebrated of the numerous outlaws, whom the oppression of the early Norman kings compelled to flee for refuge to the great forests and natural strongholds of the country, where they lived by deer-shooting and plunder. Stow says that Robin Hood maintained a hundred followers, able-bodied men and skilful archers, who were so formidable that four hundred men durst not attack them. He lived "by spoils and thefts, but he spared the poor and plundered the rich. He suffered no woman to be oppressed, violated, or otherwise molested. Poor men's goods he spared abundantly, relieving them with that which by theft he got from abbeys and the houses of rich carles." His fame was as great in Scotland as in England. He is honourably mentioned by the Scottish historians, Fordun and Major, and the latter "of all thieves affirmeth him to be prince, and the most gentle thief." "The personal courage of this celebrated outlaw," says Bishop Percy, "his skill in archery, his humanity, and especially his levelling principle of taking from the rich and giving to the poor, have in all ages rendered him the favourite of the common people." The most notable of his followers were Little John, his chaplain Friar Tuck, and his mistress named Marian. Robin is said to have been bled to death by a nun near Kirklees, in 1247. Considerable attention has of late been drawn to the history of Robin Hood, and various new theories have been broached respecting his character and position. Thierry in his *History of the Norman Conquest* has suggested that the outlaw was the chief of a band of Saxons, who had taken up their residence in the woods, and maintained themselves there against the Norman invaders. Others affirm that he was one of the followers of Simon de Montfort. Mr. Thomas Wright has sought to resolve the redoubtable hero into a mere myth, while the Rev. Joseph Hunter, in a clear and elaborate dissertation, has strenuously maintained the personality of the outlaw, and the general accuracy of the leading traditions respecting him.—(See Ritson's *Robin Hood's Poems, Songs, and Ballads*; Percy's *Reliques of Ancient English Poetry*; Wright's *Essay on the Middle Ages*; and Hunter's *Critical and Historical Tracts*, No. iv.)—J. T.

ROBINS, BENJAMIN, a distinguished British mathematician and engineer, and the founder of the science of gunnery, was born at Bath in 1707, and died in the presidency of Madras on the 29th of July, 1751. His parents belonged to the Society of Friends. At an early age his mathematical talents attracted the notice of Pemberton, who encouraged and assisted him in his studies, and obtained for him employment as a mathematical teacher in London. So great was the ability shown in some of his original researches, that in 1727, at the age of twenty, he was elected a fellow of the Royal Society. In 1728 he quitted the Society of Friends, probably because of the attention which he then began to pay to artillery, fortification, and military engineering in general. He invented that valuable instrument the ballistic pendulum, and made many experiments by its aid; and in 1742 appeared his great work, "New Principles of Gunnery," in which for the first time the effects of the resist-

ance of the air on the motion of projectiles were exactly determined. This book at once attained a European reputation, having been translated and commented on by Euler soon after its publication. In 1749 he was appointed engineer-in-chief to the East India Company, and he went to India in 1750; but in the following year his valuable life was cut short while he was engaged in planning the fortifications of Madras.—W. J. M. R.

ROBINSON, EDWARD, D.D., a distinguished American scholar and divine, was born at Southington, Connecticut, in 1794, and was educated in Hamilton college in the state of New York, where he took his degree in 1816, and became a teacher of Greek and mathematics. In 1821 he entered the theological seminary of Andover, with the view of devoting himself to the study of theology, and became deeply imbued with the love of sacred philology and criticism which distinguished Professor Moses Stuart, who was then at the head of that institution. Professor Stuart conceived the highest opinion of his talents and attainments, and in a short time procured his appointment as an assistant instructor in the department of sacred literature. It was no doubt from Stuart also that he imbibed his first appreciation and love of German learning in the same field, and hence arose a desire to visit the universities of Germany with a view to the enlargement and deepening of his knowledge of the oriental languages. In 1826 he came to Europe and studied these languages, both at Halle and Paris. On his return to America he resumed his duties at Andover, and entered upon a career of industrious and very useful authorship. He published a "Concise View of the Universities and of the State of Theological Education in Germany;" "Harmony of the Gospels in Greek," in 1834; a translation of the Hebrew and Chaldee Lexicon of Gesenius in 1836; and a Greek and English Lexicon of the New Testament in 1837. Applying himself thereafter with great ardour to the study of sacred geography, he spent the whole of 1838, in company with Mr. Eli Smith, in the Holy Land and the countries immediately adjoining, where the two travellers prosecuted the most accurate topographical researches with all the advantages derivable from their united knowledge of the Arabic tongue; and the important fruits of these researches were given to the world in 1841 in his "Biblical Researches in Palestine, Mount Sinai, and Arabia Petraea," a work which was everywhere received by learned men with high satisfaction, and which has done more than any other modern work to settle the geography and topography of these interesting regions. On a good many points, however, the author's conclusions were disputed, which induced him to make a second journey to Palestine in 1851, the scientific results of which he published in a volume, entitled "The Holy Land." In 1845 he published a translation of Buttmann's Greek Grammar. He is also the author of a "Dictionary of the Holy Bible," and has long taken a large share in contributing to and editing one of the best theological journals of America, the *Bibliotheca Sacra*. While much inferior to many American theologians in theological depth and grasp, he is unquestionably one of the best biblical scholars that America has produced. During his residence in Germany, Dr. Robinson wooed and won the celebrated daughter of Professor Jakob—see ROBINSON, THERESE ALBERTINE LOUISE.—P. L.

ROBINSON, JOHN, Bishop of Bristol from 1710 to 1713, and Bishop of London from that time till his death in 1733, was born in 1650 at Cleasby in Yorkshire, where he afterwards founded a free school, and was educated at Oriel college, Oxford, of which he became a liberal benefactor. During the first portion of his public life, from 1603 to 1708, he was English ambassador to the court of Sweden, a circumstance which he commemorated by adopting a Runic motto for his coat of arms.—(See *Gentleman's Magazine*, 1802, p. 129.) After he became bishop he was made lord privy seal in 1710, and first plenipotentiary at the treaty of Utrecht in 1712. His civil employments and his high church principles rendered him obnoxious to a large party in the church. He died at Fulham, where he was buried. His "Account of Sweden in 1688" was printed with Lord Molesworth's account of Denmark.—(See Cole's MSS. for Robinson's Letters.)—R. H.

ROBINSON, MARY or MARIA, a beautiful woman, who published several poems, novels, plays, &c., was born in 1758 at Bristol, the daughter of a master whaler named Derby. She was educated by Hannah More; but her father failing in business, she became an actress. An unfortunate marriage with Mr. Robinson, a lawyer, did not keep her long from the stage. While



performing *Perdita* she attracted the attention of the prince of Wales, whose mistress she became. Abandoned by him, she had recourse to literature for a subsistence, and died at her cottage at Englefield Green in 1800.—R. H.

ROBINSON, ROBERT, a noted divine, was born at Swaffham, Norfolk, 8th January, 1735. His father was a dissolute man, and ultimately left his wife; but through her unwearied industry the boy got good schooling, both at Swaffham and then at Scarning—one of his school-fellows at the latter place being Thurlow, afterwards lord chancellor. At the age of fourteen he was apprenticed to a hair-dresser in Crutched Friars, London; but his master perceiving that the heart of the lad was not in his occupation, and that he had some qualities which might elevate him to a higher sphere of work, released him before the term of his apprenticeship had expired. When he was about nineteen he formed the design of being a preacher, and attached himself for a period to Whitfield. His first sermon was delivered to a small congregation at Mildenhall in Suffolk, and he soon preached to far larger audiences in various parts of the country. Leaving the Methodists, he and thirteen other persons formed an independent church in Norfolk—himself becoming the minister. Having renounced pædobaptism, he was invited on trial in 1759 by a baptist church in Cambridge, and after two years became their pastor. But he had for a time small encouragement, and his income was very limited. His fame grew, however, and a more commodious place of worship was built, and filled with admiring and interested congregations. The undergraduates of the university sometimes came to the chapel, and behaved with such impropriety as often to disturb, and once to break up the service. But they met with their match, and in a published sermon were exposed with satirical keenness and scorn. In 1773 he removed to the village of Chesterton, about two miles from Cambridge, and in a short time commenced business as a farmer and coal merchant. By this time he had his aged mother, a wife, and nine children to support. His engaging in secular business brought upon him many reproofs; but he cared not, and sometimes replied—"Godly critics, too idle many of them to work, spending all their time in talking and mischief—are these the men to censure my industry?" His farming, however, did not interfere with his literary and pastoral labours. In 1774 he published "*Arcana*," on the subject of relief in matters of clerical subscriptions; and in the following year an appendix to *Allene's Legal Degrees of Marriage*, on the point of marrying a deceased wife's sister, advocating its lawfulness. In the same year or in 1775 he published a translation of some of *Saurin's* sermons, and the volume was followed by three others—a new edition of which appeared in 1784. In 1776 he published a plea for the divinity of Christ, which at once attracted great attention, as discussing a subject then one of controversy. Yet this doctrine he lived to abandon, and adopted Socinian opinions. Preferment in the church was open to him, but he would not be bribed to conformity. In 1777 he published a small tract—"The history and mystery of Good Friday," in which he condemned the annual observance of the day; and in 1778 he printed a "*Plan of Lectures on Nonconformity*," expounding historically and theoretically the whole question between church and dissent. At the end of the same year appeared his translation, with notes, of *Claude's Essay on the composition of a sermon*. Being applied to in 1781 to write a history of the baptists, he complied; and to qualify himself for the consultation of authorities he began to study German, Dutch, Italian, and Spanish. "*The History of Baptism*," the intense and continuous preparation of which tended to shorten his life, was published in 1790, a few weeks after his death. In June of this year he journeyed to Birmingham to see Dr. Priestley. He preached there more than once, and Priestley has remarked that his "manner of treating the Trinity savoured rather of burlesque than of serious reasoning." He had often expressed a wish "to die softly, suddenly, and alone," and on the morning of the 9th of June he was found dead in his bed—his features not disturbed, nor the clothes disarranged. His "*Ecclesiastical Researches*" were brought out in 1792—two years after his death. A collected edition of his miscellaneous works was published in 1807, in four volumes, and a volume of posthumous works in 1812. Robinson was a man of great natural powers, eloquent and sarcastic, never wearying of toil, eccentric in many of his mental moods, though honest in giving expression to all his convictions. His more systematic investigations are deficient in breadth and

erudition. A man with such force of character, so bold and so ready with his answer, and that often so pithy and memorable, could not be but renowned in his day.—J. E.

\* ROBINSON, THERESE ALBERTINE LOUISE, *née* JAKOB, an accomplished and gifted writer, was born in 1797, at Halle, where her father was then a professor. At the age of nine she accompanied Professor Jakob to the Russian university of Charkow, and there, as well as afterwards at St. Petersburg, she familiarized herself with at least one Slavonic language. Returning with her father to Halle in 1817, she became known as a writer under the pseudonym of Talvj. In 1825 appeared her German translation of the national songs of the Servians, which vividly interested the veteran Göthe. Marrying in 1828 Dr. Robinson, the well-known author of the *Biblical Researches in Palestine*, and then a student at Halle, she accompanied her husband to America. Of her subsequent works in German and in English—she writes the latter language with grace and skill—two of the more prominent are her "Historical view of the languages and literature of the Slavic nations, with a sketch of their popular poetry," 1850; and her "*Geschichte der colonisation von Neu England*," 1847; translated by Mr. Hazlitt as "*History of the Colonization of New England*," 1851.—F. E.

ROBINSON, JOHN, a Scottish natural philosopher, was born in 1739 at Rosehall, near Glasgow, and died in Edinburgh on the 30th of January, 1805. He was educated at the university of Glasgow, where he studied mathematics under Simson, natural philosophy under Dick, and chemistry under Black; and where also he contracted a firm friendship with James Watt, then mathematical instrument-maker to the university. According to Watt's own statement, it was at the suggestion of Robinson that he first turned his mind to the improvement of the steam-engine. The intimate knowledge which Robinson possessed of the early history of Watt's inventions, proved afterwards of great service in defending Watt's patent against infringement before a court of law in 1796. In 1759 Robinson went to sea in Admiral Knowles' flag-ship, as tutor to that officer's son. He passed about four years in the navy, holding the rank of midshipman, and performing important duties in marine surveying, and in making scientific observations of different kinds; and in particular, he assisted in the testing of Harrison's chronometer during the trip made for that purpose in 1762. In 1764 he returned to Glasgow; and in 1767 he succeeded Black as professor of chemistry. In 1770, on the recommendation of Admiral Knowles, he went to St. Petersburg to become inspector-general of the college of naval cadets, an office which he filled with great ability for four years. In 1774 he was appointed to the professorship of natural philosophy in the university of Edinburgh, which he held until his death, about thirty years afterwards. His principal work was that entitled "*Elements of Mechanical Philosophy*," which was chiefly compiled from his lectures, was edited in 1822, after his death, by Dr. (now Sir David) Brewster, and was one of the best elementary treatises on physics of its time. He wrote several articles in the *Encyclopædia Britannica*, chiefly on mechanical subjects; one of those, on the steam-engine, was revised and augmented by Watt. He was the author also of several papers in the *Transactions of the Royal Society of Edinburgh*. His scientific writings are distinguished by complete information, clear conception, and sound reasoning. In 1797 he published a curious work, entitled "*Proofs of a Conspiracy*," in which he denounced a mysterious society called the "*Illuminati*," as the authors of a plot to overthrow religion and government throughout the world. His last literary work was editing Black's *Chemistry* in 1803.—His son, Sir JOHN ROBINSON, was a distinguished promoter of the diffusion and practical application of science.—W. J. M. R.

ROBUSTI. See TINTORETTO.

ROCHAMBEAU, JEAN BAPTISTE DONATIEN DE VIMEUR, Count de, a French marshal, was born in 1725 at Vendôme, of which his father was governor. He was originally intended for the church; but on the death of his elder brother this intention was laid aside, and he was educated for the profession of arms. In 1742 he became a cornet in the regiment of St. Louis, with which he made a campaign in Germany. In 1746 he served under the Count de Clermont at the siege of Antwerp and of Namur, and at the battle of Raucoux. At the age of twenty-two Rochambeau was appointed colonel of the regiment of La Marche, at the head of which he was severely wounded in the battle of Lawfelt. The Marshal de Belle-Isle pronounced this



regiment a model for its discipline, and skill in manœuvring. In 1748 Rochambeau assisted in the siege of Maestricht. He next took part in the expedition to Minorca under Marshal Richelieu, and displayed conspicuous courage at the siege of fort Mahon. He was rewarded with the rank of brigadier of infantry, and the order of St. Louis. He next served under Marshal d'Estrées against Prince Frederick of Brunswick, took part in the battles of Crevelt, Minden, Corbach, and Klostercamp, in the last of which he was severely wounded. In 1761 he attained the rank of major-general, and received various honorary distinctions. He was nominated lieutenant-general in 1780, and despatched with six thousand men to the assistance of the American colonies in their contest with the mother country. These auxiliaries rendered important service to Washington in bringing about the capitulation of the British forces at Yorktown, and the consequent acknowledgment of American independence. The services of Count Rochambeau were warmly acknowledged by congress, and the American secretary of state was directed to recommend him to the favourable notice of his own sovereign. At the same time the British officers made grateful mention of his kindness to his prisoners. On his return to France the count was rewarded with the blue ribbon and the government of Picardy. In 1788 he was nominated a member of the second assembly of the notables, and showed himself unfavourable to the sweeping changes of the revolutionary party. He was created a marshal, and was appointed to the command of the army of the north when war broke out with Austria; but his troops were badly equipped, many of his officers were unfit for their position, his plans were thwarted by the secretary of war, and at length, in 1792, he resigned his command and retired to his estate near Vendôme. He was arrested in 1793, but ultimately obtained his release. Napoleon conferred upon him in 1804 the grand cross of the legion of honour, with a pension. He died in 1807. The Duke de Lauzan says Marshal Rochambeau understood his profession well, and was skilled in manœuvres, but was too fond of displaying them by demonstrations upon his snuff-box or his dining table. His memoirs were published after his death.—His son, DONATIEU MARIE JOSEPH, born in 1750, attained the rank of lieutenant-general in the French service, distinguished himself in the Italian campaign of 1800 under Suchet, took part in the expedition to St. Domingo in 1802, the chief command of which fell to him on the death of General Le Clerc. He was accused of great cruelty to the inhabitants of that island, and was forced to surrender to the British, who carried him a prisoner to Plymouth. He obtained his liberty in 1811, and was killed at the battle of Leipzig in 1813.—J. T.

ROCHEFOUCAULD. See LA ROCHEFOUCAULD.

ROCHEJACQUELEIN. See LA ROCHEJACQUELEIN.

ROCHESTER, JOHN WILMOT, Earl of, was the son of Henry, first earl of Rochester of this family, and was born in 1647. He received his early education at the grammar-school of Burford, and entered Wadham college in 1659, when he was only twelve years old. Like most of the courtiers of his day, Rochester travelled in France and Italy. On his return he became an attendant on the gay and profligate court of Charles II. In 1665 he went to sea with the earl of Sandwich, and distinguished himself at Bergen by his remarkable intrepidity; and the next summer, under Sir Edward Spragge, who sent him on a message to one of his captains in the heat of an engagement. Wilmot went and returned in an open boat amidst a storm of shot. At a later period, however, he lost his reputation for courage and manliness of character, and was accused of leaving his companions to shift for themselves when they became involved in street quarrels—probably his nerves being shaken by his continual debauchery. His inclination to intemperance showed itself at an early age; and when he became a courtier he was regarded as the most profligate of all the dissolute and vicious men who at that time basked in the sunshine of royalty. He confessed to Bishop Burnet that he was for four years together either in a state of intoxication, or so much inflamed by drink as at no time to be master of himself. His intrigues, low amours, and disguises, his erecting a stage on Towerhill and playing the mountebank, his acting the fortune-teller and astonishing the courtiers by his revelations, are incidents in his life that have been often related; but as Campbell remarks, "to tell all the stories that are told of this dissolute but witty nobleman would be to collect what few would believe, and what the good would refrain from reading." Pepys calls him "an idle rogue;" the excellent Evelyn "a very profane wit." He was

both, and something more. It is remarkable, however, that his letters to his wife and son show him to have been "tender, playful, and alive to all the affections of a husband, a father, and a son." His excesses ultimately ruined his health. As Johnson remarks, he "blazed out his youth and his health in lavish voluptuousness," and died from physical exhaustion and decay at the age of thirty-three, 26th July, 1680. His death, however, was preceded by a repentance equally remarkable with his unexampled profligacy. This extraordinary change was brought about by the instrumentality of Bishop Burnet, who has given an account of Rochester's conversion, which, says Dr. Johnson, "the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety." His poems consist for the most part of slight effusions thrown off without labour. His songs are sweet and musical; his satires are lively, felicitous, witty, and pointed. Many of his pieces are unfit for publication, and as Walpole remarks, "contain more obscenity than wit, more wit than poetry, and more poetry than politeness."—J. T.

ROCHESTER. See HYDE.

ROCHLITZ, DR. FRIEDRICH, a writer on music, was born at Leipsic in 1770, and died in 1842. His early fondness for music was discouraged by his parents; but finding that he had gained some facility on the pianoforte without instruction, they at last gave him a teacher. His progress was further assisted by his obtaining, on account of his fine soprano voice, a scholarship in St. Thomas school, where Doles was then cantor. This accomplished musician, born at Steinbach in 1715, a pupil of J. S. Bach, a skilful organist and an elaborate composer, was a kind friend to the young enthusiast, and gave him lessons in composition; he died in 1797. Rochlitz became a student of theology in Leipsic university, being intended for this profession; he devoted his nights, however, to music, and composed some cantatas, of which he also wrote the words, that were performed in several churches with success. Not daring to acknowledge these to his father, he produced them under the name of Leopold Kozeluch. When Mozart visited Leipsic in 1788, he took particular notice of young Rochlitz, who, notwithstanding this encouragement, was obliged to abandon his favourite art, and he had sufficient self-control to abstain entirely from music for two years. Having obtained his degree in philosophy, he made a compromise between his own and his father's wishes by writing a didactic work, "Blicke in das Gebiet der Künste," in which his æsthetical reading is brought to bear upon music with admirable intelligence. Another ingenious treatise on the aim and the means of music appeared in the *Deutsche Merkur* in 1798, and much raised the reputation Rochlitz had gained by his previous publication. He was then engaged by Breitkopf and Härtel to organize the *Allgemeine Musikalische Zeitung*, of which journal he was the editor and the principal writer until 1818, and which owes its very high standing to his judicious direction and his admirable articles. After this he lived for some time quite privately at Leipsic, but the duke of Weimar gave him the honorary title of court councillor as a compliment to his labours in the cause of art. In 1824 he published "Für Freunde der Tonkunst," a collection of biographical, critical, and general essays on music, including some of the most important papers he had contributed to the *Musikalische Zeitung*. His last publication was a large selection of classical vocal music, with historical and analytical commentaries. Rochlitz was also the author of the German version of Mozart's *Don Juan*.—G. A. M.

ROCKINGHAM, CHARLES WATSON WENTWORTH, second marquis of, who twice held the office of prime minister to George III., was born in 1730. The family from which he was descended had originally acquired importance from the marriage of one of them with the sister of the celebrated earl of Strafford, whose large estates they ultimately inherited. They were first barons, and then earls of Rockingham. The father of the second marquis was created Baron Malton in 1728, Earl Malton in 1734; and having succeeded his cousin in the earldom of Rockingham and the family estates in 1746, he was elevated to the rank of marquis the same year. The subject of the present article was created Earl of Malton in the Irish peerage in 1750, and a few months later, the death of his father placed him in possession of the marquise. Young as he was, he soon began to take part in the debates in the house of lords; but his speeches, if we may credit Horace Walpole, displayed oratorical powers of no high order. His vast wealth and independent position however, combined with his upright and honourable character, and



the moderation and consistency of his political opinions, gave him great influence both in the house and in the country. Though his attachment to whig principles was well known, the king and his ministers were anxious to conciliate a nobleman, who was regarded as one of the chiefs of his party; and in 1760 he was made a knight of the garter, and was soon after appointed to a place in the royal household. Dissatisfied, however, with Lord Bute's administration and with the peace of Paris, he resigned his office in 1762, and as a mark of the royal displeasure was, like some other great whig lords, dismissed from his lord-lieutenancy. But in 1765, when the king had been so humiliated by the Grenville ministry that he could no longer endure their yoke, and Pitt, to whom he applied in his extremity, had refused to take office, the marquis was induced by the duke of Cumberland to accept the post of first lord of the treasury. His government was composed almost entirely of worn-out veterans and of raw recruits. It was weak both in oratorical talents and in official experience, and held out little prospect of stability. Lord Chesterfield pronounced it "a jumble of youth and caducity which could not be efficient;" and Charles Townshend when asked what he thought of the new administration replied, "It is a mere lutestring, pretty summer wear, but it will not stand the winter." Lord Rockingham, however, had the wisdom and good fortune to strengthen his ministry by the accession of Edmund Burke, whom he appointed his private secretary, and brought into parliament. Meanwhile, fierce popular tumults had broken out in America against the notorious stamp act of Grenville, and the colonists seemed on the brink of rebellion. After some hesitation, the government, encouraged by the brilliant declamation of Pitt, but much to the annoyance of the king, resolved to repeal the obnoxious measure, and at the same time to declare that the power of parliament over the colonies was supreme. The latter measure was carried with scarcely a dissentient voice, but the former was violently opposed by Temple, Grenville, and the Bedfords, and by a base faction which now sprung into existence, composed of a knot of courtiers and placemen termed the king's friends, and who were believed to make the personal wishes of the sovereign the sole rule of their political proceedings. The ministry, however, triumphed by a large majority; but this victory did not add to their strength and stability. They had been deprived by death of their powerful patron, the duke of Cumberland. Pitt though earnestly entreated again and again to join them, not as an associate but as a leader, had haughtily refused. The king disliked them, and his friends in both houses opposed and thwarted them at every turn. At length his majesty having, by lavish praises and caresses gained over the great commoner once more to enter his service, dismissed Lord Rockingham shortly after the close of the session of 1766, and Mr. Pitt was installed in his room. The administration of the marquis had lasted only one year and twenty days; but during that brief space they had composed the distractions of the British empire, repealed the obnoxious cider tax, induced the house of commons to pass a resolution condemning the use of general warrants, and another condemning the seizure of papers in cases of libel: and to their lasting honour, they were the first ministry who during a long course of years "had the courage and the virtue to refrain from bribing members of parliament." As Burke justly said, "they practised no corruption, nor were they ever suspected of it. They sold no offices. They obtained no reversions or pensions, either coming in or going out, for themselves, their families, or their dependents." During the following sixteen years Rockingham remained out of office, offering a strenuous but ineffectual resistance to the unwise and arbitrary measures of the court, which ended in the loss of our American colonies, and had nearly kindled the flames of civil war in our own country. Lord North had repeatedly attempted to retire from a position which had grown intolerably irksome to him, but unfortunately both for his own reputation and the public welfare, had been induced to retain office by the passionate entreaties of the king. At length the government was compelled to give way. His majesty contemplated with such aversion the return of the whigs to power, that he held out some threats of taking his departure for Hanover; and had declared in a letter to Lord North, "in the most solemn manner, that his sentiments of honour would not permit him to send for any of the leaders of opposition, and personally treat with them." But the perilous condition to which the country had been brought by bad government overcame even the obstinacy and pride of George III., and

ten days from the date of the above letter, the marquis of Rockingham kissed hands as first minister of the crown (March, 1782). The new administration was composed partly of pure whigs, partly of the followers of Chatham, with Lord Shelburne at their head, and the high tory Lord Thurlow as chancellor. They immediately proceeded to pass several measures of administrative and economical reform, and entered into negotiations for the conclusion of a peace with France, and the recognition of the independence of the American colonies. But in the midst of these labours the premier died (1st July), in the fifty-second year of his age, and only three months after he had assumed the reins of government. Lord Rockingham was possessed of very moderate abilities, but he is praised by Burke and Macaulay for his sound common sense and clear judgment, for his disinterestedness, high honour and integrity, and for his wisdom in the choice of his friends, and the art which he possessed in an extraordinary degree of attaching them to him by ties of the most honourable kind. He left no issue, and his large estates descended to Lord Fitzwilliam, his sister's son.—(Burke's *Short Account of a late Short Administration*; *Memoirs of the Marquis of Rockingham*, by the Earl of Albemarle.)—J. T.

RODERIC, the last of the Visigothic kings of Spain, ascended the throne in 709. He was probably a descendant of Chindaswind, and having been intrusted with the command of an army by Witiza, rebelled against and dethroned him. The sons of Witiza betook themselves to Ilyan, lord of Ceuta and Tangiers—the Don Julian of the "Chronicle," who is alleged to have had a private cause of vengeance against Roderic, in the dishonour of his daughter, Florida, or La Cava. The confederates applied to Musa Ibn Nosseyr, governor of Africa for the khalif of Damascus, and proposed to him the invasion of Spain. The Arab general, before entering on so formidable an undertaking, made minute inquiries into the state of the country, and finding that the military spirit of the people had greatly decayed, he despatched from Ceuta a body of fifteen hundred horse, under Tarik ben Zeyad, which effected a landing at Tarifa, ravaged the south of Andalusia, and returned in triumph to Tangiers. A second and larger armament landed at Algesiras, 30th of April, 711, according to the most probable calculation. The governor of Andalusia, Theodomir (Tadmir), made an ineffectual attempt to oppose the invaders, and Roderic himself, at the head of ninety thousand Goths, it is said, took the field. He encountered the enemy on the plains of Xerez de la Frontera, about three months after his landing. The battle lasted three days, during the first two of which the event was undecided; but on the third, Tarik, riding among his troops, encouraged them to make a final assault, and himself plunged among the Gothic squadrons. It is said by some historians that the two sons of the late king, who had pretended to unite in defending their country against the invader, deserted at this critical moment. All that seems certain, however, is that the flower of the Gothic chivalry perished on that day, and with them the power of the Visigothic dynasty. Roderic himself was among the slain, and his head was sent to Muza, by whom it was forwarded to the court of Damascus. The fact of Roderic's death has been disputed, and the legend states that he escaped across the Guadalquivir, and lived a life of sanctity in Portugal. The "Chronicle" of Don Roderic forms the basis of the well-known works of Scott and Southey, but is entitled to little credit as a historical document.—F. M. W.

RODNEY, GEORGE BRYDGES, Baron, an eminent naval officer, was descended from an ancient family, and was born on the 19th of February, 1718. He was educated at Harrow, and at the age of twelve was sent to sea. He served for six years on the Newfoundland station with Admiral Medley. In 1739 he was made a lieutenant, three years later he attained the rank of captain, and in the *Plymouth* of 64 guns convoyed safely three hundred merchantmen through the midst of the French fleet then cruising in the Channel. After performing various other gallant exploits, and taking part under Admiral Hawke in defeating the squadron of L'Etendiere, off Finisterre, in 1747, he was appointed in 1748 governor and commander-in-chief on the Newfoundland station with the rank of commodore. On his return home in 1752 he took his seat in the house of commons as member for Saltash. In 1757 he commanded the *Dublin* of 74 guns in the expedition under Admiral Hawke sent to bombard Rochefort, and in the following year he was with Boscawen in the expedition against Louisbourg. In 1759, after twenty-eight years of active service, he was promoted to the rank of rear-admiral, and was



appointed to the command of a small squadron despatched to bombard Havre de Grace, a service which he performed in the most effectual manner. In 1761 Admiral Rodney was nominated commander-in-chief at Barbadoes and the Leeward islands, and conducted operations against Martinique, St. Lucia, and Granada, which he speedily reduced. He returned home in 1763 on the conclusion of peace, and in the following year was created a baronet, and soon after was appointed governor of Greenwich hospital, an office which he resigned when in 1771 he was appointed commander-in-chief on the Jamaica station. He was recalled in 1774. He had been elected member for Penryn; and in 1768, after a ruinous contest, he was chosen for Northampton. He thus became involved in great pecuniary difficulties, and was in consequence obliged to retire to Paris, where he remained until 1778, when the French court took part with the American colonies against Great Britain. Admiral Rodney having been enabled by the assistance of friends to make satisfactory arrangements with his creditors, returned to England, and in October, 1779, was appointed commander-in-chief of Barbadoes and the Leeward Islands. Before he had been ten days at sea he captured sixteen Spanish transports, with seven ships of war. Eight days later (16th January, 1780) he fell in with a Spanish fleet off Cape St. Vincent, consisting of eleven sail of the line and two frigates, of which he captured four and destroyed two. In April following he attacked and defeated a French fleet under Count de Guichen, near Martinique, an exploit for which he received the thanks of both houses of parliament and a pension of £2000 a year. In 1780 Admiral Rodney was chosen, free of expense, the colleague of Fox in the representation of Westminster, and was made a knight of the bath. In the following year, war having broken out with Holland, Rodney received instructions to attack the possessions of the Dutch in the West Indies, and captured the island of St. Eustatia, in which he found an immense booty valued at upwards of three millions. He was afterwards accused of undue severity in his treatment of the inhabitants of this island, whom he termed a nest of thieves and vipers. The Dutch colonies of Demerara, Essequibo, and Berbice, also fell into his hands. In consequence of a painful ailment brought upon him by the climate, the admiral was obliged to return home in the autumn of 1781 to recruit his health, and was welcomed with great enthusiasm. He resumed his post in the following year, and on the 12th of April encountered a powerful French fleet under Count de Grasse. He put in practice for the first time the bold manoeuvre of breaking the line, and after a severe engagement, which lasted eleven hours, he sank one ship and took five, including the admiral's ship, the *Ville de Paris*, which was freighted with thirty-six chests of money, thus making, as Rodney wrote to his wife, four admirals whom he had captured in two years. For this brilliant victory the admiral, with his officers and seamen, received the thanks of parliament. He was also appointed vice-admiral of Great Britain, and was raised to the peerage by the title of Baron Rodney of Stoke in Somersetshire. Orders for his recall having been somewhat ungraciously issued by the ministry shortly before the engagement, the admiral returned home in September, and was welcomed by all classes with a burst of gratitude and joy. He survived four years, and died in 1792, in the seventy-fifth year of his age. Lord Rodney was twice married and left a numerous family. A monument was erected to his memory in St. Paul's at the public expense.—J. T.

RODOLPH. See RUDOLF.

ROEBUCK, JOHN, an eminent British metallurgist and practical chemist, was born at Sheffield in 1718, and died at Kinneil house, near Borrowstoness in Scotland, on the 17th of July, 1794. He studied at the universities of Edinburgh and Leyden, at the latter of which he took the degree of doctor of medicine. He practised as a physician for some time at Birmingham. Having turned his attention to the subject of chemical manufacture, he entered into partnership with Samuel Garbett in a sulphuric acid work, about 1749, in which he introduced for the first time the use (since universally adopted) of leaden chambers instead of glass retorts. This undertaking was perfectly successful, and produced a large profit to the partners. The same was the case with the celebrated Carron Iron Works, established by Roebuck, near the river of that name, in 1760. Unfortunately, the same enterprising and sanguine spirit which had guided him to those undertakings, induced him to take a lease of some coal and salt mines, which not only produced no profit, but swallowed up the whole of his previous gains, and reduced him to bankruptcy;

VOL. III.

so that during the latter years of his life he lived on an allowance granted by his creditors. About the year 1765 Roebuck formed an intimate friendship with James Watt, of whose improvements on the steam engine he formed so high an opinion, that he agreed to pay the whole expense of obtaining a patent and trying the invention in practice, upon condition of receiving two-thirds of the profits; but soon after the patent had been obtained, the commencement of his pecuniary difficulties put a stop to the intended experiments, and suspended the introduction of Watt's invention into practice for several years. Roebuck's creditors set no value on his share of Watt's patent, and so rejected the means by which his fortune might have been retrieved. That share was sold to Boulton in 1773. Roebuck was a fellow of the Royal Societies of London and Edinburgh, and a contributor to their Transactions.—W. J. M. R.

\* ROEBUCK, JOHN ARTHUR, M.P., Q.C., was born in 1801 at Madras, where his father was a resident. His grandfather was the well-known physician, the founder of the Carron iron-works, and coadjutor of James Watt. An early residence in Canada contributed to familiarize Mr. Roebuck with the affairs of that colony, of a province of which he became afterwards the official representative. In 1831 he was called to the English bar at the Inner temple, and in 1832 he entered the house of commons as member for Bath; becoming at once prominent in the little band of philosophical radicals to which he attached himself. In 1835 he commenced the publication of his strongly anti-whig "Pamphlets for the people." He also contributed to the *London Review*, and soon afterwards became agent in England for the house of assembly for Lower Canada. From 1837, when he lost his seat for Bath, to 1841 he was out of parliament, but sat for Bath from 1841 to 1847, when he was again rejected. Since May, 1849, he has represented Sheffield in the house of commons. In that assembly he has done some notable things; among them the proposal of the vote of confidence in Lord Palmerston in 1850, after the Pacifico affair, and which was carried against a coalition headed by the late Sir Robert Peel, Mr. Disraeli, and Joseph Hume. Another of his achievements was the vote, carried on his motion, in January, 1855, for the appointment of a select committee to inquire into the state of the army before Sebastopol, a vote which overthrew the Aberdeen administration. Soon afterwards he became chairman of the now defunct administrative reform association. Mr. Roebuck is the author of "The Colonies of England; a plan for the government of some portion of our colonial possessions," 1849; and of "The History of the Whig Ministry to the passing of the Reform Bill," written in 1849, but not published until 1852. The latter work includes a survey of English politics from 1815 to the close of Lord Liverpool's administration in 1827; and Mr. Roebuck avows that he was indebted to Lord Brougham for some of the information contained in it.—F. E.

ROEMER, OLAF, a Danish astronomer and statesman, the discoverer of the velocity of light, was born at Aarhus in Jutland on the 25th of September, 1644, and died at Copenhagen the 19th of September, 1710. The French astronomer Picard having become aware of his talents during a visit to Uraniborg (where Roemer was employed in arranging the MSS. of Tycho), obtained for him the appointments of tutor to the dauphin, and member of the French Academy of Sciences, in 1671. In 1675 he communicated to the Academy his great discovery of the velocity of light, which he had deduced from certain irregularities in the eclipses of Jupiter's satellites. In 1681 he quitted Paris, to become professor of mathematics in the university of Copenhagen, and astronomer to the king of Denmark. He made many important improvements in astronomical instruments, amongst which were the invention of the transit instrument, the meridian circle, and the azimuth and altitude instrument. He made various useful mechanical inventions, amongst which was the application of the epicycloid to the forms of the teeth of wheels. After his return to his native country, he devoted much of his attention to the improvement of the useful arts there, with most happy results. About 1688 he was appointed master of the mint, and soon afterwards inspector-general of ports and arsenals. In 1706 he became a councillor of state, and at the same time burgomaster of Copenhagen, and held these dignities until his death.—W. J. M. R.

ROGER I., King of Sicily; of Norman race; born about 1096; died in Palermo, 1154. His father, Roger, assumed the title of great count of Sicily, and was succeeded by his infant son of

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the same name. In 1127, when Duke William of Apulia died without issue, his kinsman, Roger of Sicily, backed by an armed force, laid claim to the duchy, and after some opposition received the oath of allegiance. Pope Honorius II., indeed, excommunicated him and otherwise opposed his accession, but in 1128 granted him investiture. On Christmas day, 1130, after grave deliberation, Roger, in the cathedral of Palermo, was crowned king of Sicily, and when Pope Innocent II. withheld his sanction from this assumption of dignity, Roger took part with the anti-pope Anacletus; nor was it until 1139 that Innocent, an honoured prisoner in the hands of the king, accorded to him the royal investiture and accepted his allegiance to the see of Rome. In 1140 King Roger seized a portion of Abruzzo; in 1146 extended his conquests into Africa; and subsequently, in vengeance for insults offered, wrested territory and booty from the Greek emperor. At the same time he introduced the manufacture of silk into Sicily. Towards the close of his reign, Roger raised his son William to a share in the throne, and after so much discord beheld peace established in his dominions.—C. G. R.

ROGER, Bishop of Salisbury, prime minister of Henry I., is said to have been originally curate of a little church near Caen in Normandy. Prince Henry, afterwards Henry I., entering it with some followers, so runs the story, during his early exile in France, Roger shortened the service to suit the supposed taste of his military audience, and received an immediate invitation from Henry to follow him. Making himself very useful during the prince's years of adversity, he was amply rewarded on Henry's accession. He was at once appointed chancellor; in 1102 bishop of Salisbury; and in 1107 chief justiciary and treasurer of the realm. Holding these appointments he was the most powerful subject in the kingdom, and he is said to have exerted himself to reform the collection of the revenue, the state of the currency, and the administration of justice. His nephews were made bishops, and the king's brother, the captive Robert, was intrusted to his care. Roger joined the other nobles in taking the oath of fealty to Matilda, and even assisted in overcoming the scruples of some of them. Nevertheless he aided Stephen in his assumption of the crown, and was continued in the office either of justiciary or treasurer by Stephen, who appointed his son Roger chancellor. Presently Stephen grew suspicious of his powerful subject with his strongly-fortified castles, fearing probably that Roger might join the party of Matilda. In June, 1139, Roger was compelled to attend a council at Oxford, and the surrender of his castles was demanded from him. With his son and his nephew the bishop of Lincoln, he was placed under watch and ward, while his other nephew, the bishop of Ely, hastened to his uncle's castle of Devizes and shut himself up in it. Stephen appeared with his prisoner before the castle, and threatened, unless it were surrendered, to hang the younger Roger, the chancellor. The bishop refusing, a scaffold was erected, and the son was about to be executed in the sight of his father, who fell upon his knees and vowed that he would taste no food until the castle was surrendered. It was not before three days of fasting had elapsed that the bishop of Ely gave way. Roger died soon afterwards of a quartan ague, on the 4th of December, 1139. He did much for his cathedral, and in its annals he is styled Magnus (the Great).—F. E.

ROGER OF HOVEDEN. See HOVEDEN.

ROGER OF WENDOVER, an early English chronicler, is supposed to have been a native of Wendover in Buckinghamshire. Entering the monastery of St. Albans, he rose to be precentor, and was afterwards made prior of Belvoir, a "cell" of his abbey. Soon after the accession of Henry III. he was deposed for wasting the property of the house, and was recalled to St. Albans. Matthew Paris records that he died on the 6th of May, 1237. His chronicle, the "*Flores Historiarum*," commences, after the fashion of monkish annalists, with the creation and comes down to 1235, two years before its writer's death. His narrative of events, from the middle of the fifth century to the close of the twelfth, is of some value as a compilation partly from other chronicles now lost. From the close of the twelfth century to the year 1235 he chronicles the events of which he was a contemporary, and his value is that of an original writer, narrating what he saw and heard with "plain straightforward simplicity." The industrious researches of his editor, Mr. Coxe, have resulted in proving that, down to the year 1235, the Chronicle of Matthew Paris (*q. v.*) is simply a redaction of the "*Flores Historiarum*" of Roger of Wendover. The Latin text of the "*Flores*," from the

invitation of the Saxons into England to the close of the work was first edited by Mr. Coxe for the English Historical Society in 1841-44, the reverend editor printing in an appendix the variations introduced by Matthew Paris. An English translation, by Giles, of Coxe's text of the "*Flores*" forms two volumes of Bohn's Antiquarian Library, 1849.—F. E.

ROGERS, JOHN, the protomartyr in the Marian persecution, was a graduate of the university of Cambridge. The date and place of his birth are not known with certainty. Having gone to Antwerp as chaplain to the English factory, he entered into intimate friendship with such refugees as Tyndale and Miles Coverdale, threw off the "yoke of popery," and laboured with reforming scholars in translating the scriptures into English—a version afterwards published under the name of Thomas Matthew. Renouncing what Fox calls "unlawful vows," he married and settled for a time in Wittenberg. Such was his knowledge and mastery of German, that he was ordained pastor over a congregation—a position which he held with credit for several years. In the reign of Edward VI. he returned to England, and Bishop Ridley made him a prebend in St. Paul's. His eloquence and ability were conspicuous in this new sphere. But the accession of Mary changed the face of affairs, and dark years of reaction and blood set in. The queen made a procession to the Tower on the 3rd of August, 1553, and on the 6th of the same month Rogers preached at St. Paul's Cross, boldly vindicating the new doctrine established in King Edward's time, and inveighing bitterly against idolatry and superstition. He was immediately apprehended and brought before the council, where he made a "stout, witty, and godly answer," and was dismissed. But a royal proclamation was immediately issued which forbade protestant preaching; and for disobedience to it Rogers was first confined in his own house for a considerable period, and finally lodged, at Bonner's instigation, in Newgate. He was examined at great length on the 22d of January, 1555, Gardiner being lord chancellor; and on the 28th of the same month there was a similar examination, the topics being the papal primacy, the sufficiency of scripture, and his marriage. On questioning him as to the real presence, the bishops rose and took off their caps in honour of the doctrine. The result was that Hooper and he were sent to the Compter in Southwark. A similar scene took place on the 29th, and then the chancellor caused him to be degraded and condemned, and handed him over to the sheriffs. Rogers pleaded that his wife might be permitted to see him in Newgate, "for she hath ten children, hers and mine;" but the request was bluntly and cruelly refused. At length, on the 4th of February, the jailor's wife suddenly awakened him out of a sound sleep, and warned him that his time was come. On being commanded to make haste, he calmly replied, "If it be so, I need not tye my points." On being formally degraded by Bonner, he asked again that he might talk a few words with his wife, but was again sternly denied. The sheriffs then brought him to Smithfield, and on his way to it he was met by his wife, carrying one child in her arms and with the other nine children around her, a sad and melting spectacle. Brought to the stake, he refused to recant though pardon was promised. The pile was kindled and he was burned to ashes—the first martyr of that bloody reign. Though he lay in prison a year and a half, his courage never forsook him, and as Fox says, "the Sunday before he suffered he drank to Mr. Hooper, being then underneath him."—J. E.

ROGERS, SAMUEL, was born on the 30th of July, 1763, at Newington Green, a suburb of London. He was the third son of Thomas Rogers, the head of the well-known London banking house of Rogers, Olding, & Co. By the mother's side he was descended from a daughter of Philip Henry, and sister of Matthew Henry, the eminent nonconformist divine. The poet's father was originally connected with the Church of England; but after his marriage he became a member of the Presbyterian or Unitarian Church at Newington, of which the celebrated Dr. Price, the adversary of Burke, was pastor. On completing his education Rogers was placed in his father's banking house, preparatory to his being admitted as a partner. From a very early age he manifested a fondness for literature, and in 1781, when he was in his eighteenth year, he contributed eight essays under the title of "The Scribbler," to the *Gentleman's Magazine*, common-place in point of thought, but marked by the correctness and care of the language. In 1786 he published his "Ode to Superstition, with other Poems," but the volume deserved and attracted so little notice, that at the end of four years only about



twenty copies had been sold. Shortly after his first poetical publication Rogers spent some time in France, where he saw Condorcet and other celebrities. He also visited Scotland, and in the course of a single Sunday at Edinburgh, he breakfasted with Principal Robertson, heard him preach in the forenoon and Blair in the afternoon, drank tea with the Piozzis, and supped with Adam Smith. In 1792 he made a second and much more successful experiment on the public taste, by the publication of his far-famed "Pleasures of Memory," which has long taken its place as an English classic. Parson Este, then an authority in fashionable circles, pronounced the author "a child of Goldsmith;" and it must be admitted that not a few of the passages in the poem are only too redolent of the Traveller and Deserted Village. Although there are a number of feeble lines in the "Pleasures of Memory," it is characterized by purity of language, exquisite symmetry, and artistic finish, as well as by concise, well-selected imagery and refined thought; but it must be admitted that it is defective in simplicity, spontaneity, and vigour. In 1793 the poet's father died, and he soon after withdrew in a great measure from the management of the banking house, though he still remained a partner. In 1798 appeared his "Epistle to a Friend," in which he gives his "notions of social comfort and happiness as influenced by residence, furniture, books, pictures, and companions—subjects on all of which he was admirably qualified to speak." He now mingled familiarly in the best society of the metropolis. Some time before this he had removed from Newington to the Temple where he lived till 1803, when he took up his residence in his celebrated house in St. James' Place, in which he spent the remainder of his protracted life, and which for more than half a century was "the recognized abode of taste, and the envied resort of wit, beauty, learning, and genius." Charles James Fox, whom Rogers admired and loved almost to idolatry, was the chief guest at the house-warming dinner; and there, in subsequent years, he often entertained Scott, Byron, Wordsworth, Moore, Coleridge, Southey, Sydney Smith, Mackintosh, Wellington, Erskine, Chantrey, Washington Irving, and other celebrities, both of our own and other countries. Fourteen years elapsed between the publication of the "Epistle to a Friend" and Rogers' next poem, "Columbus," which was included in a new edition of his poems in 1812. "Columbus" had the misfortune to meet with the disapprobation both of the public and of the critics, and posterity has ratified the unfavourable verdict. The refined but insipid tale of "Jacqueline," which appeared in 1814 in the same volume with Byron's *Lara*, was Rogers' next work, and did nothing to retrieve the failure of its predecessor. His "Human Life," however, which was published in 1819, was every way worthy of his reputation. An accomplished critic has declared that in this poem the genius, if not the fame, of Rogers reached its culminating point. Lord Jeffrey pronounces it "pensive rather than passionate, and more full of wisdom and tenderness than of high flights of fancy, or overwhelming bursts of emotion;" and says "that the verses are very sweet, that they overcome us with a bewitching softness, and soothe the troubled spirits with a refreshing sense of truth, purity, and elegance." The last and largest of Rogers' productions was "Italy," the first part of which appeared in 1822, when he was in his sixtieth year, and was completed at intervals extending in all over sixteen years. "In its finished state," says Mr. Hayward, "it offers a rich treat to the scholar, the virtuoso, and the lettered traveller." Though "Italy" was the last of his formal and deliberate appeals to the public, Rogers continued occasionally to write verses down to his ninetieth year, and almost to the last took pleasure in revising and polishing his poems, and enriching them with notes. He spent no less than £15,000 on the illustrated editions of his "Italy" and his "Poems," probably the most exquisite works of their class in English literature. The remainder of the poet's protracted life passed away in almost unbroken comfort. At one period, indeed, the robbery of a large sum of money from his banking house threatened seriously to impair his fortune, but the greater part of the money was ultimately recovered; and the generosity of his friends, one of whom offered to place £10,000, a second £30,000, and a third £100,000 at his disposal, showed how highly he was esteemed, and must have afforded him the highest gratification. All his life long he was remarkable for his generosity. Innumerable instances might be given of his considerate and unostentatious liberality, especially to distressed artists and men of letters. One-third at least of his income, Campbell

says, was spent in relieving distress, or in aiding modest merit and struggling genius. His words, however, were not always as kind as his actions. His caustic humour and habit of uttering bitter and sarcastic remarks made many enemies, and often caused uneasiness among his best friends. In 1850 the aged poet met with a fall on the street, which ever afterwards confined him to his chair—a sad privation to a man of his active habits and fondness of exercise. He survived this injury, however, for a number of years, and breathed his last on the 18th December, 1855, in his ninety-third year. Rogers will be remembered not only for his poetry, but for his peculiar social position and his remarkable connection with the most eminent poets, painters, actors, artists, critics, travellers, historians, warriors, orators, and statesmen of two generations. The treasures of art—pictures, books, gems, vases, and antiques of all descriptions which he had accumulated—were sold after his death and produced upwards of £50,000. A small volume of his "Recollections" has been published by his nephew, and some specimens of his *Table Talk*, of no great value, by Mr. Dyer.—J. T.

ROGERS, WOODS, an English voyager and buccaneer, acquired a certain celebrity by the expeditions which he made against the Spanish settlements in the South Seas, in a small vessel from Bristol. He returned to England in 1711, after circumnavigating the globe. He published an account of his voyage, and died in 1732.—W. J. P.

ROHAN, LOUIS RENÉ EDOUARD, Prince of, a cardinal and bishop of Strasburg, was born in 1734, and was destined from early life for the higher ecclesiastical offices. His history offers a striking example of that degeneracy of the old French nobility which preceded the first revolution. Self-indulgent, presumptuous and extravagant, he relied upon intrigue and the influence of his powerful family connections for advancement in rank and fortune. By arts of this kind he supplanted M. Breseuil, the French ambassador at the court of Vienna, and when established there speedily contrived to make himself odious to the Empress Maria Theresa by his prodigality, his flippancy, and his profligacy. He was recalled and was punished for his want of respect to the empress-queen by the cold regards of her daughter, Marie Antoinette, and of King Louis XVI. In the hope of reinstating himself in the favour of his queen, he listened to Madame La Motte and Count Cagliostro, who duped him with the famous scheme of buying a magnificent diamond necklace. He accepted forged letters as authentic orders from the queen, and was favoured with an interview in which a veiled woman played the part of Marie Antoinette. The scandal of this transaction, which led to a long trial before the parliament of Paris, recoiled upon the lovely but unfortunate queen. Party spirit raised an outcry against what was called royal despotism, and the acquittal of the cardinal was virtually the first day of the revolution which followed. When that convulsion broke out in all its force, the cardinal temporized at first, but after the decrees against the clergy he took refuge in his diocese of Strasburg and laboured for the royalist cause. He resigned his bishopric in 1801, and died at Ettenheim in 1803. See *Memoires de l'Abbé Geogel*, who was the cardinal's creature and confidant.—R. H.

ROHAULT, JACQUES, a French physicist, was born at Amiens in 1620, and died in Paris in 1675. He followed in most respects the doctrines of Descartes, and at the same time advocated strongly the use of experiment as a means of discovery. He wrote a treatise on physics, of high repute in its day.

ROLAND DE LA PLATIERE, MANON: this celebrated Girondist heroine of the French revolution was born at Paris in 1756. Her maiden name was Philipon. Her father was an engraver and painter in enamel, possessed of only moderate talent; her mother, however, was a woman of energy and superior understanding, united with a most amiable temper. From the earliest period Manon loved to cultivate her intellect, and she read with insatiable avidity whatever came in her way. In girlhood she passed at her own request a year in a convent, but the intense religious fervour which at that time appears to have inspired her speedily produced a sceptical reaction, fostered doubtless by the strangely diversified character of the works she perused. Plutarch's *Lives*, the "Bible of heroes," was her special favourite, and produced a deep and lasting impression on her mind. She herself tells us that she "carried it to church as if it had been a prayer-book," and when she was just fourteen she used to weep at the thought that she was not a Roman or a Spartan woman. At the age of twenty-five she became the wife of M. Roland, a



man twenty years her senior, but whom she appears always to have sincerely loved. He was a native of Villefranche, near Lyons, and although born of a reduced family, had risen by industry, intelligence, and excellent moral conduct, to high and profitable appointments. At the time of his marriage in 1780, he held the office of inspector-general of manufactures. On the outbreak of the Revolution Madame Roland threw herself, as might have been anticipated from her character and tendencies, with all her heart into the movement, and thenceforward she was in reality the inspiring soul of the republican party of the Gironde, to which she and her husband were devoted. During the administration of that party M. Roland was chosen minister of the interior, and in the composition of his public papers he was largely assisted by the genius of his wife, who was the real author of the famous letter addressed to Louis XVI. in May, 1792. We need not dwell on the subsequent events of the Reign of Terror. The atrocious September massacres were denounced by Roland; but the faction of Marat, Danton, and Robespierre had now acquired ascendancy, the star of the Gironde waned before its fiercer influence, and the doom of Roland, a man of honesty and respectability—and but little else, for he mainly shone with the reflected glory of his far more gifted helpmate—was as a natural consequence decreed. Of course she shared in the condemnation. Her husband evaded the threatened storm by quitting Paris. Madame Roland preferred to remain, and on the 31st of May, 1793, she was arrested by the Jacobins and thrown into the prison of the Abbaye. During her confinement she never lost her firmness, cheerfulness, and heroism—not even when removed to St. Pelagie, a prison of a lower class than the Abbaye, and there shut up with the basest of her sex. On the 8th of November she was brought before the revolutionary tribunal, and sentenced to the guillotine. Next day the execution took place. The courage and dignity with which she encountered death are well known, as is also her last exclamation before the statue of liberty—"O liberty, what crimes are committed in thy name!" Her husband did not long survive her. On the 16th of November he was found about five leagues from Rouen on the high road to Paris, having committed suicide by passing a cane sword through his heart. Madame Roland's "Memoirs," written during her imprisonment, are full of the liveliest interest, and in many respects models of composition. Of herself we may with justice affirm that she was essentially one of the queenly women; nor do we use unadvisedly the words. The regal faculty was in her predominant. A born empress of men's hearts, no less by the force of her rare genius than by the beauty of her person and the singular fascination of her manners, she seems to have subjugated every one with whom she came in contact—the very gaolers at St. Pelagie she converted into friends. Throughout her whole career her conduct, although not unfrequently marked by errors that her warmest admirers must regret, bore the distinctive stamp of extraordinary decision and undeviating love of truth; while her temperament, naturally so fervid and impassioned, was kept in due restraint by the vigour of a well-poised intellect. With the single exception of Madame de Staël, she is said to have been the greatest and most eloquent talker of modern times. This may be exaggeration, but there is no doubt that her conversational ability was remarkable. Madame Roland had one daughter, to whom she was tenderly attached.—J. J.

ROLLIN, CHARLES, historian, was born at Paris, January 30, 1661. The second son of a cutler, and intended to follow the same trade, he fortunately attracted the attention of a benedictine monk, who placed him at the college of Plessis with an allowance. Distinguishing himself by zeal and ability, he was selected by the minister Le Peletier as the companion of his two sons. After three years spent in the study of theology at the Sorbonne, he was, in 1683, appointed assistant to Hersan, the professor of rhetoric at Plessis, and succeeded to the professorship in 1687. Professor of eloquence in the Royal college in 1688, he fulfilled the promise of his youth, and imparted fresh charm and attraction to every branch of knowledge which he undertook to teach; whilst his virtue and amiability made him the favourite of a host of friends, many amongst whom were more gifted than himself. After acting as rector of the university from 1694 to 1696, he undertook the education of the nephews of Cardinal Noailles, and resigned most of his offices to devote himself with greater energy to his new employment. He subsequently acted as coadjutor in the college of Beauvais, and in 1720 again became rector of the university, which office he was compelled to forfeit on becoming

suspected of a tendency towards jansenism. In 1726 he published his "Traité de la Manière d'Étudier et d'Enseigner les Belles Lettres;" and his "Histoire Ancienne," extending to the period of Augustus, was comprised in thirteen volumes, which appeared successively in the years between 1730 and 1738. His best work was a "History of Rome." Rollin, who was much harassed in his latter years on account of his jansenist predilections, died on the 14th September, 1741, at the ripe old age of eighty. Almost worthless in a critical point of view, his works have nevertheless a certain charm of style which renders them very popular with the young.—W. J. P.

ROLLO or HROLF, the Rou of the Norman writers, and the famous ancestor of the dukes of Normandy, was the son of Rognevald, one of the jarls of Harold the Fair-haired, king of Norway. According to the Icelandic sagas he was so tall and so robust that no horse could carry him, and hence the appellation of "Gangr" or the "Walker." Banished from his country for some piratical act, he collected a numerous body of followers—the rank of his family and his own personal prowess alike contributing to make him popular—and sailed in true viking fashion for the coast of France. There is much confusion of dates as to the period of his actual arrival there; but it is at least certain that from the year 896 his name and achievements fill the page of French history, and that from that year also must be reckoned the rapid and decisive successes which achieved his future greatness. Having previously seized Rouen, which he fortified and made the basis of his subsequent operations, he advanced his arms on both sides of the Seine, took Bayeux, Evreux, Nantes, and many other places, and was almost uniformly victorious in the battles which he fought. Unable to resist the invader, who was continually reinforced by shoals of his Scandinavian countrymen, Charles III., the French monarch, deemed it the wiser policy to cede to him the portion of his dominions afterwards from its new lord styled Normandy, and at St. Clair sur Epte, a place on the frontier of the province, in 912, this important event occurred. There Charles and Rollo met. By the treaty in which the cession was made, the former agreed to give his daughter in marriage to the latter, while Rollo and his followers consented to embrace christianity, and to hold their new possessions as a fief from the French sovereign. It was thus that the exiled Norse pirate became first duke of Normandy, and the founder of a powerful state. In 927, fifteen years afterwards—a period spent in the successful consolidation of his duchy—this valiant and politic conqueror resigned the dignity to his son, William Longsword, assassinated in 943.—J. J.

ROLLOCK, ROBERT, an early and able Scottish scholar and divine, was born at Powis, near Stirling, in 1555. After attending the grammar-school of Stirling, he studied at St. Andrews, and at the end of his four years' course was chosen a professor of philosophy. For four years he had performed the duties of his chair with great applause, when he was in 1583 invited to a professorship in the university of Edinburgh, recently founded by James VI. His work soon became that of principal, as he exercised a careful superintendence over the students. The entire academic business was transacted in Latin. He was formally elected principal a few years after, and likewise professor of theology. He preached also on Sabbaths, and his salary was four hundred merks. At the meeting of the general assembly held in Dundee in 1597, he was chosen moderator; but he wanted the requisite firmness in those unsettled times. Cunning measures devised by the king were introduced in favour of episcopacy, and Rollock, according to Calderwood, "betrayed great weakness," in fact, showed himself to be without decision and energy. Not long after the meeting of assembly he was seized with a fatal illness, and died the 8th of January, 1598, in the fifty-third year of his age. The entire population of Edinburgh attended his funeral, for his death was felt to be a public loss. The town council gave his widow the one half of his salary for five years, and dowered a posthumous daughter with one thousand merks. Rollock's works are chiefly commentaries—as on Galatians, Ephesians, Colossians, the Gospel of John, the Prophecies of Daniel, some select psalms, &c. Several of them have been translated into English. The annotations are brief, but good—in no sense profound or learned, yet always perspicuous and concise. Beza speaks of them as being printed at Geneva with highest praise. His elder brother Hercules was author of some Latin poems published in Arthur Johnston's *Delitiae*.—J. E.

ROMAINE, WILLIAM, was born at Hartlepool, 25th Septem-



ber, 1714. His father was one of the French protestants who came over to England at the revocation of the edict of Nantes, and died in 1757. After attending the grammar-school at Houghton-le-Spring, founded by Bernard Gilpin, he entered the university of Oxford in 1730 or 1731. He joined Hertford college, but afterwards removed to Christ's church, and took his degree in October, 1737. A year before he had been admitted deacon at Hereford, and he was ordained priest by Dr. Hoadly at the end of 1738. He served several curacies at first, and was chaplain to Sir David Lambert, lord mayor of London. In 1748 he was chosen lecturer of St. Botolph's; in 1749 lecturer of St. Dunstan's-in-the-West; in 1750 morning lecturer in St. George's, Hanover Square; and in 1756 curate and morning preacher in St. Olave's, Southwark. He held also for some time, but with small success, the professorship of astronomy in Gresham college; for under the influence of Hutchinsonian views, he combated some portions of the Newtonian system. He was chosen to the rectory of Blackfriars in 1764, but owing to a dispute in chancery he was not admitted till 1766. In this situation he continued for thirty years, or till his death on July 26, 1795. Romaine thus spent a long life in preaching the gospel. It was his enthusiastic work, and the Calvinistic aspects of truth were put and kept in uniform prominence by him. Nothing like depth of thought, brilliancy of imagination, or felicity of style, appears in his discourses. They are always sensible, fluent, spiritual, and devout, and were probably delivered with solemn animation. He published a great number of separate discourses, many of them on passing events. His most popular treatises are his "Walk of Faith," 1791, and "The Triumph of Faith," 1795, treatises rich in practical and experimental piety. Though he was so popular in London, his Calvinism made him very distasteful to his own university; and after preaching there a sermon afterwards published under the title of the "Lord our Righteousness," the university pulpit was closed against him. He was one of Warburton's opponents, and published two sermons on the Divine Legation. The first is declared to be "a Demonstration of the divine mission of Moses based on his mention of a future state," and the second has for its title, "Future rewards and punishments proved to be the sanctions of the Mosaic dispensation." The two discourses are weak and unsatisfactory; not a single argument or expository proof in favour of his position being found in them. Romaine was a great and bitter opponent of Jewish emancipation, and in 1753 he preached and published against it—as an attempt to "naturalize the outcasts of heaven," as his biographer phrases it. So popular were his furious declamatory papers, that the corporation of London reprinted them in a collected form. But though Romaine thought that Jewish emancipation was against Moses and the prophets, he spent a good many years in preparing for the press a new edition of Calasio's Hebrew Concordance. It appeared in four volumes in 1747–49. It is really a new edition of the original work of Rabbi Nathan, and is disfigured by many inaccuracies. Some have even thought that they had discovered traces of the editor's Hutchinsonianism in it. Romaine, though a man of fervent piety, is said to have been quick in temper, and often curt in reply and blunt in manner.—J. E.

ROMANA. See LA ROMANA.

ROMANO, GIULIO. See PIPPI.

ROMANOFF, MICHAEL FEODOROVITCH, the founder of the present royal family of Russia, was elected czar of Russia in 1613, in his sixteenth year. He was descended from a Prussian family, which had settled in Muscovy in the fourteenth century, and his father was the metropolitan of Rostof. He was educated by his mother, a woman of rare excellence of character, who regarded the elevation of her son with great alarm, but was compelled to yield to the urgent representations of the Boyards and the prelates, to whose influence Michael's elevation was mainly owing. He was crowned in June, 1613, and immediately took vigorous measures to expel the Swedes and the Poles, who during the interregnum had taken possession of several portions of his territories. But his troops were few in number and badly disciplined, and an invasion of the Cossacks of the Don taking place at this juncture, aided by a party of the petty nobles of his country, his resources were so much crippled, that he was fain to make peace with Sweden, agreeing to give up Ingria and Karelia, and to evacuate Esthonia and Livonia. The Poles next invaded Russia to support the claims of Vladislaf, their king's son; but after a war, which lasted till 1619, Michael purchased peace by ceding Smolensk and several other towns to

the invaders. Michael now applied himself to heal the internal dissensions of his kingdom, and to promote the improvement of its laws, the abrogation of many barbarous customs existing among his subjects, and the civilization of their manners. He formed treaties of alliance with the principal commercial states of Europe; raised a powerful force of infantry and cavalry, disciplined and trained on an improved system; and held out strong inducements to experienced officers to enter his service. This excellent prince died in 1645, in the forty-ninth year of his age, and was succeeded by his only son, Alexis.—J. T.

ROMANTZOFF, NICOLAS, Count, minister for foreign affairs in Russia under Alexander I., was born in 1753, being the son of Field-marshal Romantsoff. Educated for the civil service, he passed through the various grades of promotion until he became minister of commerce. His policy was to treat England as a rival, and make France an ally. In September, 1807, he succeeded Kotzebue as chancellor of the empire, uniting in his own person the offices of war minister and foreign minister. When English influence prevailed at length in Russia, Romantsoff retired into private life, carrying with him the grand eagle of the legion of honour which had been sent him by Napoleon. His fine library and collection of antiquities he liberally opened to the learned. He set on foot the expeditions of Krusenstern and Kotzebue for the circumnavigation of the globe. Many valuable books on history, Russian and otherwise, were printed at his expense, including some of the Byzantine historians. In his diplomatic capacity he arranged the treaty by which the grand duchy of Warsaw was recognized as the kingdom of Poland. He died at St. Petersburg on the 26th of January, 1826.—R. H.

ROMANTZOFF, PETER ALEXANDROVITCH, Field-marshal of Russia, was born about 1730 and early distinguished himself in the field. In 1761 he took Colberg. In 1769 he succeeded Galitzin in the command of the Russian forces engaged in war with Turkey. He gained a victory at Kartal on the Pruth, in 1770, and a more decisive triumph at Kagoul shortly afterwards. The capture of Giurgevo signalized the campaign of the following year. His progress towards Constantinople was arrested at Silistria, one of the bulwarks of Turkey. He exacted the drum-head treaty of Kaïnardji in 1744. He was rewarded with wealth and honour by his own sovereign and the flattering attentions of foreign monarchs. Jealousy of Potemkin made him throw up his command in 1789. He died in 1796.—R. H.

ROMILLY, SIR SAMUEL, descended from foreign ancestors and born in a humble sphere of life, with no higher education than the knowledge acquired by his indomitable and almost unaided efforts, rose to distinguished eminence among the statesmen and judges of his adopted country. He was the grandson of a French refugee, who, when a youth of seventeen, with a sternness of resolve characteristic of his illustrious descendant, determined to embark on the precarious and lonely life of an exile, rather than bend under the crushing religious tyranny of Louis XIV. Having settled in London in the year 1701, he succeeded so well in the business of a waxbleacher that he found himself in a position to marry Judith de Monsallier, the daughter of another French refugee. They had a large family, of which Peter, the father of Sir Samuel Romilly, was the youngest son. The waxbleacher apprenticed Peter to a jeweller in Broad Street, City. A short time before his marriage to Miss Gamault, Peter Romilly commenced business as a jeweller on his own account. At one time its returns amounted to about £20,000 a year. But although the income was large, the profits were small. This is the only explanation of the limited and imperfect education which his children received. Samuel was born in London on the 1st March, 1757. Out of a large family only three, two sons and a daughter, lived to a mature age. Samuel and his brother were sent when quite young to a school conducted by a Mr. Flack, perhaps from kindly feelings towards him as a refugee rather than from any flattering estimate of his talents. Indeed, he was a most inefficient teacher. His professed erudition embraced reading, writing, arithmetic, French and Latin; but his knowledge of Latin was even more imperfect than of the other branches of his accomplishments. However, Samuel Romilly probably received here, through the very vices of his master, a species of instruction which turned out of more value to posterity than ever so much knowledge of Latin and Greek. Flack was a dyspeptic, rheumatic, and severe man. The frequent chastisements he inflicted on the little urchins were more for the relief of his feverish excitability than for the punishment of their imagined delin-



quencies. "Young as I then was," observes Romilly, "I was struck with the bad effects of this severe treatment. There were some boys who were always in scrapes, and constantly punished with increasing severity. Their faults and the mischievousness of their dispositions seemed to increase in proportion to the severity with which they were treated." This philosophizing upon the connection between punishment and reform in the dreamy hours of childhood, was the archetype of that far-sighted and humane statesmanship, which under the varied forms of argument, of declamation, of scorn, and pathos, roused the country and compelled the legislature to tear out one by one the bloody pages that had long been the crowning barbarity and capital disgrace of our statute law. From the first, the father's plan was to make Samuel an attorney and his brother a jeweller; but from what the boy had seen of a certain Mr. Liddel, a city solicitor and a family friend, he felt a strong disinclination to adopt that profession. The father did not press him. It was his maxim that a child should not be forced to any business, but after having been advised and informed beforehand, allowed to make his own choice. The next scheme was to get Samuel a clerkship in the great commercial firm of the Fludyers, of which Sir Samuel Fludyer was one of the partners. The Fludyers were closely related to the Romillys, Sir Samuel being the godfather of the aspiring clerk. A tutor was engaged to teach him the mysteries of ledgers, waste-books, and bill-books, &c.; but both partners died suddenly, and the scheme came to nothing. Not knowing what was to be done next, Samuel remained for two years till he was sixteen, hanging about his father's shop chiefly, and to some purpose, occupied in reading books from the lending libraries in history, English poetry, and works of criticism. With the aid of a clever old Scotchman, he made good progress in Latin. In the course of three or four years he had read every prose writer of the age of pure Latinity, except those which treated of technical subjects. By and by he stole away to the lectures on painting, architecture, and anatomy, at the Royal academy. But an event occurred about this period which gave a turn to his life, and put an end to his desultory habits. Mr. De la Haize, a wealthy relative, by "his last will and testament," bequeathed the handsome legacy of between £14,000 and £15,000 to the Romillys, to be divided among them in certain shares. Samuel's own legacy was £2000. He determined at once to pursue some calling in earnest. His father's business he hated. The law was again thought of, and at this time more favourably. At that time a good deal might be realized in the form of fees, in the office of the six clerks in chancery. Samuel was forthwith articulated for five years to a Mr. Lally "one of the sworn clerks," with no higher ambition at this time than that of buying up an appointment, and thereby becoming himself a "sworn clerk." He was no ordinary lawyer's clerk, however. After office hours he went on with his education, read the Latin classics, and the Greek authors with the aid of Latin translations, and studied the best English authors, Addison, Swift, Bolingbroke, Robertson, and Hume, "noting down every peculiar propriety and happiness of expression." It does not clearly appear how he came to relinquish this certainty for the hazards and chances of the bar. It was probably for no other reason than that the purchase of the clerkship in chancery would involve an outlay of the £2000 in one sum, whereas the circumstances of his father made the payment of that amount in instalments more convenient. At all events he entered himself of Gray's inn, May, 1778, having served his clerkship and completed his twenty-first year. By this time he had become a very good self-educated scholar. Like more than one of the distinguished orators who have adorned the bench, he translated and retranslated the writings of Cicero, Livy, Tacitus, and Sallust. Besides, it was about this period that he placed so high a value upon his poetic genius, a delusion to which he was wont to allude in after years with much good nature and frankness. In 1780 his health fairly broke down from hard reading. This was the immediate occasion of his visit to Geneva, where his sister and her husband, the Rev. J. Roget, were then living. After his health had much improved, he returned to England through Paris, where he was introduced to D'Alembert and Diderot. In Easter term, 1783, he was called to the bar, and went on the Midland circuit for the first time in the spring of 1784. His final object was to confine his practice to the equity courts, in the meantime to work up a connection on circuit and in town. Being of a quiet, unobtrusive demeanour,

with exquisite sensibility and gentleness of manner approaching to diffidence, Romilly had to wait some time before the solicitors detected his rare merits. For some years his practice consisted in drawing chancery pleadings, which of course gave him no opportunity to raise his voice in court. Romilly's clerk was known on circuit as "the Quaker." His appointment to that office is a touching example of Romilly's kindly disposition. Who would have imagined, *à priori*, that an introduction to Mirabeau would have led to Romilly's promotion from "stuff" to "silk," and from being a law officer of the crown to a seat on the bench? And yet it was so. In the latter end of 1784 one D'Ivernois introduced Romilly to that man, whose name and fate were in a few years later to be wondrously interwoven with some of the most terrible and famous events that history has yet recorded. What ripened the introduction into close intimacy was the ready acceptance and successful accomplishment by Romilly of the task of translating into English Mirabeau's tract against the order of the Cincinnati, not long before established in America. Mirabeau introduced him to Mr. Benjamin Vaughan, and through Mr. Benjamin Vaughan he became acquainted with Lord Lansdowne. With his fine genius, earnestness of purpose, and cultivated mind, Romilly's merits must have, sooner or later, attracted the attention of those in high places. But a man of far less conspicuous talent, under the auspices of some influential magnate, might have outstripped him in the race, but for this good fortune of being cordially received at the table of a distinguished peer. His success was now a mere matter of time. Soon after this introduction, Romilly published an anonymous pamphlet, which he called a "Fragment on the Constitutional Power and Duties of Juries." It created some sensation, and upon the author becoming known, raised him highly in the esteem of Lord Lansdowne. Indeed, the noble lord formed so high an opinion of his merits, that he soon afterwards offered him a seat in parliament, which Romilly would have gladly accepted if he "could have gone to the house of commons perfectly independent." His next tract indicates that his mind had taken a decided turn towards the study of criminal law. This was also published without a name, as "Observations on a late publication, entitled Thoughts on Executive Justice," and purported to be a refutation of Madan's reasoning in favour of invariably and literally carrying into execution the sentence pronounced in court. Though Mr. Romilly was making decided progress in high quarters, his professional business was not very considerable until some six or seven years after his call to the bar. His first mistake was to neglect quarter sessions. When Mr. Justice Heath pointed out to him "that there was no use in going a circuit without attending sessions," he forthwith acted upon the advice of the learned judge, and soon recovered his lost ground. In 1799 his practice had become so great, that he quitted the circuit and confined himself to the superior courts in London. Next year he was raised to the rank of counsel within the bar, and soon commanded the leading practice in chancery. The bishop of Durham conferred on him the chancellorship of the county palatine of Durham. In 1805 the prince of Wales, having formed a high opinion of Romilly from his ability in the conduct of a chancery suit, offered him a seat in the house of commons, a distinction which Romilly a second time and for the same reason declined. Romilly was not only a whig, but a liberal and advanced reformer. On the formation of the Grenville administration in 1806, his influence and merits could not be overlooked. He was accordingly made solicitor-general, received the dignity of knighthood, and was returned a member for Queenborough. A seat in the house meant for Romilly hard work, and independence of action. The bankruptcy act, 46 Geo. III., c. 135, was the first fruit of his untiring industry in parliament; but the statute with which his name is best known to lawyers is the 47 Geo. III. c. 74, an act which, after an opposition of the most violent character, provided that the fee simple estates of deceased traders should be liable to the payment not only of debts to which their heirs were bound, but also of their simple contract debts, or debts arising in ordinary business. Romilly exerted himself to get this just liability extended to the lands of nontraders as well as traders; but he was borne down by an overwhelming opposition, and it was left for the parliament of 1833 to vindicate his superior judgment and sagacity, by adopting that very suggestion, and passing an act which is now universally admired for its justice. In March, 1807, the whigs went out of office. According to the loose political morality of that period, Romilly purchased the borough of Horsham from the



duke of Norfolk, though he had the candour to admit that it was "a detestable mode of getting into the house." From the year 1807 to the close of his life, a period of ten years, his labours were principally directed to the reform of our penal code. In 1808 he brought in a bill which eventually became law (48 Geo. III., c. 129), whereby the 8 Eliz. c. 4, making the offence of stealing from the person a capital crime, was repealed. Two years later he failed in inducing parliament to abolish the penalty of death, for stealing privately in a shop goods to the value of five shillings; for stealing in private houses, or from vessels on navigable rivers, goods amounting in value to forty shillings. While making the reform of the criminal law his principal work, Romilly also took active interest in the political questions of the period. In a very able speech he opposed the proposal to declare war against Napoleon upon his return from Elba in 1815. He denounced the Alien act, and the bills introduced for suppressing the insurrections in Ireland, while he was one of the most eloquent and enthusiastic advocates of Roman catholic emancipation, and of an enlarged elective franchise. On the 29th of October, 1818, Lady Romilly expired at Cowes in the Isle of Wight. The powerful mind of the scholar, the statesman, and the judge, was laid prostrate by this fell calamity. With a temperament which even in the gay days of childhood became at times clouded, united to natural affections that grew with the waning years more exquisite and gentle; the bereavement from which the strong and less sensitive would have in time recovered, lashed the mind of Romilly into a delirious sorrow, in the madness of which he laid his hand upon his life, and expired on the 2nd of November, 1818.—G. H. P.

ROMNEY, GEORGE, historical and portrait painter, born at Dalton in Lancashire, in December, 1734. He was brought up by his father to his own business of cabinetmaking, but young Romney showed such a decided taste for drawing, that at the age of nineteen his father was induced to place him with a portrait painter of the name of Steele, then living at Kendal. Romney himself practised for five years as a painter of portraits and fancy subjects at Kendal, and with much success. In 1756 he had ventured to marry Mary Abbot of Kirkland, a young woman who had nursed him during an illness, and shortly afterwards imagined that as a painter he had taken a very imprudent step. This idea was the great mistake of his life. He sacrificed his own and his wife's domestic happiness to his selfish professional ambition. He looked upon his wife as an insuperable impediment to his success. In 1762 he carried out the great object of his ambition. He set out alone for London, leaving his wife with two young children under the impression that she was to follow him when he was settled. She was, however, never invited to join her husband. During the long period of thirty-seven years he visited her but twice, and ultimately joined her only when he required a nurse to administer to his wants, and bear with his weaknesses. Romney met with early encouragement in London, made many friends, and in not very many years became the rival of Reynolds and of Gainsborough as a portrait painter, besides ranking among the highest as a painter of fancy subjects. He started with charging two guineas for a head at Kendal. In London he commenced charging four guineas; then five, in 1763; afterwards, when he lived in Cavendish Square, fifteen; and eventually, in 1798, the same as Reynolds—thirty-five guineas for a head. Romney paid a short visit to Paris in 1764. At this time he exhibited with the Society of British artists, and he continued to do so until 1772, when he ceased altogether to exhibit. He never sent any works to the exhibitions of the Royal Academy, and could not therefore be elected a member. In 1773 he visited Italy, with a painter of the name of Humphry. They went by way of Paris, Marseilles, Genoa, and Leghorn, to Florence and Rome, and arrived there in June of that year. From Rome he went to Venice, where he became acquainted with Wortley Montague, whom he painted; and he returned to London by Turin, Lyons, and Paris, in the summer of 1775. It was after his return from this journey that he took the house of Coates, the crayon-painter in Cavendish Square, afterwards inhabited by Sir Martin Archer Shee. After many years of uninterrupted success as a portrait painter, even supplanting Reynolds in popular favour, he retired to Hampstead, there to devote himself with more leisure to fancy subjects. In 1799, however, he suddenly returned to his wife at Kendal, and broke up his establishment at Hampstead. His wife received him affectionately, notwithstanding the long years of neglect, and

was a second time a careful and patient nurse to him; first in his early youth, and again in the closing years of his life, when he was afflicted with imbecility. Such was the end of his ambitious career. He died at Kendal on the 15th November, 1802. His daughter died young. His son entered the church, and afterwards published a life of his father. Some of Romney's portraits of women are admirable; they are solidly painted, but with the utmost freedom and effect. Some fine specimens were exhibited at the British Institution in 1862. Hayley the poet has left us an elaborate life of the painter, his intimate friend, published in 4to, 1809; and for this life Flaxman the sculptor, another of Romney's intimate friends, furnished a critique upon the painter's style. "His heads," says the sculptor, "were various. The male were decided and grand, the female lovely. His figures resembled the antique; the limbs were elegant, and finely formed; his drapery was well understood. Few artists since the fifteenth century have been able to do so much in so many different branches."—R. N. W.

ROMNEY, HENRY SIDNEY, Earl of. See SIDNEY.

RONSARD, PIERRE, a French poet, was born in 1524 at the chateau of La Poissonniere in the Vendômois. While yet a boy he was made page to King James of Scotland, who had arrived in Paris to marry Mary of Lorraine. Accompanying that prince to Scotland he remained there three years, and on his return to Paris was attached for a second time to the household of the duke of Orleans, who employed the poet on various missions abroad. His premature activity and exertions brought on him the loss of hearing, and rendered him unfit for court life. He applied himself diligently to study under Jean Damat, and having written poems and translated the *Plutus* of Aristophanes into French verse, he was crowned at the floral games of Toulouse with a crown of massive silver, and returned to court, after an absence of seven years, to receive the authoritative decree of Francis I., by which he was styled "the poet of France." The genius of Ronsard scarcely justifies the title. His merits, as a writer, consist mainly in labouring to raise poetry from the frivolity into which it had fallen. The best minds were then expressing themselves in Latin. Ronsard attempted to make the French muse scholarly, and offended his immediate posterity by the number of words he introduced from Latin and Greek. He was, however, something better than a pedant, and it is to his credit that he made a style of his own, and became an innovator rather than an imitator. He appears to have entered into some order of ecclesiastics, and received substantial proofs of the friendship of King Charles IX., whose rhymed epistles to Ronsard are favourable specimens of royal authorship. The poet died at his priory of St. Comon, near Tours, on the 27th December, 1585, in a most christian frame of mind.—R. H.

ROOKE, SIR GEORGE, a gallant naval commander, was the eldest son of Sir William Rooke, and was born in 1650. He entered the navy as a volunteer, and attained the rank of post-captain in 1680. King William promoted him to the rank of rear-admiral of the red in 1689 for his services on the Irish coast. Three years later he was advanced to the rank of vice-admiral of the blue, and contributed largely to the gaining of the battle of La Hogue on the 22nd of May, 1692. On this occasion by a bold and masterly plan he burned ten of the French ships that had escaped into La Hogue, with the loss on his side of only ten men. For this important service he was rewarded with a pension of £1000 a year and the honour of knighthood, and was also made vice-admiral of the red. In 1697 he was elected member for Portsmouth, and on the accession of Queen Anne in 1702 he was appointed vice-admiral and lieutenant of the admiralty, and also lieutenant of the fleets and seas of this kingdom. In the war of the Spanish Succession the combined English and Dutch fleets, under the command of Admiral Rooke, took and destroyed seventeen vessels of the Spanish-Plate fleet, which had taken shelter in Vigo while the duke of Ormond stormed the town. The value of the specie and goods captured on this occasion, was estimated at four millions of dollars. Having been reinforced by Sir Cloudesley Shovel, Sir George resolved now to attack Gibraltar, and after a brief but resolute assault they obtained possession of this famed fortress (24th July, 1704), which, though it has since endured sieges of many months' continuance, has ever been found impregnable. On the 9th of August Sir George fell in with a powerful French fleet off Malaga and brought it to action, but after a severe and bloody fight the enemy wore off to leeward



in the evening, and the weather being hazy, escaped. On his return to England the admiral was received with great distinction by the queen, but the government regarded him with dislike on account of his political opinions. He in consequence resigned his office, and passed the remainder of his life in retirement. He died in 1709, aged fifty-nine. He was thrice married, and left one son by his second wife. "I do not leave much," he said on his deathbed, "but what I leave was honestly gotten—it never cost the sailor a tear, or the nation a farthing."—J. T.

ROOKE, LAWRENCE, an English astronomer and mathematician, was born at Deptford in Kent in 1623, and died in London on the 27th of June, 1662. He studied at Eton, Oxford, and Cambridge, and in 1652 was appointed professor of astronomy at Gresham college in London, from which chair he was transferred in 1657 to that of mathematics in the same college. A series of meetings of men of science at his house gave rise to the formation of the Royal Society of London, of which he was one of the original fellows.—W. J. M. R.

ROOKWOOD, AMBROSE, one of the conspirators in the Gunpowder Plot, was the head of one of the most ancient and opulent families in the kingdom. His ancestors had been in possession of the manor of Stanningfield, Suffolk, from the time of Edward I., and they had repeatedly represented the county of Suffolk in parliament. At the time of the Reformation the family adhered to the Roman catholic religion, and had in consequence suffered severe persecution. Ambrose Rookwood had been carefully trained by his parents in their hereditary faith, and had received his education at one of the Roman catholic universities in Flanders. On his succession to the family estates his mansion of Coldham hall in Suffolk became a common asylum for priests and persecuted Romanists. He married a daughter of Sir William Tyrwhit of Kettleby in Lincolnshire, who bore him several children, and, possessing an ample estate, might have lived respected and happy. But unfortunately his friendship for Catesby, the author of the plot, whom he says "he loved and respected as his own life," combined with religious enthusiasm, drew him from his retirement when he was in his twenty-seventh year, and involved him in this rash and desperate conspiracy. He seems to have expressed great scruples of conscience respecting the lawfulness of the action; but his objections were ultimately overcome by Catesby. On the discovery of the plot he fled from London, along with the greater part of his associates, and took refuge in Holbeach house, near Stourbridge. Here he was severely burned by the explosion of some gunpowder, and was subsequently wounded in resisting the attack of the sheriff. He was taken prisoner, committed to the Tower, brought to trial 27th January, 1606, found guilty, condemned, and executed. On the scaffold he confessed his offence, and humbly entreated forgiveness from God and the king, lamenting the stain his guilt had left on his name and blood, at the same time declaring that he died in the Roman catholic faith. His estates are still in the possession of his lineal descendants. A person bearing the same name, and probably belonging to the same family, was executed in 1690 for his complicity in a plot to assassinate King William.—J. T.

ROPER, WILLIAM, the author of a remarkable piece of biography, "The Life of Sir Thomas More," was the son of John Roper, prothonotary of the king's court and of an ancient family of St. Dunstan in the suburbs of Canterbury. Apart from the biography, he owes his celebrity mainly to the learning and accomplishments of his wife, Margaret, the eldest daughter of Sir Thomas More, whom he married in 1528, and lived happily with for sixteen years. The Ropers occupy prominent places in those family pictures which Sir Thomas had painted by Holbein in the chancellor's house at Chelsea; and they are represented with a simple art, hardly less graphic, in the biography they wrote together, and in a work entitled *The Household of Sir Thomas More*, written by a lady now living. The best edition of Roper's Life of More is that of 1817, with notes by Mr. Singer.—R. H.

ROSA, SALVATOR, was born in the neighbourhood of Naples in 1615. His natural love of art and the beautiful scenery of Naples, seem to have made a painter of him in spite of the opposition of his father, an architect. His early works were sketches of the vicinity of Naples, and he appears to have been aided in the practical work of painting by a relative of the name of Fracanzano. He was acquainted also with Spagnoletto, and with Falcone the battle-painter, who both influenced Salvator's taste. The celebrated Lanfranco saw and purchased some of

his early sketches; and this so elated the young Salvator, that notwithstanding he was then only twenty years of age, he ventured in 1635 to try his fortunes in Rome. He found a patron in the Cardinal Brancacci, whom he accompanied to Viterbo; but he returned again to the papal capital in 1638, which was from that time his principal place of residence, though he spent some years also at Naples, Viterbo, Volterra, and Florence. He wrote his satires at Volterra; there are six of them—on music, poetry, painting, war, Babylon, and envy. These satires were well known before they were first printed in 1719; and the satirical spirit Salvator displayed made him many enemies, and was the chief cause of his repeated change of residence. At Naples he was mixed up with the riots of Masaniello in 1647, and joined the *Compagnia della Morte*, of which the battle painter Falcone was captain. The recent stories, however, of his living with banditti at Naples seem to be pure fictions. Masaniello sat to Salvator for his portrait, apparently more than once. This remarkable painter died of dropsy at Rome on the 15th of March, 1673, leaving a considerable property to his only surviving son, by his Florentine housekeeper, whom he married only a few days before his death. Salvator Rosa is celebrated as a landscape, figure, and battle painter; there are also some masterly etchings by his hand. Many of his finest works are in this country. His pictures have all something wild and turbulent about them, in strict harmony with the character of the painter's life. His landscapes are the most prized of his pictures, and they are, in their character, quite unsurpassed. Nearly all are distinguished for a sentiment of solitude and grandeur, and are most suitable localities for the few figures with which he generally peopled them—wandering shepherds, solitary, way-worn, or belated travellers, or ruthless banditti dividing their spoils, or lurking for their prey.—(See Passeri, *Vite dei Pittori*, &c.; and the account of Dominici; also Lady Morgan's romance called *The Life of Salvator Rosa*; and the recent notice of Salvini—*Satiri e Vita di Salvator Rosa*, &c., Florence, 1833.)—R. N. W.

ROSA DA TIVOLI. See ROOS, PHILIPP PETER.

ROSCELLINUS or RUZELIN, a celebrated scholastic doctor and canon of Compeigne, was born in Bretagne about the middle of the eleventh century. His name is principally known in connection with the controversy between the Nominalists and the Realists. The point on which this dispute turned was the nature or import of general notions or terms, such as *man*, *animal*, &c. It had its origin in a sentence in the writings of Porphyry, in which he declares himself unable to determine whether or not genera and species have a real and independent existence. It was debated with great animation, and often to the effusion of blood, throughout the middle ages—the whole scholastic philosophy being little more than an exhibition of the three rival opinions which aimed at its solution, namely, Realism, Nominalism, and Conceptualism. Realism was the older and more orthodox doctrine. It might be traced back to Plato. It held that ideas or general notions have some sort of reality independent of the mind which harboured them, and of the language in which they were expressed—that they are the laws or conditions of all reason and of all intelligible existence, and that they may be said, in some sense, to precede all created things, inasmuch as they are the grounds on which alone these latter are possible and conceivable. Nominalism was a protest against this opinion. It held that the ideas in question—the genera and species—have no reality whatever—that the words which express them are mere sounds (*flatus vocis*), that all existences are particular, and that the particular alone can be thought of. Conceptualism held that the genera and species have no reality in nature: but neither are they mere words: there is something corresponding to them in the mind—some conception of which the general term is the expression. Conceptualism is little more than a developed nominalism. It explained the general notions as obtained from particular instances by means of generalization and abstraction. Roscellinus was a strenuous advocate of nominalism; indeed he is usually regarded as its author. His adoption of this opinion exposed him to the charge of heresy; for, it was argued, if all existence be strictly particular, how can the doctrine of the Trinity, which holds the common nature of the three divine persons, be maintained? He was condemned by the council of Soissons (1092), and sought refuge in England, where he was treated with such coldness or hostility by Anselm, archbishop of Canterbury, and the other dignitaries of the church, that he very



soon returned to France, where he died probably about 1122. None of his writings are extant, so that his opinions can be gathered only from the works of his opponents.—(For Roscellinus and scholasticism generally, see Rousselot, *Etudes sur la Philosophie du Moyen Age*, 3 vols., 1840. Haureau, *de la Philosophie Scholastique*, 2 vols., 1850. Cousin, *Fragments Philosophiques, Philosophie Scholastique*, 1840.)—J. F. F.

ROSCHID, INN. See AVERROES.

ROSCIUS, QUINTUS, a celebrated comic actor of Rome, was the contemporary and friend of Cicero. He realized an immense fortune by the stage, and died 62 B.C. An oration of Cicero on his behalf, in a civil suit of no particular interest, has come down to us. He must not be confounded with Sextus Roscius of Ameria, who was also defended by Cicero in an oration still extant. The excellence of Quintus Roscius as an actor has made his name proverbial both in ancient and modern times, and our own Garrick delighted to be known as the British Roscius. His merit seems to have chiefly lain in what is now known as high comedy. The epithet "doctus Roscius" in Horace probably refers to the elaborate study he was accustomed to bestow on the parts which he represented.—V. G.

ROSCOE, WILLIAM, was born at Liverpool on the 8th of March, 1753. His father kept a public house called the Bowling Green, and also carried on the business of a market gardener. At an early age young Roscoe displayed a great fondness for reading, and made rapid progress in his education. He was removed from school at the age of twelve, to assist his father in his gardening business. In his sixteenth year he was articled to an attorney in Liverpool. In 1774 he was admitted an attorney of the court of king's bench and began to practise. During this period, however, he had found leisure to cultivate literary pursuits, and had acquired a knowledge of the Greek, Latin, Italian, and French languages. He also wrote several poems, which obtained the commendation of Sir Joshua Reynolds and Mr. Mason. Meanwhile he was assiduous in his attention to the duties of his profession, which yielded a comfortable and steadily-increasing income, and in 1781 he married a Miss Griffies, whose amiable disposition and admirable qualities of head and heart added greatly to his happiness. In 1784 Roscoe was elected honorary member of the Manchester Literary and Philosophical Society. He took a deep interest in the abolition of the slave trade, wrote a poem depicting its evils, and several pamphlets recommending its abolition. When the French revolution commenced Roscoe hailed it with delight, and in the year 1796 published "Strictures" on Burke's Two Letters, reflecting in severe terms on the conduct of that great statesman. In the same year he published his most important work, on which his literary reputation principally rests, "The Life of Lorenzo di Medici, called the Magnificent," in 2 vols. 4to. The success of this publication exceeded the author's most sanguine expectations. It was translated into German, French, and Italian. Four editions were printed in this country in the short space of four years, and three in America; and it received the warm commendations of men of high rank and literary eminence. Some years later he published an octavo volume under the title of "Illustrations of the Life of Lorenzo di Medici," in which he refuted the objections brought against his former work, both by the republican and the papal parties. He now retired from the profession of attorney, made a purchase of waste land which he greatly improved, and became a partner in a banking house. In 1815 he published his "Life and Pontificate of Leo X.," in 4 vols. 4to—a work which, though less popular than its predecessor, is like it characterized by great research, learning, and candour, and by a remarkably pleasing and fluent style. In the following year Mr. Roscoe was returned to parliament for his native town, in the whig interest, after a keen contest. The banking house with which he was connected was obliged to suspend payment (June, 1816) in consequence of the commercial pressure at the close of the war, but ultimately all the claims against it were paid in full. Roscoe, however, was reduced from comparative affluence to poverty, and was obliged to part with his magnificent library, full of rare and precious works, the loss of which he felt very keenly. Amidst all his trials, which he bore with exemplary fortitude, his love of literature and the fine arts continued unabated. He wrote a number of pamphlets on various subjects, edited an edition of Pope's works in 10 vols. 8vo, and took part in the controversy with Mr. Bowles respecting the claims of that poet. He also exerted himself to promote

the improvement of his native town; and the Royal Institution of Liverpool owes its origin to him. This pleasing and instructive writer and amiable and excellent man survived to a good old age, honoured and beloved by his friends and fellow-citizens. He died after a short illness in 1831, in his seventy-ninth year. Three of his sons—Henry, Robert, and Thomas—have secured an honourable name in literature. The first-named, who died at the age of thirty-seven, was the author of a *Life of his father*, and of the *Lives of Eminent Lawyers in Lardner's Cabinet Cyclopædia*. Thomas has written a great number of tales, tours, and translations.—J. T.

ROSCOMMON, WENTWORTH DILLON, Earl of, was the son of James Dillon, the third earl, and his wife Elizabeth Wentworth, sister to the earl of Strafford, who became godfather to the boy. The father having been a convert from the Romish faith was specially obnoxious to some of the fanatic Irish, and when the rebellion broke out Strafford had his godson sent to Wentworth in Yorkshire, where he was instructed in Latin by Dr. Hall. On Strafford's impeachment young Dillon was sent to Caen in Normandy, and continued his studies under the learned Bochart. While at Caen, being about ten years old, he is said to have had preternatural intelligence of his father's death. Aubrey relates the anecdote. On leaving Caen Roscommon travelled in Italy, examining its antiquities and collecting coins. At the Restoration he returned to England, and was made captain of the band of pensioners. In the gay court of Charles II. he addicted himself to gaming, squandered his means, and became engaged in frequent quarrels. A dispute about his property took him over to Ireland, where he was made captain of the guards by the duke of Ormond. He narrowly escaped with his life from an attack made on him in the streets of Dublin by three ruffians, as he returned by night from the gaming table. He killed one of his assailants, while another was disarmed by a stranger, who proved to be a disbanded officer in great poverty. Roscommon gratefully gave up his own commission to this worthy gentleman, having obtained the duke of Ormond's consent. Returning to London, he was made master of the horse to the duchess of York, and gave up much of his time and attention to literature. He wrote a rhymed "Essay on Translated Verse," which abounds in sensible remarks well expressed. He also published various odes, prologues, and epilogues. Refinement of language and smoothness of versification were not his only merits at a time when the English muse was sadly debauched, a time which Pope thus characterized—

"Unhappy Dryden! in all Charles's days  
Roscommon only boasts unspotted lays."

The earl formed a project for a society like that of the Della Crusicans for the improvement of the language, but the reign of James II. interfered with all schemes of that nature. He died in 1684, repeating on his deathbed two lines of his own version of *Dies Iræ*:—

"My God, my Father, and my Friend,  
Do not forsake me in my end." —R. II.

ROSE, GEORGE, a well known politician, was the son of an episcopal clergyman at Brechin in Forfarshire, and was born there in 1744. At the age of four he was adopted by an uncle, who educated and sent him to sea. After making two voyages to the East Indies, serving in the Channel as a midshipman, and being twice wounded, he quitted the navy in 1762, and obtained a clerkship in the record office. He was introduced to a circle of influential friends by his countryman, Alexander Strachan, at whose house he habitually enjoyed the society of Hume, Dr. Johnson, Armstrong, and other men of letters. His good manners, his integrity, and remarkable business talents attracted the attention of the earl of Marchmont, the chairman of the lords' committee for printing the journals of the house and the rolls of parliament in 1772, who found that Mr. Rose was the only clerk in the office competent to superintend the work. The earl eventually made Mr. Rose sole executor for his English property, and bequeathed to him his books and papers. On his lordship's recommendation, too, he was in 1772, at the age of twenty-eight, appointed joint keeper of the records with Mr. Farrar, at whose death he was left in sole possession of the office. Four years afterwards he was appointed secretary to the board of taxes, a situation for life. He was constantly consulted during Lord Rockingham's short administration, and when Lord Shelburne became premier Rose was appointed secretary to the treasury, an office which he filled from 1782 to 1801, excepting during an interval of a few months.



At this stage he obtained the reversion of the office of clerk of the parliaments, then the chief object of his ambition. When Mr. Pitt became prime minister Mr. Rose was again appointed secretary of the treasury, and was afterwards appointed master of the pleas in the court of exchequer, a permanent office. He was at this juncture returned to parliament for Launceston, then for Lymington, and ultimately for Christ Church, which he represented during the greater part of his political life. He went out of office with Mr. Pitt in 1801, but returned with him in 1804, when he was made joint paymaster-general of the forces, and vice-president of the board of trade. He resigned these offices on the death of Mr. Pitt in 1806, but in the following year resumed the latter along with the treasurership of the navy, which he continued to hold till his death in 1818. He was offered by Mr. Perceval, but declined, a seat in the cabinet, with the office of chancellor of the exchequer. Mr. Rose's honours and preferments were fairly earned, for he was a hard-working, intelligent, and conscientious public servant. He had no brilliant talents or powers of eloquence, but he was a sagacious, shrewd, upright, eminently practical, and most useful man of business, with a kind and generous heart. He was devotedly attached to Mr. Pitt, whose minor patronage he dispensed, and whose confidence and respect he enjoyed to the last. He published "Observations on the Historical Work of the late Right Hon. Charles James Fox," &c.—a treatise which was criticized with merited severity in the *Edinburgh Review*. He was also the author of a number of pamphlets and speeches. Mr. Rose was the grandfather of the distinguished General Sir Hugh Rose.—(*The Diaries and Correspondence of the Right Hon. George Rose, &c.*, 3 vols. 1860.)—J. T.

\*ROSE, GUSTAV, a younger brother of Heinrich, was born at Berlin in 1798. He studied mineralogy and chemistry under Berzelius, and became professor of mineralogy at the university of Berlin, and keeper of the mineralogical department at the Berlin museum. In 1828 he accompanied Humboldt and Ehrenberg, on their scientific expedition to Siberia and central Asia. He has given an account of this journey in a work entitled "Reise nach dem Oural."—J. W. S.

\*ROSE, HEINRICH, probably the most eminent chemical analyst who has yet appeared, was born in Berlin in 1795. His grandfather and his father had both been in their turns distinguished chemists, so that the family furnishes a rare instance of hereditary talent. Rose studied pharmacy in the public laboratory at Dantzic, and afterwards scientific chemistry at the university of Berlin; at that of Upsala, under the direction of the great Berzelius; and finally at Kiel. In 1823 he became extraordinary professor of chemistry at the university of Berlin, and in 1835 was promoted to the chief chemical chair there, which he still fills. To give a detailed account of his researches and discoveries, would be in fact to write a history of the progress of chemical analysis for the last forty years. His great work on chemical analysis has gone through seven editions in Germany, and has been translated into English by Griffin in 1831, and Normandy in 1847, and into French by Peligot.—J. W. S.

ROSE, HUGH JAMES, a learned English divine and miscellaneous writer, was born in 1795, and was educated at Trinity college, Cambridge, where he gained high academical honours, and took his degree in 1817. He entered into holy orders in the following year, and became curate of Uckfield in Surrey. He was presented to the vicarage of Horsham in 1821, and subsequently became in succession select preacher at Cambridge (1825), a prebendary of Chichester, christian advocate at Cambridge (1829), and rector of Hadleigh (1830). He exchanged this living in 1833 for those of Fairstead and Weeley in Essex, and the latter for the small benefice of St. Thomas', Southwark, which he retained till his death. In 1833 he was appointed to the divinity chair in the university of Durham, in the following year was nominated domestic chaplain to the archbishop of Canterbury, and in 1836 was elected principal of King's college, London. He died at Florence in 1838 in the forty-third year of his age. Mr. Rose was a learned and zealous clergyman, and an able and voluminous writer. Besides a large number of sermons, lectures on divinity and controversial discourses, and articles, he was the author of "Remarks on Marsh's *Horæ Pelasgicæ*; *Inscriptiones Græcæ Vetusstissimæ*," &c. He prepared new editions of Parkhurst's Greek Lexicon, and of Middleton on the Greek Article. He was editor of the *British Magazine* and of the *Encyclopædia Metropolitana*, was joint editor with Archdeacon

Lyell of the Theological Library, and projected the Biographical Dictionary which bears his name.—J. T.

ROSELLINI, IPPOLITO, Cavaliere, illustrator of Egyptian antiquities, born in Pisa on 13th August, 1800; died 4th June, 1843. Being the son of a merchant, he was originally designed for commerce; but having become imbued with antiquarian tastes under the tutorage of the learned professor, Padre Battini, he adopted the more suitable career of research and authorship. Having studied in the university of Pisa, and made marked progress in oriental languages, he removed to Bologna, and during three years cultivated the same branch of erudition under the marvellous linguist Giuseppe Mezzofanti, afterwards cardinal. In 1823 he published "*La fionda di David*," a dissertation elucidatory of the Hebrew biblical text; subsequently entered upon his duties as oriental professor in the university of Pisa, and contributed papers to the Pisan *Nuovo Giornale de' Letterati* and the Florentine *Antologia*. In 1826 Rosellini published "*Il sistema geroglifico di Champollion minore, dichiarato ed esposto all' intelligenza di tutti*," which gave rise to an intimacy between himself and Champollion only broken by death. Together they inspected the Egyptian treasures preserved in Italian museums, together removed to Paris to prosecute similar researches, and finally Rosellini, with six companions on behalf of Tuscany, joined Champollion and five comrades commissioned by France, to examine ancient monuments in their native Egypt. They started from Toulon in 1827, and returned to Europe in 1830. To Champollion the historical monuments were assigned, to Rosellini the civil and religious; but the former dying in March, 1832, the entire charge devolved on Rosellini. It was therefore under his name alone that the voluminous record of their joint undertaking appeared, bearing the title "*I Monumenti dell' Egitto e della Nubia disegnati dalla spedizione scientifica-letteraria Toscana in Egitto, distribuiti in ordine di materie, interpretati ed illustrati dal Professore Ippolito Rosellini*." Nor was the survivor unmindful of his lost friend's reputation: witness his "*Tributo di riconoscenza e d'amore alla memoria di Champollion*," printed in Pisa. The "*Elementa linguæ Egyptiacæ, vulgo Copticæ, quæ auditoribus suis in patrio Athenæo Pisano tradebat Hippolytus Rosellinus*," published by the care of Padre Ungarelli, contain the substance of a course of lectures delivered by Rosellini on his return from the East. In 1837 he was appointed librarian to the Pisan university; and, when certain reforms were carried out in that seat of learning, he was called in 1840 to the chair of universal history, which he occupied until his death. To this same university Rosellini bequeathed his collection of Egyptian MSS., among which is found an uncompleted "*Dizionario Geroglifico*" (Dictionary of Hieroglyphics), containing several thousand names. The drawings and plates he had no power to dispose of, as they remained the property of the grand duke.—C. G. R.

ROSEN, FRIEDRICH AUGUST, the famous philologist, was born at Hanover, 2nd September, 1805. After passing through the gymnasium at Göttingen, he entered the university of Leipsic in 1822, and that of Berlin in 1824, devoting his attention specially to Sanscrit under Professor Bopp. On taking his degree in 1826 he published his "*Corporis Radicum Sanscritarum Prolusio*," enlarged the following year into his "*Radices Sanscritæ*," Berlin, 1827. This work gave great promise of future excellence. The Semitic languages were not neglected by Rosen, especially Arabic and Persian; and he prepared for publication several sections of the great epic poem of the Persians, the *Shâh Nâhmah*. In 1828 he became professor of oriental languages in the recently established university of London, now called University college. The connection of England with India makes Hindustani a necessary study to many young men, and Rosen so applied himself to it as soon to be able to teach it with acceptance. Some years afterwards he resigned this professorship, but accepted one of Sanscrit, his favourite study. He was also secretary to the Oriental Translation Committee, and in this capacity, at the suggestion of Colebrooke, he published the Arabic text of the *Algebra* of Mohammed Ben Musa, with an English translation and notes. He was also honorary foreign secretary of the Royal Asiatic Society. In 1830 he published his "*Rig Vedæ Specimen*"—a specimen showing what in more propitious circumstances he could achieve. He revised the "*Dictionary of Bengali, Sanscrit and English*," published by Sir Graves Houghton, London, 1833-34. He compiled also the *Catalogus Codicum Manuscriptorum Syriacorum et Carshunicorum* in Museo Britannico. For this purpose he had



to study and master Syriac. The catalogue was published by the Rev. Mr. Forshall after Rosen's death. He wrote many articles on oriental literature in the Penny Encyclopedia, and several reviews in the *Journal of Education*. In 1836 he began to print the Hymns of the "Rig Veda," and a first volume was nearly ready for publication in the following year, when he died suddenly, 12th September, 1837, in the thirty-second year of his age. His premature death created deep sensation, for it blasted many hopes. Rosen's industry and erudition were only equalled by his obliging temper, and his gentle and kind disposition. His pastime was labour, and his linguistic acquirements foreboded eminence of no ordinary kind. But the blossom had scarcely opened when the tree perished. The book which his death interrupted was published by the Translation Committee, "Rig Veda Sanhita, Liber Primus, Sanscrit et Latine," London, 4to, 1838.—J. E.

ROSENMÜLLER, ERNST FRIEDRICH KARL, son of Johann Georg, was born in 1768. He studied at Leipsic under Morus, Platner, Beck, and others. In 1795 he was chosen extraordinary professor of Arabic, and in 1813 ordinary professor of oriental literature in the university of Leipsic, and he spent the remaining years of his life in this situation. He was a more profound and accurate scholar than his father. His most voluminous work is his "Scholia in Vetus Testamentum," in twenty-three volumes. The work was unfinished at his death, the historical books from Joshua to Esther not having been expounded. He also wrote a "Handbuch der Biblischer Alterthumskunde," in four volumes, an excellent work; "Institutiones linguæ Arabicæ," a clear and valuable compend on the basis of the Grammaire of De Sacy; and *Das Alte und Neue Morgenland*, in six volumes, 1818–20; and "Analecta Arabica," 1826. Rosenmüller died on the 17th September, 1835. He was a man of great learning, cultivated taste, continuous industry, and vast acquirements. His "Scholia" are often prolix, but always worth consultation. Several rationalistic opinions in the first edition are modified or abandoned in the second. There is an abridged edition of the "Scholia" in five volumes, executed by Lechner under the author's superintendence.—J. E.

ROSENMÜLLER, JOHANN GEORG, distinguished as a biblical scholar, was born at Ummernstadt in 1736. On the completion of his academic and theological course he entered the ministry, and in 1773 became professor of divinity in the university of Erlangen. After holding this situation with credit, he removed to Giessen, and in 1785 finally settled at Leipsic. His "Scholia in Novum Testamentum," which appeared in 1801–8, are well known, but they are rather easy and superficial, having neither depth of thought nor learning. His "Historia Interpretationis," Lipsiæ, 1795–1814, in five volumes, is a far better production, and evinces sound learning and no small industry. He published also at an early period of his life, "Eminentiores et Supplementa ad Novum Testamentum," 1789; and a volume of sermons in 1814. He died in 1815.—J. E.

ROSS, ALEXANDER, a Scottish poet, was the son of a small farmer in the parish of Kincardine O'Neill in Aberdeenshire, where he was born in 1699. He was educated at Marischal college, Aberdeen, where he took the degree of A.M. He was for some time a tutor in the family of Sir William Forbes of Craigievar, and afterwards successively parish schoolmaster of Aboyne, of Laurencekirk, and finally of Lochee in Forfarshire, where he settled in 1734, and remained no less than fifty-two years. The emoluments of his office did not exceed £20 a year, exclusive of a small glebe; yet on this scanty income the worthy man contrived to support a wife and family in comfort and independence. Dr. Beattie, who knew Ross well, says he was "a good-humoured, social, happy old man, modest without clownishness, and lively without petulance." Dr. Irving also speaks of him as "a man of simple manners, of a religious deportment, and assiduous in discharging the duties of his station." He died in 1784. Ross had nearly reached the patriarchal age of threescore and ten before he became an author. In 1768 he published his "Helenore, or Fortunate Shepherdess"—a poem in the Scottish dialect, which has taken its place among the cottage classics in the north of Scotland. Ross was also the author of the clever and deservedly popular songs, "The Rock and the Wee Pickle Tow," and "Wood'd and Married and a'."—J. T.

ROSS, SIR JAMES CLARK, a distinguished officer of the royal navy of Britain, was born in 1800, and entered the navy at the age of twelve. After several years of active service under his uncle, Captain John Ross, in the Baltic and elsewhere, he

commenced in 1818 his long and varied course of experience in polar navigation, sailing as admiralty midshipman in the *Isabella*, fitted out, in company with the *Alexander*, for the purpose of seeking the north-west passage.—(See ROSS, JOHN.) In the succeeding expeditions of 1819, 1821, and 1824, devoted to the same object, James Ross was on each occasion the companion of Parry, sailing in the first of that navigator's voyages in the *Hecla* (as midshipman), and in the second and third in the *Fury*, holding on the last occasion the rank of lieutenant. In 1827 he again accompanied Parry, in that officer's endeavours to reach the North Pole, and his name marks the furthest point of land (off the extreme north of Spitzbergen), which was seen by the expedition.—(See PARRY, EDWARD.) On his return Ross was promoted to the rank of commander. A brief period of repose followed, succeeded by four years of arduous and terrible experience. In 1829 his uncle, Captain John Ross, having obtained through private munificence the means of making a further effort in pursuit of north-west discovery, Commander Ross sailed as chief officer under him, in the *Victory*, which vessel was ultimately abandoned in the ice. This expedition, absent from England for above four years, owed whatever of scientific value attached to its results to the talent and enterprise of James Ross, who succeeded in fixing the place of the North Magnetic Pole, and planted there with his own hands a staff bearing the British flag (lat. 70° 5', long. 96° 46' W.). Ross was rewarded with the rank of captain shortly after his return, and was actively employed in various duties during the next five or six years, one amongst them being the making a voyage to Baffin Bay in the winter of 1836, in the hope of carrying relief to some missing whale-ships. The chief part of his labours during this period, however, were devoted to magnetic observations on the coasts of Britain, under the orders of the admiralty. The distinguishing event of his career was now approaching. It was determined by the British government to send a scientific expedition to the antarctic seas, and James Ross was appointed to the command. The expedition, which left England in April, 1839, consisted of the *Erebus* and *Terror* (the same vessels with which, six years later, Franklin departed on his last and ill-fated voyage), Captain Ross himself sailing in the former. The enterprise was in the highest measure successful. During an absence of four years from England, Ross explored large portions of the antarctic seas, discovered and traced for above seven hundred miles an extensive line of coast, the South Victoria Land of our maps, between the 70th and 78th parallels, and penetrated to within less than twelve degrees of the South Pole (S. lat. 78° 10'). James Ross has thus had the unexampled good fortune to attain distinction alike within the neighbourhood of the northern and the southern poles, and has made the nearest approach attained by man in the direction of each. The place of the South Magnetic Pole was approximately determined by numerous observations. The gold medal of the Royal Geographical Society of London was awarded to Ross in 1841, and shortly after his return to England, in 1843, he received the honour of knighthood. A narrative of the expedition, from his own pen, appeared in 1847. One further experience of polar navigation remained. In 1848 Sir James Ross took the command of the earliest in date of the expeditions fitted out for the purpose of carrying aid to Franklin, then already absent three years from England.—(See FRANKLIN.) It proved unsuccessful, as did so many of the like efforts made during subsequent years. Ross passed a winter (1848–49) at Port Leopold, in N. lat. 75° 50', W. long. 90° 20', and, with the aid of his officers, obtained many important accessions to geographical knowledge on the coasts of North Somerset and Boothia peninsula. His ships, the *Enterprise* and *Investigator*, were not released from the ice until near the end of August, and then only for an interval of a few days, when they became completely inclosed in the pack, drifting to the eastward through Barrow Strait, and were carried with it into the open waters of Baffin Bay, whence they ultimately returned to England, in November, 1849. He attained the rank of rear admiral in 1856, and died in 1862.—W. H.

ROSS, SIR JOHN, uncle of the preceding, was born in 1777 at Balsarroch, in the county of Wigton, Scotland. He entered the royal navy of Britain when thirteen years of age, and thence to his death in 1856 was, with rare intervals, engaged in active duties, either afloat or on shore. Few officers, indeed, have gone through a more varied course of experience. Ross's earlier years



on ship-board were passed alternately in the Mediterranean, the Baltic, and North seas, on the shores of Holland and Spain, and the British coasts, several of them under the command of Sir James Saumarez. He was engaged in three different actions during the war. In 1818, then holding the rank of commander, Ross was intrusted with the earliest in date of that series of expeditions in search of the north-west passage which distinguish the naval records of Britain during the nineteenth century. It consisted of two ships, the *Isabella* and the *Alexander*, commanded respectively by Ross himself and Lieutenant Parry; conjointly with it the *Dorothea* and *Trent*, under Buchan and Franklin, sailed to the Northern seas.—(See BUCHAN.) The voyage of the *Isabella* and *Alexander* did little more than make the circuit of Baffin Bay, and verify the discoveries of Baffin made two centuries before. An imaginary barrier of mountains stayed the progress of the ships up Lancaster Sound, and they returned home in the autumn of the year. Ross was promoted to the rank of captain on his return. Above ten years elapsed before Ross had the opportunity of any further enterprise in the direction of arctic search. During the interval, Parry had made his series of memorable voyages, and Lancaster Sound, upon which Ross had in 1818 turned his back, had been proved to constitute the gateway to the seas that wash the northern shores of the American continent. Private munificence afforded Captain Ross the opportunity of retrieving his tarnished reputation.—(See BOOTH, FELIX.) In 1829 he sailed in command of the *Victory*, in renewed search of the north-west passage, his nephew, James C. Ross, accompanying him. This enterprise forms the distinguishing event of Captain Ross's life. The voyagers were absent from England during upwards of four years (May, 1829, to October, 1833), the intervening period having been passed amidst experience of the perils and privations that belong to arctic research. Proceeding through Baffin Bay and Lancaster Sound, and down Prince Regent Inlet, the *Victory* had become frozen in upon the eastern shore of the tract of land named Boothia Felix by Ross (himself its discoverer), and the winter of 1829–30, was passed in Felix Harbour, lat. 70°. A second and a third winter—an interval of a few days alone separating, upon each occasion, the long and dreary seasons—were passed in the same vicinity, and at length, in the spring of 1832, it was necessary to abandon the ship. Dragging their boats over the ice, along the western shore of Boothia Gulf and Prince Regent Inlet, Ross and his companions reached Barrow Strait, but were ultimately compelled to pass a fourth winter upon the spot known as Fury Beach (on the shore of North Somerset), where the *Fury* had been abandoned by Parry during his third voyage. In August, 1833, the sea was again open, and they succeeded in reaching Lancaster Sound, where they were providentially rescued by a whaling vessel which was at the time lying to there. This vessel, by one of the most marvellous coincidences upon record, was the *Isabella*, the identical ship in which Ross had first visited the arctic seas in 1818. In her Ross and his adventurous companions reached home. Meanwhile, in alarm at his long absence, an expedition had been sent from England in search of him.—(See BACK, GEORGE.) For this voyage, in respect of which it is only justice to award to its commander the credit that is due to unflinching energy and determination, regardless of personal peril or hardship, Ross received the honour of knighthood, with the companionship of the bath, and the more substantial reward of £5000, on recommendation of a committee of the house of commons. The gold medals of the Geographical Societies of London and Paris, and those of the Royal Societies of Sweden, Austria, and Denmark, were conferred upon him, besides many other marks of distinction from public bodies at home and abroad. From 1839 to 1845, Sir John Ross filled the post of British consul at Stockholm. He shared, a few years later, in the search after Franklin, sailing in the *Felix* (fitted out by public subscription), which left England in the spring of 1850, and passed the ensuing winter in the neighbourhood of Cornwallis island, a voyage fruitless of any important results. In July, 1850, he was promoted to the rank of rear-admiral, and died in November, 1856. Sir John Ross was twice married, and left one son. Several works, besides those descriptive of his voyages of 1818 and 1829, proceeded from his pen.—W. H.

ROSS, SIR WILLIAM CHARLES, R.A., was born in London, on 3rd June, 1794. Of a family of artists, he was trained to art from his childhood, and was thus fitted to enter the Royal Academy as a student at an unusually early age. In 1807 he

gained a silver medal for a copy of his uncle Anker Smith's engraving of the Death of Wat Tyler; in the four succeeding years gained the society's silver medal for drawings and miniatures, and in 1817 their gold medal for an original painting. His early ambition was to become a historical painter; but he in good time discovered that his strength lay in miniature; and he did not again essay "the grand style" till 1843, when he obtained a prize of £100 at the cartoon competition for a large cartoon of "The Angel Raphael discoursing with Adam." As a miniature painter he was perhaps the most successful of his time. He had already obtained the foremost place in the estimation of the fashionable world, when he was appointed in 1837 miniature painter to the queen. The following year he was elected A.R.A., in 1843 R.A., and a few months later was knighted. In all, his miniatures exceed two thousand in number, and include a large proportion of the aristocracy as well as the court. They are brilliant in colour, refined in style, well drawn, tasteful in arrangement, and highly finished in execution; and they are generally considered to be good likenesses. He died January 20, 1860. In the following April his miniatures were collected for exhibition in the rooms of the Society of Arts.—J. T.-e.

\* ROSSE, WILLIAM PARSONS, Earl of, one of the most eminent practical astronomers of the present time, was born on the 17th of June, 1800. During the lifetime of his father until 1841, he was known as Lord Oxmantown. He was educated at the university of Oxford. From 1821 till 1834 he was member of parliament for King's County, in which his family seat stands. In 1831 he became a fellow of the Royal Society, and he was for several years president of that body. He has been an Irish representative peer since 1845, and is a knight of Saint Patrick, and received the decoration of the legion of honour. By great ingenuity, scientific skill, and practical knowledge of metallurgy and mechanics, combined with patient industry, he has brought the art of making the metallic specula of reflecting telescopes to a degree of perfection before unknown; and has made such specula of unprecedented size. His great telescope of six feet in diameter and fifty-six feet in length, is famous over the world, and has been the means of making extraordinary discoveries as to the structure of objects in the remoter regions of the heavens. Descriptions of the processes followed by him in making specula, and of the results obtained by their use, may be found in various volumes of the Philosophical Transactions since 1840: and an animated description of a visit to the observatory and an examination of the moon as seen in the great speculum, was given by Dr. R. Robinson to the Royal Irish Academy. He was elected vice-chancellor of the university of Dublin on the 12th of November, 1862.—W. J. M. R.

ROSSI, JOHN CHARLES FELIX, R.A., a distinguished English sculptor, was born of an Italian father, at Nottingham, in 1762, and learnt his art from a sculptor of the name of Lucatella. After making some considerable progress in Nottingham, Rossi repaired to London, and entered as a student in the Royal Academy, where in 1784 he gained the gold medal, and was sent accordingly in 1785 to complete his studies at Rome, where he remained until 1788. He returned to England, became a member of the Academy in 1802, was appointed sculptor to the prince regent, and employed on the works for Buckingham palace; he was also sculptor to William IV. He was twice married, and had eight children by each wife. He died February 21, 1839, having been very little employed the latter years of his life. Rossi's chief works are his monuments in St. Paul's cathedral, where he executed several, of which the most successful are those to the Marquis Cornwallis, in the nave; Lord Heathfield and Captain Faulkner, R.N., in the south transept; and Lord Rodney in the north transept. The figures of these monuments are of a manly and vigorous character. His fancy works are not remarkable.—R. N. W.

ROSSI, LUIGI or ALOIGI, a musician, was born at Naples towards the end of the sixteenth century, lived at Rome in 1620, and is mentioned as still active in his art in a letter dated 1640. Too little is known of the history of this remarkably gifted man, and far too little of his works; of these, a large number of manuscript cantatas are preserved in the British museum, and some others, together with some motets, in Christ Church library, Oxford. Rossi is noted as having advanced secular music by the composition of his cantatas—a class of music comprising rhythmical melody and recitative, and constituting a dramatic scene for a single voice, of which he was one of the earliest



writers. His beautiful aria "Ah Rendimi," familiar in our concert rooms, is so prodigiously in advance of the period when it was produced, as to make one question its authenticity. He is censured for having introduced florid divisions into vocal writing, and praised on the other hand for the pure counterpoint in his sacred music. A portion of an oratorio by Rossi is extant, called "Giuseppe figlio di Giacobbe."—G. A. M.

ROSSI. See SALVIATI.

\* ROSSINI, GIOACCHIMO, the musician, was born at Pesaro in the Papal States, February 29, 1792. His father was a horn-player attached to an itinerant company, and his mother sang the parts of seconda donna in the same troupe. It is stated that when a boy, Rossini played second horn to his father; a better authority declares, that in 1799 he was placed under the tuition of Angelo Tesei at Bologna, from whom certainly, sooner or later, he learned singing and the pianoforte; and that he used to earn a trifle by assisting in the service at different churches, when his fine voice always won admiration. He left Bologna in August, 1806, to officiate as maestro in the company with which his parents travelled; his duty being to teach the chorus and the principal singers, and to accompany the recitative on the pianoforte in public. In March, 1807, he entered the Lyceum of Bologna, and there became a pupil for composition of Padre S. Mattei. He revolted against the contrapuntal exercises of this master, having no inclination to write for the church, and believing that such studies would avail him nothing in composing for the theatre, which was his sole ambition. It is to his examination of the symphonies and masses of Haydn and Mozart that he ascribes his knowledge of practical composition. His first productions were six violin quartets, which were printed without his sanction, and gave little token of the power he afterwards developed; a symphony for full orchestra; and a cantata, "Il Pianto d'Armonia," which was given in the Lyceum, in August, 1808. During the next year he wrote but did not produce his first opera, "Demetrio e Polibio." He was befriended by the noble family of Perticari, through whose interest he was enabled to bring out a one act opera, "La Cambiale di Matrimonio," in the autumn of 1810, at Venice. This was favourably received; but "L'Equivoco Stravagante" was unsuccessfully given at Bologna, a year later. After this, Rossini went to Rome to produce his Demetrio, which some say he recomposed for the occasion, and he wrote there a cantata, "Didone abbandonata," for Mombelli, the principal singer in that opera. In the carnival of 1812, "L'Inganno felice" was produced at Venice with more decided and continuous success than anything he had yet written. He went then to Ferrara to produce a serious opera, "Ciro in Babilonia," during Lent; returning to Venice, he gave there in the spring season, "La Scala di Seta," and in the autumn, "L'Occasione fa il Ladro;" and "La Pietra del Paragone" was performed at Milan in the autumn. He began in 1813 with "Il Figlio per Azzardo," at Venice; and this was followed during the same carnival season by "Tancredi." Hitherto Rossini had proved his rare facility, but had done little to extend his reputation beyond his own country, and nothing to give permanence to his fame. This opera, however, was not only a turning point in the composer's career, but the commencement of a new epoch in dramatic music; in it the power of his genius fully proved itself, and the world recognized the evidence with a cordiality that has never been exceeded. Public enthusiasm was unbounded in the reception of the work, and from that time the specialities of Rossini's style engrafted themselves upon the writings of all musicians, who had not sufficient individuality and independence to resist his forcible influence. "L'Italiana in Algeri" was given also at Venice, in the summer of the same year; and "Aureliano in Palmira," at Milan, in the carnival of 1814. He composed "Egle e Irene," a cantata, during this year; and "Il Turco in Italia," in the same city, in the autumn; and "Sigismonde" was then given at Venice. He now entered into an engagement with Barbaja, the manager of the theatre at S. Carlo at Naples, for a salary equivalent to £480, to compose for him two operas every year, and to officiate as musical director at his theatre. Barbaja was also at the head of La Scala at Milan, and of the imperial opera at Vienna, and thus had threefold opportunity of bringing forward these compositions; but Rossini seems not to have been bound by the contract to write for him alone, as is shown by his many productions at theatres not under Barbaja's control. "Elisabetta d'Regina Inghilterra" introduced him to the Neapolitan public in the autumn

of 1815. He had to produce during the carnival of 1816, operas at two theatres in Rome; "Torvaldo e Dorlisca" and "Il Barbiere di Seviglia." There was great difficulty in choosing a libretto for the second; and so, as the time approached for its production, he was asked to reset the Barbiere, Paesello's composition of which was now a favourite with the Roman public. Rossini, wrote to ask Paesello's permission before he would appropriate this subject, and received a cold answer. He still delayed his task; he was accordingly placed under arrest by the management; and in this predicament composed his masterpiece, as some say, in ten days, and as others aver, in a fortnight. The public would not listen to Rossini's opera on the first night, and hooted him from his post in the orchestra. On the second performance, however, the music was heard, and its beauties struck every listener with delight; and Rossini, who fearing again to pass through the fiery ordeal, had absented himself from the theatre, was relieved from his anxiety as to the reception of his work by the acclamations of the mob, who surrounded his lodging and proclaimed his triumph. This was the opera which first introduced Rossini to an English audience, it being performed in London in 1817, for the first appearance of Garcia, who was the original *Almamiva*. "La Gazzetta," was written for Naples in the summer of 1816, and in the ensuing autumn "Otello" also was produced there. This opera is notable in the history of the art as being the first in which the parlante recitative is entirely discarded, and the accompaniment of the full orchestra is employed to enforce the vocal declamation throughout—a resource which has been abused in later productions, but employed as Rossini employs it, is infinitely valuable to dramatic effect. The cantata of "Teti e Peleo," was performed likewise at Naples, in celebration of the marriage of the Duchess de Berri. "La Cenerentola" was written for the theatre at Rome where the Barbiere had been played, and it was performed in the corresponding season of 1817. Another of the composer's happiest efforts, "La Gazza Ladra," was produced at Milan in the spring with triumphant success; but "Armida," given at Naples in the autumn, was coldly received. "Adelaide di Borgogna" was given at Rome in the carnival of 1818; "Adina, ossia il Califfo Bagdad" was then written for and played at Lisbon; "Mosè in Egitto" was produced at Naples during Lent; and "Ricciardo e Zoraide" in the autumn. During the first season of the performance of "Mosè," though the opera pleased throughout, the passage of the Red Sea, with which it concluded, was always received with laughter, and thus imperilled the permanence of the work upon the stage. In the ensuing season the popular prayer was inserted in this situation, and its impressive effect gave due solemnity to the close of the opera. In the Lent of 1819 "Ermione" was produced at Naples; "Odoardo e Cristina" was given at Venice in the spring. Rossini then wrote a cantata in honour of the visit of the Emperor Francis II. to Naples, and another to celebrate the fête day of the Neapolitan king. In the autumn he brought out, also at Naples, "La Donna del Lago." A mass composed for performance in the same city, is likewise said to have been written in this year. In 1820, his only productions were "Bianca e Faliero," at Milan, and "Mao-metto Secondo," at Naples, both given during the carnival season. In 1821, he wrote "Matilda di Shabran" for Venice in the carnival season, and a cantata, "La Riconoscenza," for his own benefit at Naples, in December. During the carnival of 1822 he produced "Zelmira" at Naples. He was then sent by Barbaja to direct the opera at Vienna; on his way thither he stayed at Bologna; where he married Mademoiselle Colbran, who possessed a large property near the town, and who had been the prima donna at S. Carlo in Naples during the period of Rossini's direction. The season at Vienna was opened with the German version of "Cenerentola," which the composer chose to conduct, previously to introducing the Italian company, with the idea of ingratiating himself in the favour of the Austrians; but he needed no such ingratiating with a public predisposed to welcome him. On his return to Italy he wrote "Il vero Omaggio," a cantata in honour of the emperor's visit to Verona. His engagement with Barbaja having expired, he considered that he had the power to dispose of the right of performing "Zelmira" at Venice; but this opera having been written during that engagement, the Neapolitan manager claimed an exclusive property in it, and while Rossini contracted for its production at one theatre, Barbaja authorized its being brought out at another, and a lawsuit was the consequence, in which the latter being successful,



Rossini became personally very unpopular in Venice. Having engaged to write a new opera for the carnival, he brought instead his "Maometto II.," with but some slight alterations, which had been indifferently received on its first performance; and the Venetians, thinking themselves insulted by the offer of an old failure when they expected a new work, would not allow the representation to proceed. Rossini made his peace, however, with the people of Venice by the production of "Semiramide" during the carnival of 1823. He was now offered a most lucrative engagement to come to London with his wife, where she was to sing, and he was to direct the opera and produce a new work, at the King's theatre. After a short stay in Paris, he arrived in this country at the opening of the opera season in January, 1824. Madame Rossini made here a decided failure; the promised new opera was never written; and "Zelmira"—the only work, not already known here, that was given—did not please; but nevertheless he received such munificent payment for conducting and singing at private concerts, and he had so many engagements of this kind, that he amassed an enormous sum during his residence of but a few months in England. He returned to Paris, where he was appointed director of the Italian opera, with the condition that he should compose for that theatre, and write operas in the French language for the Académie Royale. The favour in which he was held by the minister, prevented his being compelled to fulfil these duties. Thus, he produced nothing until the coronation of Charles X. in the summer of 1825, when he brought out an occasional piece, "Il Viaggio a Reims," which, from its nature, could have but a temporary success. He brought out "Le Siège de Corinthe," in October, 1826; this was the "Maometto II.," which had failed at Naples and been rejected at Venice, adapted to a new libretto with some few additions, and with new recitative to appropriate it to the altered story. The Parisians greeted this opera with enthusiasm, which must not, however, be wholly ascribed to their admiration of Rossini or their love of the music; the struggles of the Greeks and Turks excited at this time the deepest sympathy, and the transfer of the action of the opera to the scene of general interest, and the insertion of many allusions to the subject which engrossed popular feeling, gave a political character to the work, which not a little contributed to its success. Another adaptation from one of his Italian operas ("Mosè"), with modifications to fit it for the French stage, was "Moïse," which was given in 1827. "Le Comte Ory," given in 1828, though it incorporated a greater part of the "Viaggio," had more pretensions to be considered a new work than the two preceding. At last Rossini was induced seriously to apply himself to the composition of a new opera, and at this he worked with greater care than he had ever bestowed upon another, and the pains of this labour were not in vain; "Guillaume Tell," the most earnest composition of Rossini, was brought out in August, 1829. The badness of the adaptation of Schiller's tragedy, which constitutes the libretto of this opera, was eminently injurious to its original success; and even now, when the merit of the music has forced the work upon the admiration of the world, this militates in a great degree against its stage effect. "Guillaume Tell" had, chiefly from this cause, a reverential rather than a brilliant reception when it first appeared, but it has grown in general esteem from that time till now. Rossini's indolent disposition, rendered him most unfit for the office he held at the head of the Théâtre Italien, and this establishment had consequently sunk into the worst possible condition; the minister's favour could no longer screen him from the censure he incurred, and he was obliged to resign his appointment; but on his retirement he was instituted intendant general de la musique du roi, and inspecteur-general de chant en France, with a salary of twenty thousand francs. These sinecures imposed no duty upon him; but it was understood when he accepted them, that he was to compose from time to time for the French opera, retaining, however, the right to his author's fees from the theatre, and his indemnification from the publisher. The revolution of 1830 annulled his appointments, but it was a condition in these that, should they be discontinued, he was to receive a pension of six thousand francs; and the fact of his engagement having been signed by Charles X., which gave this the nature of a personal liability of the ex-king, enabled Rossini to enforce his claim. The legal process by which he substantiated his right to the pension lasted for six years; and during this time he inhabited a mean lodging, and pretended that he was reduced to the utmost necessity by the incertitude of his pending suit,

although the large fortune he had accumulated yielded him a princely income. Further than this, he had interest to obtain the grant of the patent of the Italian opera, and the management of that establishment was therefore obliged to accept him as a partner, which proved another source of revenue to him. He set the "Stabat Mater" for a monastery near Madrid, in 1832; nine years later he sold this work to his Paris publisher, and it was in the season of 1841-42 first publicly performed, being given at the Théâtre Italien. Shortly after the close of his lawsuit in 1836, Rossini returned to Italy, and took up his residence at Bologna; and from that time till the present, with the exception of some occasional visits of a few months to Paris, he has lived in his native country. The "Soirées Musicales" (a collection of songs and duets, published before he left Paris), "La Fede," "La Speranza," and "La Carità" (three choruses for female voices, with pianoforte accompaniment, published in 1844), and some pianoforte pieces (played by Thalberg at his London concerts in 1862) are the only compositions of Rossini, besides those which have been named, that have come before the world. He has, however, during these thirty years of retirement, occasionally written; and a cantata on the subject of Joan of Arc, is a production of this period. Rossini's very important influence upon music was wholly exercised during the thirteen years of his labours as a composer in Italy. This is to be observed in the writings of his imitators, but its indirect effect is to be traced further than in such appropriation of style and form as is exemplified in the productions of these composers, and has indeed greatly modified the character of the lyric drama.

ROSSLYN, EARL OF. See WEDDERBURN.

ROSSO. See PRIMATICCIO.

ROTENHAMER. See ROTTENHAMMER.

ROTHERHAM, THOMAS, Archbishop of York and Lord-chancellor of England, "sometimes," say the Messrs. Cooper in their *Athenæ Cantabrigienses* (the memoir given in which we follow), "for a reason which does not distinctly appear, called Scot, son of Sir Thomas Rotheram, Knight, and Alice his wife, was born at Rotherham in Yorkshire on the feast of St. Bartholomew, 1423." He was educated in his native town and at King's college, Cambridge, of which, one of the original fellows, he was afterwards so great a benefactor. After receiving various ecclesiastical preferments, he became chaplain to Edward IV., secretary of state, keeper of the privy seal, in 1468 bishop of Rochester, and was employed on embassies abroad. In 1474 he was appointed lord-chancellor, and in 1480 archbishop of York. He was one of the executors of Edward IV., and suffered a brief imprisonment in the Tower from Richard III., after which he retired from official life. He died at Cawood in 1500. Among his many benefactions the best remembered are those to Lincoln college, Oxford—so great that he was considered its second founder, endowing it with revenues by which the fellowships were increased from seven to twelve, finishing the buildings, and giving it a code of statutes.—F. E.

ROTHSAY, Duke of: one of the titles of the eldest son of the reigning sovereign of Great Britain. The first who bore this title was Prince David, eldest son of Robert III., on whom it was conferred on the 28th of April, 1398, being the first introduction of the ducal dignity into Scotland. This unfortunate prince was born in 1378. His handsome person, winning manners, and elegant accomplishments, made him a great favourite with the people; while his acquaintance with the literature of the age, and the sagacity and energy which he manifested on various occasions gave high promise of future usefulness. But his good qualities were unfortunately marred by his violent passions, love of pleasure, and fondness for dissipated company. He was not without ambition, however; and supported by his mother and a strong party of the nobles, he compelled his uncle Albany, to resign the office of governor of the kingdom, which the parliament immediately conferred on the prince himself. Rothsay had been affianced to the daughter of the earl of March, but Albany and the earl of Douglas contrived to set aside the agreement, and to get the daughter of Douglas preferred in her stead. As might have been expected, the prince proved a negligent and unfaithful husband, and became more profligate and reckless than ever. His crafty uncle urged upon the aged king the necessity of placing his son under restraint, and induced him to issue an order for his temporary confinement. Rothsay was accordingly arrested near St. Andrews, conveyed in a most ignominious manner to the royal palace of Falkland, and thrust into a dungeon, where he



soon after died, it was generally believed of starvation, 27th March, 1402. The ill-fated prince was in his twenty-fourth year at the time of his death. His titles have ever since been invested in the eldest son and heir-apparent of the sovereign.—(See Sir Walter Scott's *Fair Maid of Perth*).—J. T.

ROTHSCHILD, the great monetary house of, was founded by **MAYER ANSELM ROTHSCCHILD**, born of humble Jewish origin in 1743, at Frankfort-on-the-Maine. Losing his father at the age of eleven, and having received some schooling at Fürth, he was placed in a counting-house at Frankfort, from which he removed to a large exchange-broker's at Hanover. Returning to Frankfort, he married and started on his own account as a money-changer and exchange-broker, with the slender capital which he had accumulated by thrift and industry. Steadily rising in the world, he became the financial agent of the landgrave, afterwards elector of Hesse-Cassel, who, when forced to fly from his states in 1806, after the battle of Jena, placed his money, some six or eight hundred thousand pounds, in Rothschild's hands, where it did not fail to fructify. Mayer Anselm died in 1812, leaving ten children, five of them sons, born in the following order:—**ANSELM**, 1773; **SOLOMON**, 1774; **NATHAN**, 1777; **CHARLES**, 1788; and **JAMES**, 1792. Anselm remained at Frankfort, while Solomon resided chiefly at Vienna; Nathan Mayer settled in England, Charles at Naples, and James at Paris. By their combined operations, and with agencies in all parts of the world, they became the chiefs of European finance. Of the five sons of Anselm only one now survives—the head of the house in Paris, **Baron James de Rothschild**, who, like his brothers, was ennobled by the emperor of Austria. Though not the eldest son, the leader of the operations of the house of Rothschild after the death of the founder was Nathan Mayer. The following conversational autobiography of Nathan Mayer was given by him to the late Sir Thomas Fowell Buxton, at a dinner at Hain House, in February, 1824, and is chronicled in Sir Thomas' published memoirs.—“Rothschild told us his life and adventures. He was the third son of the banker at Frankfort. There was not room enough for us in that city. I dealt in English goods. One great trader came there who had the market to himself; he was quite the great man, and did us a favour if he sold us goods. Somehow I offended him, and he refused to show me his patterns. This was on a Tuesday. I said to my father, ‘I will go to England.’ I could speak nothing but German. On the Thursday I started. The nearer I got to England the cheaper goods were. As soon as I got to Manchester I laid out all my money; things were so cheap, and I made good profits. I soon found that there were three profits, the raw material, the dyeing, and the manufacturing. I said to the manufacturer, ‘I will supply you with material and dye, and you will supply me with manufactured goods;’ so I got three profits instead of one, and I could sell goods cheaper than anybody. In a short time I made my £20,000 into £60,000. . . Another advantage I had; I was an off-hand man. When I was settled in London the East India Company had £800,000 worth of gold to sell. I went to the sale and bought it all. I knew the duke of Wellington, then Sir Arthur Wellesley, and commanding in Portugal, must have it. The government sent for me and said they must have it. When they had got it they did not know how to get it to Portugal. I undertook all that, and I sent it through France; and that was the best business I ever did.” By his large loan contracts, and still more perhaps by his dealings in bullion, Rothschild became the leading capitalist of the world. He united caution with boldness. He would never speculate in loans, either with Spain or her revolted colonies in America, and refrained from joining any of the joint-stock companies of his time, with a single and successful exception. He was honourable and liberal in his commercial dealings, and munificent in his charities. The title of baron, conferred on him by the emperor of Austria in 1822, he never used. He died during a visit to Frankfort, on the 29th September, 1822, leaving a colossal fortune. Of his four sons, the eldest, \***Baron LIONEL NATHAN DE ROTHSCCHILD**, was born in London in 1808, and was educated at Göttingen. He is the head of the firm, and a deputy-lieutenant of London. He was first elected in 1847 one of the members for London, and re-elected on four successive occasions, but was not allowed to take his seat until July, 1858, when he was enabled by the house of commons to omit in the oath the words “on the true faith of a christian,” to which as a Jew he objected. The second son,

\***Sir ANTHONY ROTHSCCHILD**, born in 1810, was created a baronet in 1846, and in 1858 appointed Austrian consul-general in London. The third son, \***Baron MAYER DE ROTHSCCHILD**, born in 1818, and educated at Trinity college, Cambridge, has since 1859 represented Hythe in the house of commons.—F. E.

**ROTTECK**, **KARL VON**, a distinguished German historian and political character, was born at Freiburg in the Breisgau, 18th of July, 1775, where his father stood at the head of the medical faculty. He received a careful education, and devoted himself to the study of law and history in the university of his native town. Here he obtained in 1798 the chair of history, which twenty years later he exchanged for that of politics. Both as a teacher and as a writer he professed most liberal principles, and these he stoutly defended in the Baden diet, in which from the year 1819 he sat for his university. He even originated a periodical, *Der Freisinnige*, for the purpose of promoting the cause of constitutionalism. By these endeavours, however, he became so obnoxious to government, that in 1832 he was removed from office, and for the space of five years was forbidden to edit any periodical. This raised him to the height of popularity; addresses, testimonials, and civic crowns were showered upon him from all parts of Germany. He was chosen mayor of Freiburg, but was rejected by government, and on his immediate re-election voluntarily declined the honour, in order to avoid disturbances. He died November 26, 1840, and a monument was erected to his memory by his fellow-citizens, which was afterwards removed by government, but has lately been replaced. His fame as a historian he chiefly owes to his “*Universal History*,” 9 vols., which has gone through upwards of twenty editions, and has been continued and abridged by different writers. The “*Staats-Lexicon*,” 15 vols., which he edited conjointly with his friend Welcker, enjoys an equal share of popularity. Besides these two standard works he published handbooks of political economy and political science, a “*Statistical and Historical Account of the Peninsula*,” and other works of less merit.—K. E.

**ROTTENHAMMER**, **JOHANN**, was born at Munich in 1564, and was first instructed by a painter of the name of Donauer; he then visited Italy, studying in Rome and in Venice. In the latter place he married; and here he painted on the large scale of the Venetian painters, imitating Tintoretto, then still living; but this scale of work was not congenial with his tastes, and he eventually devoted himself to painting small pictures on copper, in which he was very successful. These small pictures were often enriched by landscape backgrounds, introduced by Jan Breughel or Paul Brill. Rottenhammer also sometimes inserted figures in the landscapes of those masters. His subjects are generally from classical mythology, but he occasionally painted also small religious pieces. There are good and bad pictures by this painter; for he was a man of very extravagant habits, and he was occasionally obliged to work for very small remuneration for the dealers. Both the Elector-palatine John William and the Emperor Rudolph II. were good patrons of Rottenhammer, and he sometimes received large prices from them. He, however, squandered his money as fast as he made it, and died very poor in 1622, at Augsburg, where he latterly resided. He is well represented in the galleries of Munich and Vienna.—(Sandrart, *Accademia Todesca*, &c.)—R. N. W.

**ROUBILIAC**, **LOUIS FRANÇOIS**, a very distinguished French sculptor, remarkable for the elaborate and minute character of his execution, was born at Lyons at the beginning of the eighteenth century, but came early to this country, and here earned his great reputation. Roubiliac was first employed by a maker of monuments, of the name of Carter. While acting as journeyman to this master, he found a pocket-book at Vauxhall, containing a considerable sum of money; this book he advertised, and thus enabled its owner, Sir Edward Walpole, to recover it. From this time Sir Edward became the warm patron of Roubiliac, and so advanced his fortunes as to enable him soon to supplant even Rysbrack in the public favour, which he uninterruptedly enjoyed for about five and twenty years. He died on the 11th of January, 1762, and was buried in the parish of St. Martin's, where he had resided. Dallaway has twenty-eight works by Roubiliac, including busts. The principal of these are, a statue of Handel, formerly in Vauxhall gardens; Sir Isaac Newton, Trinity college chapel, Cambridge; the monuments of Sir Peter Warren, the duke of Argyle, and Lady Elizabeth Nightingale, in Westminster abbey; Bishop Hough, in Worcester cathedral; and the well known statue of Shakspeare, executed for Garrick



in 1758, and now in the British Museum. Roubiliac was a sort of Denner among sculptors. What strikes most people first in seeing his works, is the unusual minuteness of their finish, and this is their great feature. They are, however, always well modelled, and have other excellent qualities; but the singular wonder excited by their finish is evidently what the sculptor aimed at. The Death, in the Nightingale monument, in Westminster abbey, is to the majority of visitors the most notable object contained there.—(Walpole, *Anecdotes of Painting, &c.*; Smith, *Nollekens and his Times*).—R. N. W.

ROUGET DE L'ISLE or LILLE. See L'ISLE, JOSEPH ROUGET DE.

ROUS or ROUSE, FRANCIS, a zealous member of the Long parliament, was born at Halton in Cornwall in 1579, of an ancient Devonshire family of knightly rank, and was educated at Broadgate hall (now Pembroke college), Oxford, where he took his degree. Applying himself afterwards to the study of law, he was elected to serve for Truro in several parliaments in the reigns of James and Charles I. He was early associated with Mr. Pym, between whom and the author, as Rous himself tells us in the "Manuduction" to his "Treatises and Meditations" published in 1657, "were interwoven many bands of alliance, coeducation, and intimate conversation." Several of the pieces contained in that curious volume were written during the evil times of Laud's ascendancy, but remained unprinted owing to "the episcopal tyranny assuming to itself a monopoly of divinity, and withholding licensing, until the awe of the parliament prevailed upon that tyranny." One of these treatises, which are all written in the quaintest and crabbedest style of the time, is entitled "Diseases of the Times, attended by their Remedies;" another, "Oil of Scorpions: the miseries of these times turned into medicines and curing themselves." In 1640 he sat for Truro in the Long parliament, where he took a zealous and active part against the king and the bishops. In 1643 he was appointed a member of the Westminster assembly, and was made provost of Eton college in the room of the royalist Dr. Richard Stewart. This place, including a college-lease which was assigned to him, was worth £1400 a year. His learning was unequal to such a position, and he was nicknamed by the royalists "the old illiterate Jew of Eton." He executed a metrical version of the Psalms, which was ordered by the house of commons to be printed; and which, though differing materially from the version still in use among the presbyterian churches of the three kingdoms, was unquestionably the basis of that version. In the preface he professes to have avoided, on the one hand, all "poetical painting, as casting lightness upon the divine gravity of those spiritual songs;" and on the other side, "a rude and coarse handling, care being taken for a smooth currence and fit cadence." He sat in the different parliaments called by Cromwell, and was a fervent supporter of his usurpation, for which he was rewarded with a seat in his highness' privy council, and a place in the house of lords in 1657. He was also a leading member of the board of "triers," for the examination and licensing of candidates for the ministry, as well as a commissioner for the county of Cornwall, "for the ejection of scandalous and ignorant ministers." He died at Aeton, 7th of January, 1659, and was buried with great pomp in the chapel of Eton college. He founded three fellowships in Pembroke college, and bequeathed other property to pious uses. His writings were numerous, and are enumerated by Wood in the *Athenæ Oxonienses*; but neither his written nor his spoken eloquence added much to the credit of the public cause which he espoused.—P. L.

ROUSSEAU, JEAN BAPTISTE, was born at Paris in the year 1670. He was the son of a shoemaker, who gave him a good education. At an early age he began to make verses. In 1688 he accompanied as page the French ambassador to Denmark; then, as secretary, Marshal Tallard to London. On his return he obtained a situation in the department of finance. Accused of writing some satirical poems which offended numerous and notable persons, he tried, in order to clear himself, to render suspected those whom he knew to be innocent. For this disgraceful conduct, which was unfortunately by no means exceptional in his career, he was in 1712 banished from France. He lived in Switzerland; then for a season at Vienna, having been introduced to Prince Eugene; then at Brussels; and then in England. Through the intercession of patrons and friends the decree of banishment was revoked, though not in terms complete enough to flatter Rousseau's vanity. He declined, there-

fore, to avail himself of the revocation. Nevertheless, he went in disguise to Paris in 1738. Having, after a year or two, again sought Brussels, he died in the neighbourhood of that city on the 17th March, 1741. Rousseau was long one of the most famous French poets, though he wrote what is unreadable to every one but a Frenchman. It is singular that while the French of the eighteenth century proclaimed him the greatest lyrical genius of France, and perhaps of the world, a French critic of our own day has pronounced him to be the least lyrical of all poets at the least lyrical of all epochs. Rousseau pretended to write sacred poems, but he was more at home in licentious epigrams. It is admitted, however, that, though destitute of inspiration, he gave a harmony and a finish to the French ode which it had not formerly possessed.—W. M.-L.

ROUSSEAU, JEAN-JACQUES, was born at Geneva on the 29th of June, 1712. He was the son of a watchmaker, a man excellently educated, of great sense and intelligence, and of a vigorous, joyous, and honourable character. Rousseau's mother died in giving birth to him. She was a gifted woman, had the faculty of improvisation, and her son, in his more genial moods, was fond of repeating verses which she had made. A sister of Rousseau the elder bestowed on the motherless child a tenderness altogether maternal, and in her old age Rousseau gratefully, generously, succoured her. As soon as Rousseau had learned to read, romances became his principal amusement; but they were equally to the taste of his father, and the boy and the man were in the habit of perusing them together, especially when the latter was at work. Rousseau strikingly resembled his mother. The father often asked the son to speak of the wife—the mother—so deeply mourned; and then father and son wept together. If romances were the food of Rousseau's imagination, and saddest, sweetest speech about his buried mother, the food of his heart, Plutarch, after a while became the food of his soul, and he sometimes said that there was a time when he knew the streets of Athens better than those of Geneva. Rousseau's father had a quarrel with a military officer belonging to one of the chief patrician families. In consequence thereof he was obliged to leave his native city. He was nearly a hundred years old when he died. A brother of Rousseau had gone, at the age of seventeen, to push his fortune in the Indies; he was never more heard of. Rousseau had once himself, in his youth, the opportunity of going to the Indies, and he regretted that he had not embraced it. Rousseau's education was eminently that of circumstances; his mind had been enriched with many impressions and ideas, but it had not been moulded and chastened by discipline. Music seems to have been the only thing which he had regularly learned; and music was more for him than a pleasure—it was to furnish him for many years with the chief means of support. First an apprentice to a notary, and then to an engraver, Rousseau did not apply himself diligently to either occupation, and at last, when about fifteen, he ran away. From that hour he was a wanderer. The puritanism of Geneva had passed into Rousseau's nature, and not higher without were the mountain peaks on which he had so often gazed than the great men of Plutarch within, on whom he had so often meditated. But his immediate experiences fell far below his memories, his darings, and his dreams. Whosoever hath read the most eloquent, the most enchanting, but in parts the most repulsive book of the eighteenth century, "The Confessions of Rousseau," is familiar with his early adventures. He found at Annecy a protector in Madame de Warens, a woman as frail as she was generous. She first turned him into her lover, and then procured for him a situation at Turin. But he soon again seized the pilgrim's staff, and we sometimes find him in Lombardy, sometimes in France, sometimes in Switzerland, sometimes at Venice, and sometimes anew in Savoy; and, always vagabond, he is by turns lackey, seminarist, tutor, teacher of music, secretary of embassy. To improve his morals, which Madame de Warens had enfeebled, and evil communications in Italy had endangered, he turned catholic. In 1745, having fixed his abode in Paris where he had several times already been, he took as companion of his household, Thérèse Levasseur, a woman about nine years younger than Rousseau, and who survived till 1801. Rousseau treated this vile, vulgar, ignorant creature as servant, as mistress, as wife, according to convenience or caprice. The children that were the fruit of the unfortunate union Rousseau sent to the founding hospital, a step which no one in after years more warmly condemned than himself. Though Rousseau ascribed his power as



a writer to his truthfulness as a man, yet long before he was famous he had studied literary art with persistency and care. Racine, Voltaire, Cicero, Horace, Tacitus, were his teachers; but Virgil was pre-eminently his model. He tried also to cultivate his mind afresh by history, by philosophy, by mathematics. The academy at Dijon offered a prize for a dissertation on the influence of the arts and sciences on morality. Rousseau was the successful competitor. This essay, in which he denounced the arts and sciences as fatal to virtue, was published. The paradox startled the world less than the brilliancy and energy wherewith it was propounded and advocated. The revelation that France had acquired one great writer more, was perhaps less sudden and overwhelming to hosts of admiring readers than to Rousseau himself. But the moment glory for Rousseau began, persecution began too. Rousseau's foes were often imaginary, but unless he had had many real, Rousseau could never have dreaded imaginary foes. The author, gifted and renowned, was envied: the man, honest and earnest, was hated. Rousseau obtained a second prize from the academy at Dijon for his discourse on inequality among men, which excited deeper attention and provoked stormier criticism than even the dissertation on the arts and sciences. To escape the tumult, alike of danger and of admiration, he took a journey to Geneva, and formally returned to the faith of his protestant fathers. Resuming his residence in France, the happiest, the most glorious years of his life then followed. Madame D'Epainault built for him in 1755 that hermitage in the valley of Montmorency, which enabled Rousseau to indulge so many of his tastes, especially his love for botanizing. From this paradise Rousseau was driven by the malice of Grimm, whom, however, when Grimm was young and friendless, Rousseau had introduced to his literary friends at Paris. Three of Rousseau's principal works, the "Nouvelle Héloïse," the "Contrat Social," the "Emile," came in rapid succession. The "Emile" incited the parliament of Paris to an act of foolish bigotry. Along with the condemnation of the book, the imprisonment of Rousseau was decreed. Rousseau sought, in 1762, an asylum in Switzerland. Lord Keith, elder brother of the famous Field-marshal Keith, killed at the battle of Hochkirchen, was governor of the principality of Neuchâtel. In this canton, with Lord Keith's protection and friendship, Rousseau enjoyed for several years the peace he so much needed. But the bigoted clergy maddened the ignorant peasantry against him, and at the end of 1765 he entered that France where he had so many ardent worshippers, but so few real friends, and where the order for his apprehension was still in force. David Hume was then at Paris. Rousseau's misfortunes kindled Hume's commiseration. Hume invited the Genevese philosopher to accompany him to England. Rousseau accepted, and in passing through Paris was the object of the people's marvelling homage. Rousseau's sojourn in England was the most singular episode in his episodic life. The two friends soon quarrelled, and Rousseau renounced a pension of a hundred guineas a year, which the king of England had bestowed upon him. Hume had been generous to Rousseau, but after the foolish dispute, the blame of which must perhaps mainly fall on Rousseau, Hume did not show himself magnanimous; for he knew Rousseau's diseased susceptibilities, and ought to have pardoned his childish resentments. Probably the wretched woman with whom Rousseau lived was the cause of this and of many more of Rousseau's embroilments; for a main grievance which Rousseau complained of was, that Hume refused to sit at the same table with Thérèse. Again the fugitive had to seek a home which, on abandoning that England he had always disliked for that France he had always passionately loved, was opened to him in the château of the Prince de Conti. From 1770 till 1778 his abode was Paris. In the fourth story of the Rue Plâtrière he and the unworthy Thérèse occupied small apartments. Here he displayed the simplicity and the self-denial, if not always the wisdom, of a philosopher. He rose at half-past five, copied music till seven, then breakfasted. During breakfast he arranged on paper the plants which he had gathered the day before. From breakfast till dinner he again copied music. At half-past twelve he dined; at half-past one he went to a coffee-house. He then walked into the country to herborize, returning before the evening had completely closed in. In the very hottest weather he carried, when walking, his hat under his arm, thinking that the direct action of the sun on his naked head was beneficial to his health. Exactly at half-past nine he went to bed. In rainy weather he never went out. He was exceedingly temperate, and

his habits were almost pedantically regular. His features were expressive, and the ruddy tinge always on his cheeks glowed more vividly when anything interested him. He was of middle height, had a good constitution, and he could to the last walk considerable distances without being fatigued. In May, 1778, Rousseau left Paris for Ermenonville at the invitation of his friend, the Marquis de Girardin. On the 6th July death put an end to the troubles of Rousseau. Did he shoot himself? Did he poison himself? Did he die suddenly of apoplexy? Which, of many contradictory statements are we to believe? His "Confessions" were not published till after his death. He both wrote well on music, and could compose tolerable music. His "Devin Du Village," of which the words and the airs were both from his pen, was long immensely popular. Rousseau, often misrepresented in great things, was just as often misrepresented in small. For instance, that Armenian dress, at which people laughed, was not worn for the sake of singularity, but on account of a painful disease to which Rousseau had long been subject. Rousseau might, without exaggeration, be called the greatest poet as well as the greatest prophet of the eighteenth century, even if he had not been that century's most eloquent writer. The regenerator of poetry though scorning the bondage of verse, he was the regenerator also of politics and of education. Whatsoever was noble or positive in the American and the French revolutions was his. He erred as often in his creed as in his conduct; but in an age of mockery and scepticism truth could have had no more valiant champion, and charity can forgive all his sins even if he had not been an incomparable genius.—W. M.-I.

ROUTH, MARTIN JOSEPH, D.D., president of Magdalen college, Oxford, was born on the 15th of September, 1755, and was the son of the Rev. Peter Routh of South Elmham, near Beccles, Suffolk. After having been educated under his father, young Routh matriculated as a bachelor at Queen's college, Oxford, in May, 1770. But in July, 1771, he was elected a demy of the college of St. Mary Magdalen. Having taken the degree of B.A., he became a fellow in 1776, and a few months later took his degree of M.A. In 1781 he was appointed college librarian; he filled also the offices of junior dean of arts, and of senior proctor of the university. He proceeded B.D. in 1786; three years later he was elected one of the college bursars, and in 1791 was appointed president of Magdalen, on the resignation of Dr. Horne, bishop of Norwich. In 1810 he became rector of Tylehurst, near Reading. Dr. Routh's first literary work was an edition of the Euthydemus and Gorgias of Plato, 8vo, 1784; "which," says Dr. Parr, "the first scholars on the continent have praised, which Charles Burney loves, and which even Richard Porson endures." In 1814 Dr. Routh published the first two volumes of "Reliquiæ Sacre; sive auctororum jam perditorum secundi tertiiq; sæculi post Christum natum quæ supersunt," &c. "No such work," says Dr. Parr, "has appeared in England for a century." The third volume was published in 1815. In 1823 Dr. Routh edited Bishop Burnet's History of his own Life and Times. An improved edition of the work appeared in 1833. In 1846 he published four volumes of a new edition of the "Reliquiæ Sacre," to which he added a fifth in 1848. In 1820, at the ripe age of sixty-five, he married Eliza Agnes, daughter of J. Blagrove, Esq., of Calcot park, near Tylehurst. He died 22nd December, 1854, in his hundredth year, having been the contemporary of at least three successions of heads of colleges. Dr. Routh, along with the profound learning, had the courteous manners and conversational powers of the old school. A great scholar who knew him well pronounced him "a man of the right stamp; orthodox, not intolerant; profound, not obscure; wary, not sceptical; very, very, very learned, not pedantic at all." He was, besides, warm-hearted, kind, and genial, and to the last took a deep interest in public affairs.—J. T.

ROVIGO. See SAVARY.

ROW: the surname of an ancient and distinguished Scottish family:—

JOHN ROW, was born near Stirling about 1526. He studied at the grammar-school of Stirling, and afterwards at St. Andrews, having matriculated in 1544. On completing his course he devoted himself to the study of canon law, and practised for a time as an advocate in the consistory court of St. Andrews. Such was his fame, that in 1550 the Scottish clergy nominated him as their agent at the Vatican. In Italy he remained seven or eight years, and in 1556 became licentiate of laws, and afterwards doctor of laws of the university of Padua. His



health failing, he resolved to return to his native land, and the Roman pontiff gave him a commission to observe and report the progress of the Reformation in Scotland. Accordingly he landed at Eyemouth as pope's nuncio. But he proved, as his son says, but a "corbie messenger," for his closer study of the new doctrines led to his final adoption of them. He was ordained first as minister at Kennoway, where he married Margaret Bethune, daughter of the laird of Balfour, and he was selected as one of the six ministers who drew up the Scottish Confession and First Book of Discipline. In July, 1560, he was translated to Perth; the same year he was a member of the first general assembly which met on the 20th December, and of the fifteenth assembly he was the moderator. For twenty years he laboured in the cause of the Reformation, and died at Perth on the 16th October, 1580, at the age of fifty-four. Five of his sons were ministers, James at Kilsplindie, William at Forgandenny, John at Carnock, Archibald at Stobo, and Colin at St. Quivox. Several of their sons also were faithful and zealous ministers.

Row, JOHN, third surviving son of the preceding, was born at Perth in December, 1568, the witnesses of his baptism being John Anderson of Tullilum, and Sir Colin Campbell of Glenorchy, an ancestor of the present family of Breadalbane. At seven years of age he could read the Old Testament freely in the original. In 1588 he accompanied his cousins, the Bethunes of Balfour, to Edinburgh as their tutor, and himself attended the newly-erected college, studying under Charteris, the successor of Rollock (see ROLLOCK), and taking his master's degree in August, 1590. After being a schoolmaster at Aberdeen, he was ordained minister of the parish of Carnock at the close of 1592. In this situation he lived and laboured for more than half a century, and died on the 26th of June, 1646. He wrote a "History of the Kirk of Scotland," from the year 1558 to the year 1637.—His second son, John Row (noticed below), made a fair transcript of the MS. four years after his father's death, or in 1650.—Another son, WILLIAM ROW, settled at Ceres, seems also to have made another copy. The work in MS. long lay in the Advocates' library, but has now been published by the Maitland Club, and also and specially by the Woodrow Society, under the editorial care of David Laing, from the MS. in the Advocates' library, in the writing of John Row, who continues the history to July, 1639, and who himself is now to be noticed.

Row, JOHN, principal of King's college, Aberdeen, was the second son of the minister of Carnock just referred to, and was born there about the year 1598. He studied at St. Andrews, and took his degree in St. Leonard's college, July, 1617. He was for some time tutor to the son of the earl of Kinnoul, lord chancellor of Scotland. In 1632 he was appointed master of the grammar-school at Perth, and the presbytery for a time refused to admit him, because he had not been tried and approved by them. While in this situation, with hereditary love for the Jewish tongue, he compiled a Hebrew grammar, which received the approbation of the faculty of St. Leonard's college, and of Alexander Henderson, and was honoured with eulogistic verses by Samuel Rutherford, James Guthrie, and Principal Adamson. The work was inscribed to his former pupil, now earl of Kinnoul. In 1641 Row was elected minister of St. Nicholas church, Aberdeen, and was formally admitted in December of that year. In 1644 appeared his Hebrew grammar, "*Hebræe Linguae Institutiones*," Glasgow excudebat Georgius Anderson; and his "*Hebrew Vocabulary*," 12mo, is bound up with the preceding. These were the first books of the kind ever printed in Scotland, and it is remarkable that they were printed, not in the Scottish capital, but in the city of Glasgow. Two years afterwards the general assembly recommended these elementary compilations for general use, and the town council of Aberdeen ordained Thomas Burnet, their "thesaurer," to give the author for "his paines four hundredth merks." Being a covenanter he made himself sometimes obnoxious to the royalist party, and had to seek refuge on one occasion in Dunottar castle. During Cromwell's supremacy, five of his colonels as English commissioners went to Aberdeen, and one of their acts was the elevation of Row to the principalship of King's college. At this period, according to the minutes of presbytery, Row is alleged to have inclined to independency, nay, some affirmed, to baptist views. He, however, filled the office of principal with great credit, and compiled in 1651 a "*Praxis Preceptorum Hebræe Grammaticæ*," but it does not seem to have been printed. Principal Row does not seem to have been very steady in his politics, as at the Restoration he dedicated a poetical

panegyric to Charles II. (*Εὐχαρίστια Βασιλική*), in which he heartily vilifies Cromwell, calling him amongst other things, "*trux vilis vermis*" (vile cruel worm), an anagram on the name Oliver Cromwell. But his newborn loyalty seems to have been suspected, and it did not save him, for he immediately resigned the principalship, taught for a season a private school in New Aberdeen, and then retired to Kineller, and spent the remainder of his life in the house of his son-in-law, the minister of the parish. He is supposed to have died about 1672. Row could not have much money after his resignation, but in 1663 he set apart a hundred merks, the interest of which was to be added to the salary of the schoolmaster of his native parish of Carnock. It was in 1650 that he transcribed his father's history, and added a short supplement, which he curiously and quaintly calls a "*Handful of goates hair* for the furthering of the building of the tabernacle." A few words may suffice as to other members of this clerical and literary family.—WILLIAM, a son of the minister of Perth, was born about 1563, and was settled at Forgandenny, in succession to a person of his father's name, and probably a relative. He was one of the ministers who would not give thanks for the king's deliverance from the Gowrie conspiracy. After being moderator of the synod of Perth, he was put to the horn, and summoned to appear before the council. He died in October, 1634, and his son William, who attended the Scottish army as chaplain into England, became his successor. He died in 1660.—WILLIAM, the youngest son of the minister of Carnock, was born about 1612. His college studies being over, he assisted his brother in the grammar-school at Perth in 1634, and during some subsequent years; then was for some time assistant to his father at Carnock; and in 1644 was ordained minister at Ceres. In 1665 he was ejected for nonconformity; was in 1679 allowed to preach privately, but not within two miles of the parish church. He was finally silenced in 1680, but at the Revolution he was restored to his former charge. He survived beyond 1697.—Row, JAMES, another son of the minister of Carnock (he had four sons ministers), was minister of Monivaird and Strowan, and is known still as author of a sermon which forms one of the curiosities of Scottish literature. It was preached in St. Giles in 1638, and is sometimes called the "*redshankes*" sermon, sometimes the "*pockmanty*" sermon, and sometimes that of Bon Accord. It is a quaint and droll description of the wounds of the church, the text being Jeremiah xxx. 17, and contains a strong recommendation to sign the covenant. He speaks of "*we Highlanders*," hence its first name; and he talks of Balaam falling off his ass on the one side, and his "*pockmanty*" on the other, hence its second; and it got its third name from the concluding sentence, in which he urges the reluctant Aberdonians to "*subscribe*" the covenant and then with relieved consciences to go home and "*drink a cup of Bon Accord*." It is said in some current biographies, that Principal Row preached before the parliament at Westminster, October, 1656. This is a mistake. The John Row who preached and published that sermon was an independent minister in London, who during the Cromwellian period had allotted to his congregation part of the Abbey church of St. Peter, Westminster. Born at Crediton, Devonshire, 1625; studied at Oxford; died 12th October, 1677. Author of "*Saints' Temptations*," and "*Emmanuel, or the Love of Christ*."—J. E.

ROWE, ELIZABETH, a literary lady, the daughter of Mr. Walter Singer, dissenting minister of Ilchester in Somersetshire, was born at that town in 1674. She published a volume of poems under the signature of "*Philomela*," when she was only twenty-two. She was married to Mr. Thomas Rowe, himself a man of literary cultivation and pursuits, in 1709. Her husband died in 1715. Mrs. Rowe's chief productions are, "*Friendship in Death*," in Twenty Letters from the Dead to the Living, 1728; "*Letters Moral and Entertaining*;" "*The History of Joseph*," 1736; and "*Devout Exercises of the Heart*." Her miscellaneous works were published in 1739, in 2 vols., 8vo. Mrs. Rowe died in 1737.—W. J. P.

ROWE, NICHOLAS, dramatist, poet, and editor, was born at Little Berkford in Bedfordshire in 1673, of an old family, and the son of a sergeant-at-law. Educated at Westminster under Busby, he became a sound classical scholar, but at sixteen was entered at the Middle temple, to follow his father's profession, the law. His father's death left him his own master, and in independent circumstances. He forsook law for literature and the stage, and his first play, "*The Ambitious Stepmother*," 1700, was successful. It was followed in 1702 by "*Tamerlane*," in



which Louis XIV. was represented unfavourably as Bajazet, and William III. very favourably as a wise and virtuous Tamerlane. This drama was, therefore, very successful, and so late as 1815, it is said, continued to be performed in London on the anniversary of the day of King William's landing. Of Rowe's other plays we need only mention two, "The Fair Penitent," 1703, founded on Massinger's Fatal Dowry, and "Jane Shore," 1714, professedly written in imitation of Shakspeare; both of them long kept possession of the stage, and still find readers in the closet. Both are effective pieces, like all Rowe's plays distinguished by the melody of their verse, and one character in the former, *Lothario*, has given his name to a genus. Rowe's whiggism recommended him to the duke of Queensberry, and when his grace was for three years secretary of state Rowe was under-secretary, the same post as that filled by Addison. With the accession of the Tories to power Rowe's political prospects suffered eclipse. Of Rowe is told the story that when he paid his court to Harley, he was asked whether he understood Spanish, and taking what he thought to be a hint, applied himself to the study of that language. After a time he waited on Oxford and professed himself now acquainted with Spanish. Harley asked him if he was sure he understood it thoroughly, and being answered in the affirmative, contented himself with the disappointing rejoinder—"How happy are you, Mr. Rowe, that you can have the pleasure of reading and understanding Don Quixote in the original." With the accession of George I., however, he was made poet-laureate, and received other and more lucrative appointments, but died soon afterwards in December, 1718. Pope, who has praised his "vivacity and gaiety of disposition," wrote his epitaph; not that, however, on his monument in Westminster abbey, where in Poets' Corner he was buried. He left behind him a translation of Lucan's *Pharsalia*, which was considered by Johnson in his day "one of the greatest productions of English poetry," and was published by Welwood with a life of the translator. Perhaps it is by his life of Shakspeare that Rowe will be chiefly remembered. In 1709 he published what may be called the first of the modern editions of Shakspeare, preceding that of Pope by sixteen years, and in which Johnson himself confesses, "without the pomp of notes or boasts of criticism, many passages are happily restored." To this edition Rowe prefixed "Some account of William Shakspeare," the first formal biography of the great dramatist, and valuable, were it merely as embodying the then extant traditions of Shakspeare's life. Rowe learned them from Davenant, perhaps from Dryden, but most of all from Betterton the actor, who visited Stratford to gather what he could of anecdotes of Shakspeare still floating in the poet's native place.—F. E.

ROWLANDSON, THOMAS, a celebrated caricaturist, was born in Old Jewry, London, in July, 1756. In his sixteenth year he was sent to Paris, and entered as a student in the *École des Beaux-arts*. At the end of two years he returned to London, and became a student in the Royal Academy, where he distinguished himself by his studies in chalk. His father failing in trade, he was thrown on his own resources, and began to make designs for the booksellers. An aunt, a French lady, however, came to his assistance, supplied him with money, and at her death bequeathed him the sum of £7000. All this he quickly wasted in gambling and debauchery, and only when his means were exhausted would he sit down to work. Then he threw off his satirical sketches almost without effort, and with surprising rapidity; and, being free from all restraint, and, however coarse, full of animation and cleverness, they were eagerly purchased. Rowlandson's etchings include both social and political caricatures, and are very suggestive to the student of the manners of the latter part of the eighteenth century. Those which had the greatest contemporary success were—"The Travels of Dr. Syntax in Search of the Picturesque;" the "Dance of Death;" and the "Dance of Life;" and one or two other series, for which the notorious Mr. Coombe wrote suitable commentaries. Rowlandson's drawings—all farcical, but very clever caricatures—were made with a reed pen, and tinted with water-colours. Some of them are of large size, and all indicate great skill of hand and keen observation. Altogether his productions are said to number some thousands, so that with all his dissipation he must have possessed considerable industry. He died April 22, 1827.—J. T.-e.

ROWLEY, SIR JOSIAS, Bart., a distinguished naval officer, was born in Ireland in 1765. His father, Clotworthy Rowley,

was a barrister, and member of parliament for Downpatrick; and his grandfather, Sir William Rowley, was a vice-admiral and lord of the admiralty. Sir Josias entered the navy in 1777, and obtained his lieutenantcy in 1783, a post-captaincy in 1795, and commanded the *Raisonable* in the action off Ferrol, in July, 1805. The same year he accompanied the expedition against the Cape of Good Hope, and then proceeded with Sir Home Popham to South America. Rowley distinguished himself by his gallant and successful attack on the harbour of St. Paul's, in the Isle of Bourbon; having recaptured two richly laden Indiamen, besides taking a frigate, a brig, and three merchantmen of the enemy, and destroying all the defences of the harbour. The result of this exploit was, that a squadron was placed under the command of Rowley. A capitulation ensued, and the whole island became subject to the British crown. After signaling himself in various actions in these waters, and taking several prizes, he returned to England, and was appointed to the *America*, seventy-four guns, in which he proceeded to the Mediterranean, where he subsequently commanded the squadron off the coast of Naples and Sicily. Rowley was now recognized as one of the most promising officers in the service; was created a baronet in 1813, and colonel of the royal marines, and in 1814 rear-admiral. In 1818 he was appointed commander-in-chief on the Irish station; in 1821 he represented the borough of Kinsale, and was advanced to a vice-admiral. In 1833 he was appointed commander-in-chief in the Mediterranean, in 1834 he was made G.C.M.G., and in 1837 was made admiral of the blue and K.G.C.B. He was for some time equerry to the duchess of Kent. He died at his maternal estate, Mount Campbell, county Leitrim, January 10, 1842.—J. F. W.

ROWLEY, WILLIAM, a second-rate English dramatist, who flourished in the reign of James I., and possibly in the last years of that of his predecessor, if the comedian of that name mentioned by Meres in his *Wit's Treasury*, published in 1598, be the same with the subject of this notice. Scarcely anything is known of his life. In 1615 he was included in a summons addressed to the leading actors in the different companies, calling upon them to appear before the lord chamberlain to answer for having performed plays in Lent. Before the death of Anne, James I.'s queen, the company to which Rowley belonged had the designation of the Queen's players; after her death, in 1619, it took the title of the Princess Elizabeth's players. On the accession of Charles I. a new patent was issued to certain actors who were to compose the company of the King's players, and in this patent Rowley's name occurs. Six of his plays are extant; among them are—"A Match at Midnight;" "The Witch of Edmonton;" the "Birth of Merlin;" and "All's Lost by Lust." The names of five others which were never printed have been preserved.—T. A.

ROXBURGH, WILLIAM, an eminent Indian botanist, was born in Scotland about the middle of the eighteenth century, and died in 1815. He received his medical education in his native country, and proceeded to India in the medical service of the East India Company. He was stationed at Samalcutta in 1781, and there devoted attention to the cultivation of pepper. He introduced many valuable plants, such as the bread-fruit tree, coffee, cinnamon, and nutmeg. He introduced also the culture of silk, and improved the preparation of sugar. His attention was specially directed to the development of the productive resources of India. Botany was his favourite pursuit, and in this he was encouraged by König, a pupil of Linnaeus. In 1793 he went to Calcutta to superintend the botanic garden, and he continued in this office till 1814. He was assiduous in his labours, and his health suffered much. He had to make three voyages on this account, once to Malaga and twice to Europe. He died during the last of these voyages. He described a large number of Indian plants, and made extensive collections and drawings. Among his works may be mentioned, his "Coromandel Plants," superintended by Sir Joseph Banks; and his "Flora Indica," which was published after his death. A genus of plants has been named *Roxburghia*.—J. H. B.

ROY, RAMMOHUN, Rajah, a learned and enlightened Brahmin, was born about the year 1774 in the district of Burdwan in Bengal. His paternal ancestry was in a high degree reputable. Till the seventeenth century the Roys were engaged in religious avocations; and in the secular pursuits in which the family then became occupied they preserved their religious predilections. Early instructed by his father, Ram Haut Roy, in all the



dogmas of the Brahminical religion, Rammohun displayed an aptitude for linguistic studies, ominous of his departure from the beaten track of orthodoxy. He first made himself master of Persian, and then successively applied himself to the study of Hindustanee, Bengalee, Hebrew, Greek, Latin, English, and French. Along with this ample store of linguistic knowledge, Rammohun acquired certain notions respecting "the validity of the idolatrous system of the Hindoos," which he expounded in a work published when he was at the age of sixteen. To his father this was a serious offence, and it was only after a long exile of travel that the heretical son was restored to the favour of Ram Haut Roy. During this period of banishment Rammohun made the acquaintance of several Europeans, and became eagerly interested in the study of European manners, customs, &c. On his return home he resumed his disputes with the Brahmins, inveighing particularly against the barbarity of the suttee, and again he was compelled to leave the paternal roof. On the death of his father in 1803, Rammohun published several works of a nature so offensive to the Brahmins that they instituted legal proceedings to deprive him of caste. After considerable delay, however, the case was decided in his favour. The most important of these publications was a translation into Bengalee and Hindustanee of the Vedant, an ancient summary of the rites and doctrines of the Hindoo religion. Rammohun soon commenced the study of the Bible; and finding himself perplexed by the discordant opinions of commentators, he determined to make himself master of Hebrew and Greek. In 1820, deeply impressed with the grandeur and beauty of christian ethics, he published in Sanscrit, Bengalee, and English, selections from the gospels of Matthew, Mark, and Luke, which he entitled "The precepts of Jesus, the guide to peace and happiness." In the controversies with the Brahmins which followed the publication of this work Rammohun exhibited a remarkable knowledge of the scriptures, as well as polemical talent of a high order. In the spring of 1831 he visited England as ambassador for the king of Delhi; and so well did he acquit himself in this capacity, that according to his majesty's desire he was to have had a pension of three or four thousand pounds per annum. After a brief sojourn in England he visited Paris, where he received much attention from King Louis Philippe. When he returned to England he busied himself in attending public meetings, especially those of a religious kind. He was anxious not to identify himself with any ecclesiastical sect. Most commonly, however, he attended the ministrations of Unitarian clergymen. While on a visit at Stapleton Grove, near Bristol, he was seized with illness which proved fatal on 27th September, 1833. That his children might not suffer in property or caste from the fanaticism of his countrymen he was buried without christian rites in the grounds of Stapleton Grove. The body was afterwards removed to the cemetery at Arno's Vale, near Bristol.

ROY, WILLIAM, Major-general of the royal artillery, surveyor-general of the coasts of Great Britain, was one of the originators of the great trigonometrical survey of this country. The attention of the government was forcibly called to the necessity of obtaining accurate information with regard to the physical geography of the highlands of Scotland by the rebellion of 1745. A careful but not a very scientific map of that region was constructed by Colonel Watson, and was long known as the duke of Cumberland's map. This Roy reduced, and had engraved for private distribution, under the title of "*Mappa Britanniae Septentrionalis faciei Romanae*," &c., 1774. He collected many valuable details concerning the Roman camps of Scotland, and a work upon the subject, which he had nearly completed before his death, was published afterwards by the Antiquarian Society under the title of "*The Military Antiquities of the Romans in North Britain*," large folio, 1793. His portion of the great work of measuring the British arc of the meridian was completed in 1788, and he was preparing an account of these important labours for publication in the *Philosophical Transactions*, when he was seized with an illness that terminated fatally in two hours, on the 1st of July, 1790.—(See *Phil. Trans.*, lxxvii., 653; lxxv., 385; lxxviii., 138.) For his measurement of a base on Hounslow Heath, on the 16th April, 1784, he received the Copley medal. The survey was commenced at the instance of the French government, with a view to connect the observatories of Greenwich and Paris by trigonometrical measurements. General Roy was appointed to conduct the operations through the influence of Sir Joseph Banks, then president of the Royal Society, to whom Mr. Fox, with the

consent of the king, had transmitted the proposals of the French astronomer, M. Cassini de Thury.—R. H.

ROYER-COLLARD, PIERRE PAUL, distinguished as a statesman, still more distinguished as a philosopher, was born at Sompuis in Champagne, on the 21st June, 1763. He was educated at Chaumont with a view to the clerical profession; but abandoning this design, he became an advocate in the parliament at Paris on the eve of the Revolution. This great event he saluted with the enthusiasm of youth and of hope. In the earlier, calmer, purer days of the Revolution he was conspicuous as a popular orator; but when blood began to flow and fierce passions to rage, he retired from the scene to philosophical studies, for which perhaps, better than for politics, his nature was fitted. In 1797 he again grew active as a politician. But he was the partisan of moderation, and the tendency of France was, what it has ever been since the Revolution—toward extremes. Reaction might follow reaction, but "moderation" could not reign. Again, therefore, Royer-Collard withdrew; and now his influence as a philosopher commenced. He was the originator of that eclectic school of which Jouffroy was the chief thinker, Cousin the chief orator, and which, though it originated nothing, enlarged and enlivened the empire of philosophy in France. In opposition to the sensualism of which Condillac had been the earnest and able exponent, but which after the time of Condillac had hardened into a coarse, repulsive materialism, Royer-Collard propagated doctrines akin to those of the Scottish school. By him, or by his disciples, the works of Reid and Stewart were translated. Introductions, comments, notes, enabled the translations better to serve a propagandist purpose. In 1811 Royer-Collard was appointed to a professorship of philosophy, which he held for two years. Though his lectures proved attractive, yet it was mainly by the weight, by the sympathetic force of his individuality as a man, that Royer-Collard was a reformer of philosophy, both now and afterwards. On the final overthrow of the empire Royer-Collard accepted various offices under the government, and was called to the chamber of deputies. As he had been the founder of the eclectics, so as the champion of a decided but mitigated liberalism, he was the founder of the doctrinaires. He had been elected president of the chamber of deputies two years before the July revolution, and as such he presented the important address to Charles X., which was signed by more than two hundred deputies, and which, intended as a warning, was changed into a prophecy. Journalist, parliamentary representative, the most trusted, most honoured head of the liberals, in all aspects, through all agencies, Royer-Collard advocated a conservative, conciliatory policy. But he was the determined foe of reaction, and therefore he was in general opposed to the measures pursued by his friends and disciples, the doctrinaires, and especially by Guizot, in the reign of Louis Philippe; and the fruit of which was the February catastrophe. Of this revolution, at once so expected and so unexpected, Royer-Collard did not survive to be the witness. He died at his country-seat, Chateauvieux, near St. Aignan, on the 4th September, 1845. Some years previously old age had compelled him to abandon public life. The integrity and the patriotism of Royer-Collard are unquestioned. But he was not higher or wiser than his age—an age when in France the journalist had more influence than the orator, the orator more than the politician, the politician more than the true statesman.—W. M.-L.

ROYLE, JOHN FORBES, an eminent Indian botanist, was born at Cawnpore in 1799, and died at Acton, near London, on 2nd January, 1858. He was the only son of Captain William Henry Royle, an officer in the service of the East India Company. He received his early education at the high school of Edinburgh. He was intended for the army; but while waiting for an appointment at Addiscombe, he became a pupil of Dr. Anthony Todd Thomson, and under his tuition acquired a taste for natural history, and especially for botany. In place of accepting a military appointment, he became assistant-surgeon in the East India Company's service. He went to Calcutta in 1819, and was first stationed at Dumdum. He subsequently was posted to various parts of Bengal and the north-west provinces, and enjoyed ample opportunity of becoming acquainted with the productions of India. He became acquainted with Dr. Wallich of the Calcutta garden, and in 1823 was chosen superintendent of the garden at Saharanpore. He did much to improve the garden, and cultivated many plants which were important in a medicinal and economical point of view. He sent collectors to various mountain provinces in India,



and made a large and valuable collection of plants. He examined also the drugs sold at the bazaars in India, and identified them with the medicines used by the Greeks. He attended to the agricultural improvement of India, and directed attention to the fibrous plants. He published "Illustrations of the Botany, &c., of the Himalaya Mountains." In this work he gives valuable information in regard to the resources and capabilities of India. The culture of tea occupied his attention, and he pointed out the fitness of the slopes of the Himalayas for that purpose. He made collections also of the mammals, birds, reptiles, and insects of the northern plains and mountains of India. The geology of the Himalayas also received attention from him. He returned to Britain in 1831, with large collections and valuable materials for publication. He became a fellow of the Royal, Linnæan, Geological, and other scientific societies. He received from the university of Munich the degree of M.D. For many years he acted as secretary of the Horticultural Society, and of the British Association for the Advancement of Science. He was chosen professor of materia medica in King's college, London, and had charge of the correspondence of the East India Company, relating to the vegetable productions of India. He took an active part in the arrangement of the Great Exhibitions in London, Paris, and Manchester, and received valuable acknowledgments of his services. He commenced the formation of a museum at the India House. Among his published works may be noticed his "Himalayan Illustrations," "Manual of Materia Medica," on the arts and manufactures of India, on fibrous plants of India; besides numerous papers in journals and Transactions of societies; and articles on the plants of scripture in Kitto's Biblical Cyclopedia. A genus of plants has been named Roylea.—J. H. B.

RUBENS, PETER PAUL, was born at Siegen in Westphalia, on the 29th of June, 1577, the day of St. Peter and St. Paul, whence his names. His father, John Rubens, a lawyer, was a native of Antwerp, but was forced by the religious disturbances of the time to emigrate, and he took his family in 1568 to Cologne. In 1571 he got into trouble at Siegen, where he was arrested and thrown into prison. To Siegen, the birthplace of the great painter, his wife followed him, and there established her family. In 1578 the family again settled in Cologne, where John Rubens died in 1587, and his widow (born Mary Pypeling) returned with her children to her native city, Antwerp. There is a fine portrait, said to be of this lady, by her son, in the Dulwich gallery; but it does not look like the work of a young painter of three and twenty. His mother destined Rubens for his father's profession of the law, but he had set his heart upon being a painter. Adam von Noort was his first master of importance; but his chief studies were made in the school of Otto van Veen, better known as Otho Venius, with whom Rubens worked four years. He was enrolled a master in the corporation of St. Luke in 1598. In the spring of 1600 he went to Italy, and at Mantua entered the service of Vincenzo Gonzaga, who in 1605 employed the painter on a diplomatic mission to Madrid, to Philip III. of Spain. Rubens spent some time also in Rome, in Venice, and at Genoa, leaving portraits wherever he went. He returned to Antwerp from Genoa in the autumn of 1608, hastening home to see his mother, who was then very ill, but he did not arrive until after her death; he does not appear to have seen her for upwards of eight years. It was the intention of Rubens to return to Mantua, but having been appointed their court painter by Albert and Isabella, he decided upon remaining; and on the 15th of October of this year (1609) he married his first wife, Isabella Brant, by whom he had two sons, educated by the painter's friend, Gevartius. In 1610 he built himself a house at Antwerp. In 1620 he visited Paris by the invitation of Maria de' Medici, and there received the commission for the series of magnificent pictures relating to the marriage of that princess with Henri IV., for the decoration of the palace of the Luxembourg. These works, now in the Louvre, were not completed until 1625, and were chiefly executed by the scholars of Rubens; most of the original sketches by the painter himself are now in the gallery at Munich. In 1626 the painter lost his wife; but in 1630 he married Helena Fourment, a beautiful girl only in her sixteenth year, the daughter of his first wife's sister; by her he had five children; and she survived him and married again. In 1628 Rubens was sent on a second diplomatic mission to Spain by the Infanta Isabella, now a widow, to the king, Philip IV.; and in the following year he was sent on a similar mission to England. In 1630 he received the honour of knighthood from two kings—from Charles

I. of England and Philip IV. of Spain. After a life of almost unrivalled splendour and success as a painter, he died, possessed of immense wealth, at Antwerp, on the 30th of May, 1640, and was buried with great pomp in the church of St. Jacques. A portion only of his collections produced by private sale, after his death, the then comparatively enormous sum of upwards of £20,000 sterling. Rubens' works are extremely numerous; altogether nearly four thousand pictures and sketches are attributed to him; many of them are of course copies, and many others are studies or works by some of his numerous scholars. The prints after his works amount to about twelve hundred, and there are a few etchings by his own hand. Of his many scholars or imitators the most eminent are Vandyck, Diepenbeck, Van Hoeck, Van Thulden, G. Zegers, Jordans, Suyders, and Erasmus Quellinus. Rubens had scarcely a rival in history or portrait, in landscape or in animal painting. His greatest points are his extremely masterly execution and his magnificent colouring; his weakest was his taste for form; his figures, as a general rule, being wholly devoid of refinement in that respect, and perhaps rarely even without great faults in their proportions, but they are often grand in character and always full of life and vigour. Some of his mere portrait heads are perhaps as perfect as such things can well be. Of his large altar-pieces, and they are many, the famed "Descent from the Cross," at Antwerp, is generally considered the masterpiece. He is still seen to great advantage at Antwerp, in the various churches and in the Academy; and he is also well represented at Brussels; but it is at Munich alone that he is seen in all his glory. Here are a great saloon and a cabinet, full of his works, amounting in all to ninety-five, including the remarkable composition of small figures known as "The Last Judgment." The London National gallery also possesses several masterpieces by Rubens, as "The Judgment of Paris," "The Rape of the Sabinæ," "Peace and War" (presented to Charles I. when the painter was in England), "The Brazen Serpent," and a "Landscape, Autumn," with a view of the chateau de Stein, the residence of Rubens, near Mechlin. Sir Joshua Reynolds has pronounced Rubens "perhaps the greatest master in the mechanical part of the art, the best workman with his tools, that ever exercised a pencil." His favourite signature was Pietro Paolo Rubens; he lived so long in Italy that he seems to have preferred the Italian language, in which he wrote the majority of his letters. The accounts of this great painter are numerous, from Sandrart downwards. Among the most important and most recent are—*Rubens et L'Ecole D'Anvers*, by Alfred Michiels, 8vo, Paris, 1854; and *Original unpublished Papers illustrative of the Life of Sir Peter Paul Rubens as an Artist and a Diplomatist*, &c., by W. Noel Sainsburg, 8vo, London, 1859.—R. N. W.

RUBRUQUIS, GUILLAUME DE, known also by the name of GUILLAUME DE RUYSBROECK, was born in Brabant about 1230, and died about the beginning of the fourteenth century. He belonged to the order of St. Francis, and was sent in 1253 by Louis IX. to Tartary, in order to introduce christianity among the khans. He travelled along with another missionary through the steppes of Tartary, visited the banks of the Volga, traversed the Caucasus, Armenia, and Syria, and arrived at Tripoli on the 15th of August, 1255. Rubruquis drew up an account of his mission, and transmitted it to the king. In this account he gives important geographical details in regard to the northern parts of Tartary, and the usages of the Mongols. He finally became the superior of the convent of Acre.—J. H. B.

RUDBECK, JOHAN, an eminent Swedish prelate, was born at Örebro in the latter half of the sixteenth century. He studied at Wittenberg, became afterwards professor at Upsala, subsequently court-preacher, and finally bishop of Vesteraas, which dignity he held for twenty-five years, until his death in 1646. Rudbeck stood high in favour with Axel Oxenstierna, Gustavus Adolphus, and Queen Christina, the latter of whom visited him on his deathbed. He was a man of large and varied learning, but especially conspicuous for the remarkable organizing faculty he possessed. The reforms he wrought in his diocese were of the most comprehensive and beneficial character.—J. J.

RUDBECK, OLUF, the Elder, a learned Swede, fitly surnamed from his manifold accomplishments STORHUFVUD, or Large-head, was born in Vestmanland in 1630. The chief particulars of his life may be summed up in a single sentence. As a youthful student of medicine he made an important discovery, that of the lymphatic vessels, and became afterwards professor in the univer-



sity of Upsala; in subsequent years, as "Polyhistor" and "tausend-künstler," or literary Jack-of-all-trades, he devoted equal attention to anatomy, botany, and the other natural sciences, to music and architecture, and finally to archaeology. His two chief works are the "Campi Elysii, or Glysisvall," an elaborate botanical treatise, and the "Atlantica," or "Manhem," a perfect specimen of brilliant literary bubble-blowing, in which he vainly, although ably, attempts to prove that Sweden is the true Atlantis described by Plato! He died in 1702, leaving behind him a high reputation for boundless industry, versatility, and learning.—J. J.

**RUDEBECK, OLUF**, the Younger, son of the preceding, was also a professor in Upsala, and distinguished himself in the walks of science and literature. He published various important ornithological and botanical works; but also wandered astray in the wilderness of comparative philology, seeking affinities between Lapp and Hebrew, and labouring on a "Lexicon Harmonicum," in no fewer than ten volumes, of the Asiatic and European tongues. In this respect he was like a caricature of his father. He died in 1740.—J. J.

**RUDBERG, FREDRIK**, an eminent Swedish man of science, was born at Norrköping on the 30th of August, 1800, and died on the 14th of June, 1839, at Upsala. Having taken the degree of doctor of philosophy in 1821, he devoted some years to travelling in Europe. In 1827 he became a member of the Academy of Sciences of Stockholm, and in 1828 professor of physics in the university of Upsala. His scientific writings appeared for the most part in the Transactions of the Academy of Sciences of Stockholm, from 1819 till 1847. They have reference to various physical subjects, such as capillary attraction, heat, hydraulics, terrestrial magnetism, &c.; and the most important is a memoir, published in 1837, describing a series of experiments by which the rate of expansion of air by heat was for the first time correctly determined. His premature death in his thirty-ninth year was one of the heaviest losses that science has sustained in this century.—W. J. M. R.

**RUDDIMAN, THOMAS**, the eminent Scottish grammarian, was born at the farm-house of Raggel in the parish of Boyndie, Banffshire, October, 1674. At the parish school the boy made astonishing progress in Latin; the *Metamorphoses* of Ovid had a special charm for him, and the youthful impression never wore off. When he was sixteen years of age he resolved to attend the bursary competition at King's college, Aberdeen. Without his father's knowledge, and with but a guinea in his pocket, furtively given him by his sister, he set out; and though robbed on the way of his purse and the best of his clothing by a gang of gipsies, he bravely presented himself for examination, and gained the first prize. Four years afterwards he took his degree of M.A., on the 21st of June, 1694, after a disputation which lasted *ab aurora usque ad vesperam*. He was then engaged by Mr. Young of Aulbar, the great-grandson of the preceptor of King James, to be tutor to his sons; but within a year he became parish schoolmaster of Laurencekirk. Three years and a half were spent by him in that situation, when he removed to Edinburgh on the invitation of Dr. Pitcairne, who, happening to be detained a night in the inn at Laurencekirk by a storm, had been directed by the landlady to the "dominie" as a person whose conversation would be entertaining to him during his compulsory sojourn. Ruddiman was at once appointed assistant keeper of the advocate's library, at an annual salary of £8. But he eked out his scanty income in a variety of ways—revising and correcting for publishers, copying chartularies for the university of Glasgow, and keeping young lads as boarders, to whom he gave classical training. In this way he prepared Sibbald's *Introductio*, and Spottiswoode's *Præctiques*, for the press. He published also the *De Animi Tranquillitate Dialogus* of Volusenus or Wilson, a learned Scotchman, who had been under the patronage of Cardinal Wolsey. By the year 1707 he had commenced business as an auctioneer, and in 1709 he published Kerr's *Cantici Solomonis Paraphrasis Poetica*, with notes, and the same author's *Cantica*, which last he dedicated in Latin verse to his friend Dr. Pitcairne. The translation of Virgil's *Æneid* by Gawin Douglas was next edited by him, with a very excellent and full glossary, compiled by the editor, who in modesty withheld his name. He was now fast rising into fame, and the magistrates of Dundee invited him to be rector of their grammar-school. But the Faculty of Advocates at once trebled his salary as librarian, and he declined the offer. In

1711 he assisted in bringing out the works of Drummond of Hawthornden, and aided Abercromby in preparing his *Martial Achievements of the Scots nation*. Dr. Pitcairne died in 1713, and Ruddiman gratefully composed his epitaph, and through him as auctioneer his patron's library was sold to Peter the Great, the czar of Russia. In 1714 were published his "Rudiments of the Latin Tongue." His grammar soon superseded the score of previous grammars—even those of Vaus, Duncan, Wedderburn, and others, and remained for more than a century the grammar taught in all Scottish seminaries. It went through fifteen editions in its author's lifetime. His next work was an edition of the *Opera Omnia* of George Buchanan. It came out in 1715, in two folio volumes. He added some learned dissertations—a "Tabula Regum" and a "Libellus de Metris Buchananæis." But his notes sometimes contradicted his author, as well as expounded him; and especially his partiality for Queen Mary and his depreciatory remarks on Buchanan's treatment of her, raised up hosts of enemies. A "society of the scholars of Edinburgh" was formed for the vindication of Buchanan, but it did nothing. Yet the controversy thus originated lasted during the remainder of Ruddiman's life. The Rev. George Logan assailed him in six different treatises—one main question being the hereditary right of the Scottish kings to the crown; Ruddiman's political principles being conservative, and himself also a Jacobite. Thirty-eight years after the appearance of the edition of Buchanan—which certainly was not faultless—it was attacked by James Mair of Aberdeen; and in 1754 Ruddiman replied by a tart and telling "Anti-crisis," nay at a later period, the year before his death, his "Audi alteram Partem," saw the light. In 1713 Ruddiman became a printer himself, in partnership with a younger brother, who had been regularly trained to the business. In 1718 he took an active part in forming a literary society—the first formed in Scotland. In 1725 he published his larger work—the first part of his "*Grammaticæ Latinæ Institutiones*," treating of etymology; the second part, treating of syntax, appeared in 1731. In 1728 he became printer to the university, and having printed the *Caledonian Mercury* since 1724 he became its proprietor in 1729. The property remained in his family till 1772, when it was sold by the trustees of his grandchildren. In 1730 he became principal librarian in the advocate's library, but without any increase of salary. In 1739 he published, with a learned and elaborate introduction, "*Selectus Diplomatum et Numismatum Scotiæ Thesaurus*," a work begun by Anderson, but completed by Ruddiman. He was also employed to translate the charter of the Royal Bank into Latin, and the charter of admiralty of the city of Edinburgh. During the occupation of Edinburgh by Prince Charles, 1745, Ruddiman retired to the country, and occupied himself with making notes on Burmann's *Commentary on Lucan's Pharsalia*. But from the well-known Jacobitism of its proprietor the *Caledonian Mercury* was suspected, and Ruddiman's son Thomas, to whom a half of the printing business had been for some time handed over, was imprisoned, and, contracting disease in the jail, died in 1747. Ruddiman affirmed of himself that he saw the "young Chevalier" but once, and that for a couple of minutes only. In 1751 the old man's sight began to fail him; and after holding the office of librarian to the faculty of advocates for nearly half a century, he resigned, and was succeeded by David Hume. His strength gradually failed, and he died at Edinburgh, January 19, 1757, in the eighty-third year of his age. His remains were interred in the burial ground of Greyfriars' church. It was expected even as late as 1790 that Lord Gardenstone, according to public promise, would raise a cenotaph to his memory at Laurencekirk. But in 1792 a volume of *Miscellanies* by Lord Gardenstone appeared at Edinburgh, in which there is an avowed attack on the character and learning of Ruddiman. In 1806, however, a tablet was erected in New Greyfriars' church, by a descendant, Dr. Ruddiman, late of India. Ruddiman was of middle stature, thin habit, and was very temperate. His industry was incessant, and he so prospered as to leave about £3000 sterling—a large sum for those days. He had a high admiration of Buchanan's literary character, and nobly vindicated the superiority of his Latin version of the Psalms to that of Johnson, edited and so highly extolled by auditor Benson. In knowledge of Latin, and in the correct and fluent use of it, Ruddiman is second only to Buchanan. He published also an edition of Livy, and of the Greek Testament; also *Poetarum Sæclorum Musæ Sacre*, &c.—(*Life* by George Chalmers, London, 1794.)—J. E.



**RUDOLF I**, Emperor of Germany, was born on the 1st May, 1218. He was the son of Albert, count of Habsburg and landgrave of Alsace, who, as crusader, accompanied the Emperor Frederick II. to Palestine, and died at Ascalon in 1240. At eighteen Rudolf had fought in Italy under the Emperor Frederick II.; and an independent ruler at twenty-two, he speedily showed that he was destined to be alike illustrious in peace and in war. It is difficult to make the complications of mediæval history interesting. The one clear thing about Rudolf is, that partly by usurpation, partly by policy, partly by probity, partly by valour, he became the founder of the Austrian state. Before being a conqueror he had first to defend his own possessions. His assailants were two of his uncles. Their repeated machinations and attacks, victoriously resisted, ended with an increase of his territory. The taste for crusades was rapidly growing weaker; nevertheless, more for political reasons than from religious motives, Rudolf was the leader in a crusade, which was intended to convert by the sharp argument of the sword those inhabitants of northern Germany who were still heathens. By his marriage with Gertrude, the daughter of the count of Homburg, Rudolf's dominions and influence were considerably extended. Habsburg or Habichtsburg, the castle from which the Habsburgs took their name, and the ruins of which still remain, was in Switzerland; and in Switzerland, and on its frontiers, Rudolf, by purchase or otherwise, potently and swiftly enlarged his sway. Uri, Schwytz, and Unterwalden, seem of their own accord to have solicited a protection which hardened under the successor of Rudolf into a tyranny, the overthrow whereof forms one of the most famous episodes in history. Rudolf was besieging the city of Basle when his election as emperor of Germany was announced to him. He was crowned at Aix-la-Chapelle on the 28th October, 1273. Some conspicuous princes refused to do him homage. They were placed under the imperial ban, and war was declared against them. Rudolf first subdued Henry of Bavaria; and then a far more formidable opponent, Ottocar II., king of Bohemia, who was betrayed by his vassals. By the defeat of Ottocar the archduchy of Austria came into Rudolf's hands. Indignant and impatient at the severe terms imposed on him, Ottocar again tried the fortune of arms; but again betrayed, he perished in battle in 1278. Either from magnanimity or from prudence, however, Rudolf allowed Ottocar's son Wenzel to retain Moravia and Bohemia. He likewise gave Wenzel one of his daughters. His other daughters he had bestowed on princes whose alliance promised to be useful to him. On the death of Wenzel he wished to seize Bohemia; but he failed in his attempts both on that country and on Hungary. From the death of Conrad IV. in 1254 till the election of Rudolf, there had been many pretenders to the imperial throne, but none of them had been universally recognized. This long period, called the interregnum, one of the saddest and most lawless in German annals, was favourable to the growth and freedom of towns. And well that there was such an atonement for infinite anarchy and woe. One of the principal competitors, Richard, earl of Cornwall, had received a species of imperfect and wavering recognition as German emperor from 1256 to 1272, when he died. But Richard's rival, Alphonso X. of Castile, called the Wise or Learned, a brilliant yet somewhat chimerical prince, persisted in his claims after Rudolf's elevation. Rudolf was the faithful, almost abject servant of the church. As a reward, Pope Gregory X. energetically took the side of Rudolf against Alphonso. Though not forgetful of his own interests, and though never losing sight of what the house of Habsburg was, and aimed to be, Rudolf showed himself not unworthy of that august and weighty office, which the magnificent Hohenstauffen had held with so much lustre. He was the vindicator and the restorer of the imperial rights, the champion of law, the promoter of civilization, of commerce, and of commercial intercourse; the cherisher of that industrial spirit which was fated to annihilate the worst feudal iniquities. At sixty-four Rudolf took, as successor to his departed wife, a princess of Burgundy who was only fourteen—an act singularly foolish in a life of singular sagacity. When travelling in the west of Germany, Rudolf died at Gernersheim on the 30th September, 1291. He was succeeded in the German empire by Adolphus of Nassau, and in his hereditary states by his son Albert, who was turbulent, treacherous, and cruel. Both these men had rejoiced in blood, and they both died a bloody death.—W. M.-L.

**RUDOLF II**, Emperor of Germany, the son of the Emperor Maximilian II., and the contrast in everything to that excellent prince, was born in 1552. He succeeded his father alike in the Austrian dominions and on the imperial throne in 1576. Educated by the jesuits at the court of the most jesuitical of all monarchs, Philip II. of Spain, Rudolf added jesuitical cunning and perfidy to his natural incapacity, irresolution, and intolerance. He had a passion for fine horses, a passion still more childish and intense for alchemy and astrology, and he totally neglected the affairs of government; or if he interfered with them it was to alridge or neutralize the concessions made by his predecessors to the protestants. Continual conspiracies and rebellions were the result; and at last, to resist oppression, a powerful protestant organization, called the Union, was created with the elector palatine, Frederick IV., at its head. Unfortunately the protestants were not merely as bigoted as the catholics, but they persecuted each other. To this cause we must ascribe the dead halt which protestantism made in Germany when in the very heat of its triumph. Having lost the affections of his protestant subjects by his injustice, the respect of the whole German empire by his inefficiency, Rudolf contrived by his guilty indifference to kindle frequent insurrections in his states, and to involve them in foolish and fruitless wars with the Turks. By degrees, formally as well as substantially, the authority which Rudolf did not so much misuse as leave unused, fell into the more vigorous grasp of his brother Matthias. Some domains and a pension of three hundred thousand florins a year were assigned to the royal puppet. Keenly Rudolf felt a disgrace which was eminently merited. He died February 20, 1612. He had never been married; Matthias was his successor, at the end of whose reign the Thirty Years' war began.—W. M.-L.

**RUDYARD, SIR BENJAMIN**, a prominent member of the Long parliament, was born in 1572. He had long been conspicuous as an accomplished gentleman and an elegant scholar, before he took part in political discussions. He was a respectable poet, and the intimate friend of Ben Jonson, who addressed to him some highly eulogistic verses. When the contest began between Charles and his parliament, Sir Benjamin quitted his fashionable pursuits and haunts about town, and joined Hampden and Pym and the other patriots. He had long held a seat in the house of commons, and his great experience in parliamentary forms, combined with his masterly eloquence, gravity, courtesy, and moderation of tone, gave him great weight in the house, and made him an important accession to the constitutional party. May, the historian of the parliament, speaks in the highest terms of the talents and graces of mind, as well as of the remarkable eloquence of this courtly and accomplished gentleman; and instances his oration at the opening of the Long parliament as "a perfect exemplar" at once of the unsparing exposure of grievances and of "the way of sparing the king." Sir Benjamin, however, though acting with Pym and Hampden, did not by any means approve of all their proceedings. He opposed the attainder of Strafford, and gave only a partial support to the Grand Remonstrance. But there is no truth in the assertion of Chronicher Heath that the venerable and worthy knight died of remorse as soon as the civil war began; complaining on his deathbed that he had been deceived by Pym and Hampden. It is certain, however, that he ultimately became anxious for a compromise between the king and the parliament, and that during the progress of the war he cried out incessantly for peace; but he remained in his place in the house of commons as long as he could, and acted to the last with the patriots. Though he held the office of surveyor of the court of wards and liveries, he made a speech against it in 1645, and it was abolished in the following year. He received compensation, however, for the loss of his place. Sir Benjamin survived till 1658, and died at the age of eighty-seven. A number of his speeches and poems have been published; the latter are included in the same volume with the poems of William earl of Pembroke, London, 1660.—J. T.

**RUE, CHARLES DE LA**, a learned ecclesiastic and jesuit, was born at Paris in 1643. He shone in early life as a preacher and poet. A Latin poem of his on the victories of Louis XIV. so pleased Corneille that he translated it into French metre, and presented it to the king. His majesty was so gratified with the tribute, that he appointed the author one of the board for preparing the classics for the use of the dauphin. The editing of Virgil was committed to De la Rue, and he executed his task so as to give general satisfaction. Some tragedies and panegyrics



were also composed by him, which had their brief day of popularity. He died in the college of the jesuits in 1725.—J. E.

RUE, CHARLES DE LA, another and higher scholar, was born at Corbie in Picardy, 1685. He joined the learned order of the Benedictines in an abbey at Meaux. His erudition and theological lore have been justly extolled. Of his celebrated edition of Origen, undertaken at the suggestion of Montfaucon, two folio volumes were published during his life, and a third after his death which took place from a paralytic stroke in 1739. From the materials amassed by him his nephew, Vincent de la Rue, published a fourth volume in 1739. The nephew died in 1762.—J. E.

RUFUS, an ancient Greek medical writer, of whom nothing is known except that he was born or lived at Ephesus, whence he is commonly called RUFUS EPHESIUS. His date has been disputed, but Suidas is probably correct in placing him in the reign of Trajan, A.D. 98–117, as he quotes Xeuxis and Dioscorides, and is himself quoted by Galen. Some persons have supposed him to be the physician quoted by Andromachus, but this is probably a mistake. He wrote several works on medical subjects, some of which are extant, with fragments of the others. His principal work is "On the Names of the Parts of the Human Body," and is interesting for the information it gives us on the state of anatomical science before the time of Galen. It consists of four books, which are generally reckoned as only three, as the first and second are substantially the same. Another work is "On the Diseases of the Kidneys and Bladder;" and a third is "On Purgative Medicines." These three were published in Greek and Latin by J. Clinch, London, 1726, 4to; and a Latin translation, by J. P. Crassus, is contained in the *Medicæ Artis Principes*, by H. Stephanus (Etienne), Paris, 1567, folio. Two other short works by Rufus have been published for the first time within the last twenty years: one is an old Latin translation of a treatise on Gout, edited by E. Littré in the *Revue de Philologie*, vol. i., Paris, 1845; the other is a Greek treatise on the Pulse, which is probably spurious, edited by C. Daremberg, Paris, 1846, 8vo. There are numerous fragments of his lost works preserved in different Greek and Arabic writers, perhaps the most interesting of which is a passage respecting the plague, which appears to prove beyond all doubt that the glandular (or true) plague was known to the ancients some centuries earlier than was commonly supposed. Rufus was also one of the early commentators on the writings of Hippocrates. A new edition of all the extant works of Rufus, with whatever fragments can be recovered, has been for some years in preparation by Dr. Charles Daremberg of Paris.—(For further information see the *Penny Cyc.*, and Smith's *Dict. of Gr. and Rom. Biogr.*)—W. A. G.

RUGENDAS, GEORG PHILIPP, a celebrated German horse and battle painter, was born at Augsburg in 1666. After learning his art in his native city, he visited Italy, where he spent some years in Rome, devoting himself exclusively to battle pieces. He returned to his native city in 1695, and had an opportunity of witnessing the realities of war in the siege of that place in 1703, which Rugendas represented in a large picture, long forming part of the Stettin collection at Augsburg. He became director of the Augsburg academy in 1710, and died there in 1742. The pictures of Rugendas are numerous; he was a bold but mannered painter, his figures and horses being constantly repeated, and being hot, heavy, and monotonous in colouring. There are some spirited etchings by this painter; and many of his designs were engraved in mezzotint by his son, Christian Rugendas.—(See Füssli, *Leben Rugendas*, &c., Zurich, 1758.)—R. N. W.

RUHNEKEN or RUHNKENIUS, DAVID, an eminent German humanist, was born at Stolpe, Pomerania, 2nd January, 1723. He received a careful education at Königsberg, where he became intimately acquainted with Kant. By his parents, especially his mother, he was intended for the church; but his love of the Greek language was so predominant, that he could not be prevailed upon to fulfil their wish. He studied at Wittenberg, where, in order to secure the advantages of a profession, he for some time devoted himself to the study of law, but with renewed ardour returned to the Greek. From Wittenberg he proceeded to Leyden, where he became the pupil and friend of Hemsterhuys, the only professor of this university to whom he was not introduced by recommendatory letters from his Wittenberg patrons. He declined all invitations of his German friends to settle as a lecturer in a German university, because he could not bear to be separated from Hemsterhuys. As, however, there was

no prospect of a chair at Leyden, he went to Paris, where he strenuously searched the Royal library, and was on the point of starting for Spain, when he was called back to Leyden as assistant-lecturer to Hemsterhuys (1757). At length in 1761 he obtained the chair of eloquence, vacant by the death of Oudendorp, the duties of which he most honourably discharged till his death on the 14th May, 1797. His leisure hours were generally devoted to the chase, to which he was fondly addicted, to the pleasures of society, and to politics. In later years he mostly spent them in the sick-room of his wife, who, six years after her marriage, had by a paralytic stroke lost both her language and her sight, and yet out-lived her husband. For critical acumen, and the extent of his reading, Ruhneken had few equals, and his "Epistolæ Criticæ," his editions of Muretus, Timæus, Hesychius, and the Hymnus in Cererem, are lasting monuments of his erudition. His "Eulogy on Hemsterhuys" is a masterpiece both of biography and of Latin. His literary remains have been edited by Bergmann, Friedemann, Eichstaedt, and others.—(See Wytenbach, *Vita Ruhnenii*; and Rink, *T. Hemsterhuys und D. Ruhneken*, Königsberg, 1801.)—K. E.

RUMFORD, SIR BENJAMIN THOMPSON, Count, was born in 1752 at Woburn, Massachusetts. He settled as a schoolmaster in Rumford (now Concord), New Hampshire, where an advantageous marriage gave him leisure to pursue scientific studies for their own sake. On the outbreak of the Revolution he espoused the cause of the mother country, and gave valuable information to the British authorities. He was kindly received in London by Lord George Germaine, the head of the American department, who sent him back to New York to raise a regiment of dragoons, of which he was appointed lieutenant-colonel. On his return to England in 1784, he was knighted by the king. Travelling on the continent soon after, an acquaintance he formed with some members of the reigning family in Bavaria led to his appointment to an important office in Munich. He introduced many salutary reforms into the system of military administration in Bavaria, grappled boldly with the social evil of mendicancy, which threatened to overgrow the entire state, and established a poor law which was at once strict and truly humane. He introduced the potato into general use in Bavaria, and promoted domestic economy among the people by the invention of stoves, and by disseminating instructions for the preparation and cooking of food. He returned to England in 1799, having been ennobled by the duke of Bavaria with the title of count. Warning and ventilation of houses continued to occupy his attention, and his improvements in chimneys and fireplaces were generally adopted throughout the United Kingdom. In 1796 he was elected a fellow of the Royal Society, to whom he gave £1000 in trust for the reward of any discoverer of a new scientific truth with respect to light or heat. In the course of Rumford's experiments on heat, he established for the first time the fact of the unlimited productive heat from a limited quantity of matter, by the expenditure of mechanical power in friction; a fact subversive of the long prevalent hypothesis of a "subtle fluid" as the cause of heat. The exact relation between the quantity of mechanical power expended, and the quantity of heat produced, was not ascertained until long afterwards.—(See JOULE.) He took an active part in the foundation of the Royal Institution. He contributed many papers to the *Philosophical Transactions*; published a series of "Essays, experimental, political, economical, and philosophical," which extend to four volumes; and projected a great work "On the nature and effects of order." After the death of his American wife, he married Madame Lavcisier, the widow of the celebrated chemist, but was subsequently separated from her. He passed his last days in singular retirement at Auteuil, and died on 21st August, 1814.—R. H.

RUMOHR, KARL FRIEDRICH VON, a distinguished German amateur and art-writer, was born near Dresden in 1785. He studied painting under Fiorillo at Göttingen, and in 1804 visited Italy, where at Naples he commenced the formation of his collection of antiquities. In 1805 he returned to Germany, and first appeared as an art-writer in 1811. He revisited Italy in 1815, and at Florence commenced the researches for his very valuable and most important work, the "Italienische Forschungen," published in Berlin in 1827, in two vols., 8vo. A third volume was added in 1831, after a third visit to Italy in 1828. This is a most valuable compilation, and has secured a lasting reputation for its author. It is derived from original documents inspected in the various public buildings of Florence; and



Rumohr has cleared up many obscurities in Vasari, and corrected many of that author's errors. He is the author of many other works, which are all enumerated in the notice in the supplement to the Penny Cyclopædia, from the German Kunstblatt. He died of apoplexy at Dresden, July 25, 1843, while on a journey to visit the baths of Bohemia. He had latterly purchased a house and settled at Lübeck.—R. N. W.

RUMPH or RUMPHIUS, a distinguished Dutch botanist, was born at Hanau about the middle of the seventeenth century, and died at Amboyna in 1706. He went as a medical man to Amboyna, and acquired great influence there. He became chief magistrate and president of the Mercantile Association. He paid great attention to the plants of the Spice Islands. He published "*Herbarium Amboinense*," containing an account of the plants of Amboyna and the adjacent islands. A genus of plants is named Rumphia.—J. H. B.

RUNCIMAN, ALEXANDER, was born at Edinburgh in 1736, and was taught landscape painting there by John Norris; but failing to sell his pictures, Runciman in 1760 turned his attention to historical painting; and in 1766 visited Italy, where in Rome he made the acquaintance of Fuseli the Swiss scholar and painter, and of a somewhat kindred spirit with Runciman. He returned to Scotland in 1771, and succeeded Pavillion as director of the Edinburgh academy, with a salary of £120 a year. In 1772 he visited London, and lodged with Hogarth's widow, then in poor circumstances. He died suddenly before his own door on the 21st of October, 1785, aged only forty-eight. Runciman's best works are his sketches, a class of work in which rigid exactness of proportion is not required. He had considerable powers of invention and composition, but was incorrect and extravagant in his execution, his figures being very disagreeably elongated. His chief work is the Ossian series of twelve large pictures for Sir J. Clerk of Pennyquick, of which the "*Death of Agandecca*" has found its admirers; but all the compositions are extravagant and conspicuous for defects of style.—(Allan Cunningham, *Lives of Eminent British Painters*, &c.)—R. N. W.

\* RNEBERG, JOHAN LUDVIG, the greatest living Swedish poet, was born at Jacobstad in Finland in 1804. In his eighteenth year he became a student at the university of Åbo, and when the university seat was changed to Helsingfors, continued to prosecute his studies there, being for some years also the editor of a newspaper. In 1837 he was appointed to a post in the gymnasium at Borgå, where he has since lived in comparative retirement, loved as a man and poet, and honoured with a pension from the Russian government, and with both Swedish and Danish orders of knighthood. Runeberg, although borrowing alike from the classic and romantic schools, is unquestionably entitled to the appellation of an original poet. His "*Madeschda*" and "*Kung Fialar*" are noble productions; and his "*Fänrik Ståls Sägner*," a series of ballad poetry on the last Finland war, awakened universal admiration.—J. J.

RUNJEET SINGH, ruler of Lahore and Cashmere, the founder of the Sikh power in India, was born on the 2nd of November, 1780. His father was a distinguished commander of one of the twelve "missuls," or associations of Sikh chiefs, who in a wild way governed the Punjab and the country eastward, as far as the Jumna. Runjeet's father died when he was twelve and he was left to the care of his mother, who to retain her power did all she could to corrupt him. At seventeen he was suspected of having poisoned his profligate and unpopular mother. He assumed the reins of power, and began his long and successful career of aggression and aggrandizement, which was favoured by the weakness and quarrels of his neighbours. After the evacuation of the Punjab by Zemaun Shah, he bestowed the investiture of the province of Lahore on the friendly Runjeet, who proceeded to organize the Sikhs into a united power. As he extended his conquests he might have come into collision with the British, but his sagacity taught him to avoid this danger. In 1809 he signed a treaty with them; his relations with the Anglo-Indian government were almost always amicable, and he directed the course of his ambition to the west and south. From the English he first learned the value of European discipline, which he introduced into his army, and in 1819 he was master of Cashmere, assuming the title of Maharajah. The secure consolidation of his rule was partly due to the exertions of four officers of the Napoleonic school, Avitabile, Ventura, Court, and Aleard, whom he took into his service, and who made his army a really formidable force. He was to have aided the English in

the war with Afghanistan; but before his sincerity could be thoroughly tested he died, worn out by excesses, in the June of 1839. Runjeet Singh was the Mehemet Ali of the Punjab—sagacious, energetic, unscrupulous. There are some lively notices of him and his court in the late Sir Henry Lawrence's *Adventures of an Officer in the Service of Runjeet Singh*.—F. E.

RUNNINGTON, CHARLES, an English lawyer and writer, was born in 1751, was called to the bar in 1778, and in 1787 was made a sergeant-at-law. In 1815 he was appointed commissioner for the relief of insolvent debtors, an office which he held for four years. He died in 1821. Sergeant Runnington published editions of Hale's *History of the Common Law*; Gilbert's *Law of Ejectments*; Ruffhead's *Statutes at Large*; *History of the Legal Remedy by Ejectment*, and the *Resisting Action for Mesne Process*.—J. T.

RUPERT, ROBERT, Prince of Bavaria, was born in 1619. He was the son of the Princess Elizabeth, eldest daughter of James I. and of Frederick V., the unfortunate elector palatine, who lost his electorate, in a fruitless attempt to obtain the crown of Bohemia. An exile from his youth, the prince seems to have been very imperfectly educated; and as he was of an active, roving disposition, and had a taste for military pursuits, he offered his services, when he was scarcely of age, to his uncle, Charles I., on the breaking out of the civil war, and at once obtained the command of a regiment of cavalry. He soon distinguished himself by his courage, activity, and daring impetuosity. He was engaged in the battles of Worcester, Edgehill, Chalgrove, and Newbury, and took Hereford, Lichfield, and Cirencester; but his rashness, hot and impatient temper, and want of judgment, combined with his severity and rapine, not unfrequently neutralized his successes. The king, however, unfortunately for himself, placed unbounded confidence in his nephew; and the more to attach him to his service, created him Duke of Cumberland, and made him a knight of the garter. In 1643 he carried Bristol by storm, but displayed such arrogance and factious temper in the arrangements for the government of his conquest, as to give deep offence to the marquis of Hertford and other loyal and powerful nobles. In the campaign of 1644 Prince Rupert relieved Newport—one of the most brilliant exploits of the kind performed in the whole war—captured Stockport, Bolton, and Liverpool, and raised the siege of Lathom-house; but he met with a signal defeat at Marston Moor, where his indiscretion in giving battle to the enemy, and his rashness and thoughtlessness in the fight, inflicted a terrible blow on the royal cause. His conduct on this occasion, however, did not forfeit the confidence of the king, who soon after made him commander of all the royal forces. He took Leicester after a gallant defence; but this was his last success, for a few days after the decisive battle of Naseby was fought, in which the rashness and headlong impetuosity of the prince, as usual, proved the ruin of his army. He then hastened to Bristol, to prepare that city to resist an assault. It was strongly garrisoned and well provisioned, and the prince had promised the king to hold it for four months at least; but he surrendered it almost at the first attack. The astonishment and indignation of the king at this pusillanimous behaviour was extreme, and he immediately revoked all the prince's commissions, and commanded him to quit the country. Rupert, however, succeeded in pacifying his uncle, ever too easily influenced by the claims of natural affection, and he obtained in 1648 the command of that portion of the fleet which still adhered to the king. But Blake, with the parliamentary squadron, was soon upon him, and pursued him to Kinsale, to Lisbon, and to Cartagena, and having burnt and destroyed almost his whole fleet, compelled him to take refuge with the remainder in the West Indies, where he for some time supported himself by piracy. He ultimately contrived to return to France with two or three ships, which he sold on behalf of Charles II. to the French government. At the Restoration Prince Rupert once more repaired to the English court, and was repeatedly appointed to a command in the navy, but accomplished nothing worthy of notice. He obtained the office of governor of Windsor, and there he spent his leisure in painting and engraving, and in mechanical and chemical experiments. The invention of mezzotint has frequently but incorrectly been ascribed to him. He is believed, however, to have been the inventor of pinchbeck or princes metal, and of those curious glass bubbles known as "*Rupert's drops*." The prince died in 1682. He left several illegitimate children, but he was never married.—J. T.



RURIK, the founder of the Russian empire, flourished about the middle of the ninth century. He belonged to a Scandinavian race named the Varages or Varangians, who had established themselves upon the eastern shores of the Baltic. The Slavonic and Finnish tribes who inhabited that district were harassed by their more warlike neighbours; and having called in the assistance of the Varangians under Rurik and his two brothers, these unscrupulous allies conquered the people whom they had come to defend. Rurik built a town near the Volkhof, where Old Ladoga now stands, and made it the seat of his government, about 862. The original inhabitants, however, took up arms in defence of their rights under the leadership of Vadim, a brave and skilful chief. But after a fierce engagement, about 865, in which Vadim and several other chiefs fell, the intruders proved victorious. Emboldened by this success, Rurik removed the seat of his government to Novgorod, the capital of the Slavi, which was even then a large and wealthy city. On the death of his two brothers without issue, he became sole ruler of the conquered territory, over which he reigned peacefully during the remainder of his life. He died in 879, leaving one son, Igor, only four years of age. The government devolved upon his kinsman, Oleg.—J. T.

RUSH, BENJAMIN, an American physician of eminence, was born in the neighbourhood of Philadelphia in December, 1745. His father, who united the occupations of farmer and gunsmith, died during the son's childhood. His mother, however, gave him a liberal education. He was five years at a grammar-school, and was afterwards placed at college at Princeton, where at the age of fifteen he obtained the degree of B.A. He then commenced medical study under Dr. Redman, a practitioner of Philadelphia. Whilst a pupil he translated the Aphorisms of Hippocrates from the Greek into English; and during the prevalence of yellow fever in Philadelphia he made notes of the epidemic, which were said to form a record of no small value. At the age of twenty-one he crossed the Atlantic, and took residence at Edinburgh. He there studied under Monro, Gregory, Cullen, and Black. After a two years' attendance at the university, he graduated M.D. The inaugural thesis he presented on the occasion was on the subject of digestion, and contained an account of original experiments, some of which were made by himself, and some by a fellow-student. After visiting London and Paris for the purposes of medical study, he returned to Philadelphia in the spring of 1769. He commenced practice, and was elected to fill the chair of chemistry, and subsequently that of the theory and practice of physic. On the union of the college of Philadelphia with the university of Pennsylvania in 1791, he became professor of the institutes of medicine; and during the latter years of his life he filled the chair of the theory and practice of medicine, and of clinical medicine. His popularity as a physician was only equalled by the reputation he conferred on the Pennsylvanian school. He was also distinguished as a public man. In the congress of 1776 he represented his native state, and signed the Declaration of independence. He was appointed physician-general to the military hospital of the middle department in 1777, and was subsequently elected a member of the convention for the adoption of the federal constitution. For the last fourteen years of his life he held the office of treasurer of the United States mint. He died after a short illness on the 19th April, 1813. He was a man of extensive professional and general acquirements, and of benevolent character. He set apart one-seventh of his income for charitable purposes, and when dying his last injunction to his son was, "Be indulgent to the poor." His merits were recognized by foreign governments, as well as by his own. He received medals from the king of Prussia and the queen of Etruria, who consulted him on the subject of yellow fever; and a diamond ring from the emperor of Russia. Amongst his writings are, a "History of the Yellow Fever in Philadelphia," 1793; a treatise on "Diseases of the Mind;" "An Inquiry into the Effects of Public Punishments on Criminals and Society," to which the amelioration of the Pennsylvanian code is attributable; and two volumes of Medical Inquiries and Observations.—F. C. W.

RUSHWORTH, JOHN, a very useful historical compiler and collector, was born in Northumberland, of good family, about 1607. Studying for a short time at Oxford, he became a barrister at Lincoln's inn, but from an early period he seems to have neglected his profession, to collect papers and documents, memorials of contemporary events, and to be an eye-witness and ear-

witness of what was most remarkable in the stirring time on which he had fallen. He took notes indefatigably of parliamentary and judicial proceedings, not missing a day of Lord Strafford's trial, and roamed about the country to see such sights as the camp at Berwick, the battle of Newburn, and the council of York. His taste for seeing what was memorable, for note-taking, and for collecting information was amply gratified, when on the meeting of the Long parliament he was appointed assistant to its clerk, Henry Elsyng, in which employment he travelled to and fro with messages from the house. In 1645 he was appointed secretary to Fairfax, and there is a letter to him from Cromwell asking for his influence with the "general," on behalf of one of the Lilburns. He accompanied Cromwell as secretary in his Scotch expedition of 1650, and represented Berwick in the parliaments of 1658 and 1660. The first part of his "Historical Collections," published in 1659, had been dedicated to the prelate, Richard Cromwell, and the dedication was withdrawn on the Restoration, but Rushworth found little favour with the new régime. He was secretary to Sir Orlando Bridgman, while keeper of the great seal, and sat for Berwick in the parliaments of 1678 and 1679, and in the Oxford parliament. But his last years were spent in misery, which he endeavoured to alleviate by drinking. In 1684 he was arrested for debt and imprisoned in the king's bench, where he died in 1690. The publication of his "Historical Collections of private passages of state, weighty matters in law, and remarkable proceedings in parliament," was not completed until 1701. The period embraced in them is from 1618 to the execution of Charles; the papers relating to subsequent years are supposed to have been lost. Rushworth's extraordinary collection, chaotic and multifarious, is indispensable to the student of the history of Charles I.'s reign, though described by Carlyle as containing only "one jewel to the waggon load of useless rubbish."—F. E.

\* RUSKIN, JOHN, the most earnest and eloquent of modern writers on art, was born in London in February, 1819. He was the only child of an opulent London wine merchant, and in an interesting autobiographical passage of vol. iii. of "his Modern Painters," he has recorded the early awakening in himself of a deep feeling for nature, accompanied by a "continual perception of sanctity in the whole of nature from the slightest thing to the vastest—an instinctive awe mixed with delight, an indefinable thrill such as we sometimes imagine to indicate the presence of a disembodied spirit." He was a solitary and companionless child, "accustomed to no other prospect than that of the brick walls over the way;" and in the frequent journeyings of his late childhood, the beauty and grandeur of nature produced an effect upon him, "which," he thinks, "a country-bred child would not have felt." From this early period dates "the gift of taking pleasure in landscape, which I assuredly possess," Mr. Ruskin says in the passage already quoted, "in a greater degree than most men, it having been the ruling passion of my life, and the reason for the choice of its field of labour." The favourite book of his childhood was Sir Walter Scott's *Monastery*. He received his later education at Oxford as a gentleman-commoner of Christ church. In 1839 he gained the Newdegate prize for English poetry. The title of his poem, published in the same year, was "Salsetto and Elephantia," the two well-known islands with their temple-caves, which Mr. Ruskin peopled anew with the forms of Indian mythology, closing his glowing poem with an aspiration for the extinction of Hindooism by Christianity. Gifted with a taste for the practice as well as the study of art, he learned the rudiments of drawing and painting under Copley Fielding and J. D. Harding; and many of his illustrations of his own books bespeak his technical mastery of design. After some years of study and reflection he published in 1843 the first volume of his celebrated work, "Modern Painters; their superiority in the art of landscape painting to all the ancient masters proved, &c. : by a Graduate of Oxford." "Fidelity to Nature" was Mr. Ruskin's war-cry; and Turner, the pictorial apostle of the new art-faith, preached with an earnestness, an eloquence, an affluence of minute knowledge both of art and nature, and a mastery of descriptive language which made many admirers and not a few disciples. In the autobiographical passage previously cited, Mr. Ruskin says—"To Wordsworth, Carlyle, and Helps (with Dante and George Herbert in the olden time) I owe more than to any other writers, most of all perhaps to Carlyle." The influence of this last-named writer, whose scorn of "art" is well-known, may be most clearly traced in the



passages of Mr. Ruskin's art-writings, in which he denounces the false and formal in works of design. Five volumes of the "Modern Painters" have appeared; in those after the first the original aim of the work was expanded, and it became a treatise on art and nature in general. In 1849 appeared his "Seven Lamps of Architecture," preaching to architects another form of the truth which he had expounded to painters in his first work. It was followed in 1851 by "The Stones of Venice," the result of a singularly careful personal study of the grand old city of the Lagoon. In 1851, too, he published a curious little politico-ecclesiastical pamphlet quaintly entitled "Notes on the construction of Sheepfolds," in which was recommended a union of the protestant churches of Europe on an evangelical-episcopal basis, and the original suggestion made that ecclesiastical courts, with lay juries added to them, should be empowered to try and punish with excommunication "liars, cheats, and dishonest persons" generally. The rise of the pre-Raphaelite school was hailed by Mr. Ruskin in letters to the *Times*, and a pamphlet on "Pre-Raphaelitism," 1851. In 1854 he published his popular and striking "Lectures on Architecture and Painting," delivered at Edinburgh, and a pamphlet on the opening of the Crystal Palace in its relations to the prospects of art, recommending the preservation as opposed to the restoration of ancient Gothic remains. In 1855 he began a series of annual "Notes" on the Royal Academy Exhibition (1855-59), followed in 1857 by "Notes" on the pictures of Turner, then exhibited at Marlborough House. In the latter year he published his volume of "Lectures on the political economy of Art," delivered at Manchester, in which he foreshadowed his intention of grappling with one of the most serious and difficult of social problems. This was done in the series of papers entitled "Unto this last," which he contributed to the *Cornhill Magazine* for 1860, and in which the wages question and the relations between employers and employed were examined in a spirit very different to that of ordinary political economy. In 1862 appeared, with his sanction, a volume of "Selections from the writings of John Ruskin."—F. E.

**RUSSELL**, Family of: the Russells claim descent from the Rozels of Normandy. They long occupied a respectable position among the gentry of Dorsetshire; but the first man of historical note among them was JOHN RUSSELL of Kingston Russell, grandson of a Sir John Russell, speaker of the house of commons in the reign of Henry VI. The opportunity of rising in life was afforded him by an accident. In 1505 Philip, archduke of Austria, and in right of his wife, king of Castile, on his way from Spain to Flanders, was compelled by stress of weather to put in at Weymouth, where he was hospitably entertained by Sir Thomas Trenchard of Wolverton, the most important person in the neighbourhood. Mr. Russell, who was a connection of the Trenchards, and was well versed in Spanish, having recently returned from foreign parts, was invited to meet the archduke, and acquitted himself so well that, on leaving Wolverton, Philip took him to court and recommended him warmly to the king. He was at once made a gentleman of the privy chamber to Henry VII., accompanied Henry VIII. on his expedition against France in 1513, and bore a distinguished part in the military operations of that war. He was afterwards made comptroller of the household, and a privy councillor, was made Lord Russell in 1529, obtained a large share of the spoils of the monasteries, passed through a rapid succession of honours, was made lord high admiral, a knight of the garter, and was eventually promoted to an earldom in 1550. He had the good fortune to weather safely all the storms of that tempestuous period, and died in 1555 at an advanced age.—His only son, FRANCIS, was a nobleman in high employment during the reign of Elizabeth, and was so magnificent in his hospitalities that the queen used to say of him that he made all the beggars. Dying in 1585 he was succeeded by his grandson, EDWARD, a quiet nobleman, fond of retirement. But the historical eminence of the family was supported during his lifetime by his uncle, Sir WILLIAM RUSSELL, who acted a conspicuous part in the wars in Ireland and Flanders, and was created by James I. Lord Russell of Thornhaugh. The son of this warrior succeeded to the family titles and estates in 1627, as fourth earl of Bedford, and was one of the popular leaders at the commencement of the contest between Charles I. and his parliament. His untimely death in May, 1641, broke off a negotiation between the king and the patriots, which might, Clarendon thinks, have preserved the country from the horrors of civil war. His son and successor,

EDWARD, fifth earl, took a leading part on the side of the parliament, and was intrusted with a high command under the earl of Essex. He grew weary of the war, however; and on the refusal of the commons in 1643 to come to an agreement with the king, he went over to the royal side, but was so coolly received that he soon quitted it, and ultimately retired into private life. This earl married, much against his father's will, Anne Carr, daughter of the infamous favourite Somerset—a match of pure affection, and which proved eminently happy. The old age of this virtuous couple was saddened, and they were almost heartbroken, by the execution of their son, the celebrated Lord William Russell, on a charge of high treason. The earl is said to have promised £100,000 to the king's mistress on condition that she should procure his son's pardon, but in vain. Charles and his brother were equally bent on the destruction of their formidable antagonist. After the Revolution the aged earl was loaded with honours by William and Mary. He was in 1694 created Duke of Bedford, one of the reasons assigned in the preamble of his patent being that he was the father of Lord William Russell, "whose name could never be forgot so long as men preserved any esteem for sanctity of manners, greatness of mind, and a love of their country constant even unto death." Therefore, continues the patent, with sentiment unusual in such documents, "to solace his excellent father for so great a loss, to celebrate the memory of so noble a son, and to excite his worthy grandson, the heir of such mighty hopes, more cheerfully to emulate and follow the example of his illustrious father, this high dignity is entailed upon the earl and his posterity." The duke of Bedford died, 7th September, 1700, in the eighty-seventh year of his age, and in the sixtieth year of his enjoyment of the family honours.—His nephew, EDWARD RUSSELL, was deep in the councils of the small party of whig leaders who invited the prince of Orange to make a descent upon England. He repaired to the Hague, and strongly advised William to come over at once at the head of a powerful body of troops, and he accompanied the prince on the memorable expedition of 1688. He was rewarded for his important services with the lucrative place of treasurer of the navy, a pension of £3000 a year, and large grants of crown property, and was made admiral of the blue. In 1690 he was appointed one of the council of nine, by whose advice the queen was to be guided during the absence of William in Ireland. After the unfortunate naval battle of Beachy Head he was appointed to the command of the united naval forces of England and Holland, with the rank of admiral of the fleet. But though all these places and honours were heaped upon him, he was still dissatisfied, and complained that he and his party were neglected by the king; and partly from jealousy and greed, partly from his fractious, irritable, and imperious temper, like many others of William's councillors, he entered into a treasonable correspondence with the exiled monarch, and promised if possible to bring over the fleet to his cause. But his treason was totally unsuspected at the time; and though he was neither an honest man nor a patriot, professional and party spirit were strong in him, and the threat of a French invasion in 1692 produced a sudden and entire change in his feelings. He gave battle to the French fleet off the Hague on 19th May, and gained a signal victory. The result of the conflict, which raged during four days over a wide extent of sea and shore, was the complete destruction of sixteen French men-of-war, and the deliverance of the country from all fears of foreign invasion. He refused, however, to follow up his victory by attacking the French coast, and by his arrogant, rude, and passionate conduct, grievously annoyed the king and forfeited his favour. He was charged, and not altogether without reason, with mismanagement in the conduct of the fleet, and was obliged to exchange his naval command in 1693 for a lucrative place in the household. But a few months later he was named first lord of the admiralty, and appointed to the command of the Channel fleet. During the two years he commanded in the Mediterranean he rendered important service to the allies in the war with France, spread terror along the shores of that country, took many of the enemy's vessels, and fully established the maritime superiority of England. His popularity was in consequence immense. On his return home in 1695 he was elected member for Portsmouth, Cambridgeshire, and Middlesex, without opposition, and in 1697 was created Earl of Orford and Viscount Barfleur. He died in 1727 without issue, and his titles became extinct. Lord Orford was a man of undaunted courage, and was possessed of considerable talents both for war and for adminis-



tration; but Lord Macaulay pronounces him "emphatically a bad man, insolent, malignant, greedy, and faithless." There is nothing worthy of notice in the character or life of the second or third dukes of Bedford; but JOHN, fourth duke, who succeeded to the family honours and estates in 1732, was a nobleman of considerable political eminence. He was a hot-headed though honest and honourable man, but was too much swayed by ill-chosen friends—the Bloomsbury gang, as they were termed—pleasant boon companions, dexterous intriguers, and inveterate jobbers, who employed his great influence to promote their own selfish ends. "He had many good qualities of head and heart," says Lord Macaulay, "and would have been certainly a respectable and possibly a distinguished man, if he had been less under the influence of his friends or more fortunate in choosing them." The duke was appointed secretary of state in 1748, and lord lieutenant of Ireland in 1758. Four years later he was appointed ambassador to France for the purpose of negotiating the treaty of peace which brought such odium on Lord Bute, and exposed the duke to the fierce attacks of Junius. In 1763 he was appointed president of the council in George Grenville's administration, and cordially assisted that minister in browbeating the king. He quitted office with his colleagues when the Rockingham ministry was formed in 1765. He was subsequently invited to join the administration both of Lord Chatham, and of the duke of Grafton, but declined, and died in 1771.—J. T.

\* RUSSELL, JOHN, first earl, secretary of state for foreign affairs, ex-premier of Great Britain, third and youngest son of the sixth duke of Bedford by his first wife, second daughter of the fourth Viscount Torrington, was born in Hertford Street, London, on the 18th of August, 1792. Receiving his earliest education at Sunbury and Westminster school, he was sent, like the marquis of Lansdowne and Lord Palmerston, in the first decade of the present century, to complete his culture at the university of Edinburgh, where he attended the lectures of Dugald Stewart and Dr. Thomas Brown. While in Edinburgh he resided with Professor Playfair, with whom he was on terms of great intimacy and friendship, and who had an important part in his education at that time. Lord John Russell entered parliament in 1813 as member for the family borough of Tavistock, and joined the liberal opposition. From that time he was identified with the "cause of civil and religious liberty," which had then comparatively few supporters in the house of commons, and his political biography includes the contemporary history of the whig party, of which he rose slowly but surely to be the leader. From an early period he saw that parliamentary reform was a condition precedent of the triumph of his political principles; and by repeated motions and efforts to procure instalments of it, and for long with almost as little encouragement out of doors as in the house of commons itself, he made that question peculiarly his own. How modest and tentative was necessarily the character of the demands in those days of even a zealous parliamentary reformer may be estimated, by a reference to the nature of the resolutions in favour of parliamentary reform which, in December, 1819, Lord John Russell submitted to the house of commons in an elaborate speech. He did not propose that boroughs, however small, should be disfranchised until they were proved to be thoroughly corrupt; then, and only then, he proposed that their quota of parliamentary representation should be transferred to unrepresented large towns or to counties imperfectly represented. In the same year was published Lord John Russell's first book, the "Life of Lord William Russell," a biography of his celebrated ancestor. It was followed in 1820 by "Essays and Sketches of Life and Character, by a gentleman who has left his lodgings;" in 1821, by an "Essay on the History of the English Government and Constitution, from the reign of Henry VII. to the present time;" in 1822, by "Don Carlos, or Persecution, a tragedy, in five acts;" in 1824-29, by two elaborate quartos, "Memoirs of the Affairs of Europe, from the peace of Utrecht to the peace of Aix-la-Chapelle, 1748;" and in 1828, by the "Establishment of the Turks in Europe; a historical discourse." Lord John Russell, we believe, once adventured in fiction, by publishing a novel or tale, the "Nun of Arranca." Most of his serious compositions went through several editions, and all of them are distinguished by clearness and simplicity of style, and by a certain unaffected dignity. Meanwhile, through all difficulties and discouragements Lord John had been persistently fighting in the house of commons the battle of liberalism, until its final success became evidently merely a question of time. In 1826

he carried the second reading of a bill for the transfer of parliamentary representation from small boroughs to large towns. In 1828 he achieved a great and promising triumph, the repeal of the test acts, which imposed civil disabilities on protestant dissenters. Catholic emancipation being conceded by Peel and Wellington, parliamentary reform remained the great question of the time. So on the formation of Lord Grey's ministry, November, 1830, Lord John Russell was appointed paymaster of the forces—though without a seat in the cabinet—and one of the ministerial committee to which was intrusted the task of drawing up a measure of parliamentary reform. This, the celebrated reform bill, was introduced to the house of commons by Lord John Russell on the 1st of March, 1831. During the fifteen stormy months which intervened between its introduction and its passage into law (June, 1832), Lord John's firm attitude and parliamentary skill contributed not a little to its success. By the withdrawal of Lord Stanley and Sir James Graham, the accession of Sir Robert Peel to the premiership in 1834 found Lord John Russell the leader of the whig party in the lower house. It was he who brought forward the "appropriation clause," the success of which drove Sir Robert Peel from power. On the formation of Lord Melbourne's ministry (April, 1835), Lord John Russell received the high office of secretary for the home department, and became leader of the house of commons. As home secretary he introduced and succeeded, despite formidable opposition, in carrying the municipal corporation bill. In August, 1839, he exchanged the home for the colonial secretaryship, which he retained until the resignation of the Melbourne ministry in September, 1841. Leader of the opposition during Sir Robert Peel's second premiership, Lord John Russell was chosen one of the members for the city of London at the general election of 1841, having represented Tavistock from 1813 to 1819, Huntingdonshire from 1820 to 1826, Bandon from 1826 to 1830, Devon from 1831 to 1834, and Stroud from 1834 to 1841. In the autumn of 1845 Lord John Russell announced in a letter from Edinburgh to his London constituents, that in his opinion the time had come for the total repeal of the corn-laws. This letter hastened Sir Robert Peel's conversion to repeal; and when Sir Robert soon afterwards resigned, rather than remain in office with the corn-laws unrepealed, it was Lord John who this time was summoned to form an administration. His efforts failed through the disinclination of Lord Grey to enter the cabinet with Lord Palmerston as secretary for foreign affairs, and Sir Robert Peel, resuming office, repealed the corn-laws with the aid of the whigs. Defeated on the Irish coercion bill Sir Robert Peel again resigned, July, 1846, and again Lord John Russell was summoned to form a ministry, an enterprise in which he this time succeeded. The Russell administration repealed the navigation laws, appointed the royal commissions which arranged the details of university reform, and carried the ecclesiastical titles act, the key-note of which was first sounded by Lord John Russell in his celebrated Durham letter, November 4, 1850. Defeated, February 20, 1851, by a section of his own supporters who voted for Mr. Locke King's proposal to extend the £10 franchise to counties, Lord John Russell resigned, but quickly returned (March 3) to office, Lord Derby not being prepared to form a ministry. In the following December Lord Palmerston (*q.v.*) ceased to be foreign secretary, and in February, 1851, the militia bill of the government having been essentially modified by the house of commons at the instance of Lord Palmerston, Lord John Russell and his colleagues resigned, and were succeeded by the first Derby administration. On the formation of the coalition-ministry of Lord Aberdeen, Lord John Russell entered it as secretary for foreign affairs (December, 1852), with the leadership of the house of commons. From February, 1853, to June, 1854, he was a member of the cabinet without office; and on the 13th of February in the latter year he introduced a new reform bill, which was withdrawn in the excitement caused by the Russian war. He was lord-president of the council from June, 1854, to January, 1855, withdrawing from the ministry just before the introduction of Mr. Roebuck's motion for a select committee to inquire into the state of the army before Sebastopol, a motion which Lord John Russell avowed himself unable conscientiously to oppose. He was appointed in the following month representative of Great Britain at the conferences of Vienna, and after his return was colonial secretary from May to July, 1855. An outcry was raised, because at the conferences of Vienna he had supported the Austrian compromise for establish-



ing a naval counterpoise to the power of Russia in the Black Sea—a compromise which was also supported by the representative of France, M. Drouyn de l'Huys. Lord John Russell resigned. His subsequent parliamentary policy is sketched in the memoir of Lord Palmerston. In June, 1859, he became foreign secretary on the formation of Lord Palmerston's second ministry, and in July, 1861, was raised to the peerage as Earl Russell of Kingston-Russell, in the county of Dorset, having continued to represent the city of London in the house of commons since his first election in 1851. Besides the works already mentioned, Earl Russell is the author of the "Causes of the French Revolution," 1832, and of the "Life and Times of Charles James Fox," 1859. He has also edited the Correspondence of John Duke of Bedford, 1843, and Memorials of Charles James Fox. Earl Russell has been twice married—in 1835 to the relict of the second Lord Ribblesdale, eldest daughter of Thomas Lister, Esq. of Armytage Park; she died in 1838; and in 1841, to Lady Frances Anna Maria, daughter of the earl of Minto.—F. E.

RUSSELL, MICHAEL, LL.D., D.C.L., Oxon, Bishop of Glasgow and Galloway, was born at Edinburgh in 1781. He was educated at the university of Glasgow, where he took the degree of A.M. in 1806. Two years later he was advanced by Bishop Gleig to the charge at Alloa, and in the following year was appointed to St. James' chapel, Leith. In 1831 he was nominated dean of the diocese of Edinburgh, and was elected in 1837 bishop of Glasgow and Galloway. He died suddenly in 1848. Bishop Russell was an able and learned man, and was possessed of a sound judgment, and an amiable disposition. He was a voluminous author. His principal work, "The Connection of Sacred and Profane History," 3 vols., 1821-27, displays great research and accurate biblical learning. He was also the author of the "History of the Church of Scotland" in Rivington's Theological Library, of several works written for the Cabinet Library, and of a great number of articles contributed to the Encyclopædia Metropolitana, the *British Critic*, and other periodicals.—J. T.

RUSSELL, WILLIAM, Lord, the son (and by the death of his elder brother the heir) of William, fifth earl of Bedford, was born on the 29th of September, 1639. Carefully educated at home and at the university of Cambridge, he travelled on the continent in 1657-58, and was meditating a military excursion with the Swedish troops when his father recalled him home to assist in the restoration of Charles II. Mr. Russell was returned to the new parliament of 1660 as member for Tavistock, and began to feel the corrupt influences of a vain and dissolute court, when he was rescued by the strength and purity of his affection for one of the noblest and most lovely of women, Rachel Wriothesley, daughter of the earl of Southampton, and widow of the young Lord Vaughan. The course of their grave and tender courtship has been revealed in letters which are still extant. They were married in May, 1669, Lady Rachel being then about thirty years old. No brighter example of the happiness of wedded life is to be found recorded in history, than that which their union affords. They were seldom separated during the fourteen years of their marriage, but from the few letters addressed by Lady Rachel to her husband may be gathered many endearing epithets and unaffected indications of true domestic happiness. The fear which sometimes crossed her fancy that such felicity was too great to last, was sadly fulfilled. The political state of England in 1673, was such as to give anxiety to all good men who loved their country. The king and his brother were engaged in dark intrigues with Louis XIV. for the establishment of the Roman catholic religion in this country, and the overthrow or nullification of the parliamentary constitution of Great Britain. Mr. Russell, true to the genius of his house, resolved to oppose these measures; and although he was no great orator or profound politician, the elevation of his character and his high rank gave him a leading position in the whig party. His strenuous opposition to the secret encroachments of the papists, his zeal in promoting the Exclusion bill, closing the succession to the throne against a Roman catholic prince, gave deep offence to James, duke of York. Further, he openly arraigned the guilty measures of the court, and urged the removal of the duke of Lauderdale, and the impeachment of Arlington and Buckingham. He opposed the project for applying a non-resisting test to members of the house of commons, and moved an address for a dissolution of parliament, with a view to securing a body of representatives less under the influence of court bribes. The angry zeal of the whigs against the unscrupulousness of the court party led them

into the meshes of French intrigue. The Marquis de Rouvigny, Lady Rachel's maternal uncle, was sent from Paris in 1678 to negotiate with the opposition, through Lord Russell, for the stoppage of the supplies, and the hampering of King Charles. Lord Russell was startled to hear a proposal for securing votes in the house of commons with French gold. "I should be very sorry," he replied, "to have any commerce with persons capable of being gained by money." He wanted nothing but a dissolution, which he knew could be obtained by the influence of Louis. A new parliament was at length called in 1679, and for a brief period Lord William participated in the government with Lord Shaftesbury and others on Sir W. Temple's scheme. The king's pertinacious opposition to the Exclusion bill soon broke up this administration. Russell and some of his friends remained at the council board until January, 1680, when they offered their resignation. "Ay, gentlemen, with all my heart!" said the candid king. Parliamentary government now lost its force. A reactionary feeling took possession of the public mind, and served to render the king virtually absolute. The whigs prepared for the worst. Private meetings were held, and arms were collected. Some violent men, subordinates of the party, hangers-on of Shaftesbury, concocted the Rye House plot, for the assassination of the king and his brother. The court took advantage of the popular indignation excited by this discovery to bring Lord Russell to trial on a charge, which was false, of having spoken of seizing the king's guards. His trial at the Old Bailey is matter of public history; the serene dignity of his demeanour, the simplicity of his defence, the touching incident which brought his wife to his side to be his amanuensis, are themes for poets and painters. He was sentenced to death on the 22d of July, 1683, and beheaded in Lincoln's Inn Fields eight days afterwards. Every effort that could be made for his pardon was made by his heroic wife and heart-broken father. But the king closed his ears, and nothing could move the obdurate duke of York, who might have saved him. The last hours of the illustrious victim were passed in exercises of piety, and brightened by the loving and hopeful consolations of his angelic wife. Bishops Burnet and Tillotson were with him to the last. Six years later an affecting scene took place in the houses of parliament, when a bill for the reversal of the attainder of Lord Russell was passed. "When the parchment," says Lord Macaulay, "which annulled his sentence was laid on the table of that assembly, in which eight years before his face and his voice had been so well known, the excitement was great. One old whig member tried to speak, but was overcome by his feelings. 'I cannot,' he said, 'name my Lord Russell without disorder. It is enough to name him; I am not able to say more.'" Lady Russell survived to see her only son Wriothesley, duke of Bedford, carried off by the small-pox in 1711, and died at a great age, on the 29th of September, 1723.—R. H.

RUSSELL, WILLIAM, LL.D., an industrious and voluminous writer, was a native of Selkirkshire, Scotland, and was born in 1741. He received the elements of education at the parish school of Innerleithen, and in his fifteenth year was bound apprentice for four years to an Edinburgh bookseller and printer. On completing his apprenticeship he published a selection of modern poetry, and made an unsuccessful attempt to adapt Crebillon's *Rhadamisthe et Zenobie* to the stage. He removed to London in 1767, and was for some time employed as a corrector of the press by Mr. Strachan, the well known printer. He published a number of works both in prose and verse, of no great value; but their success was such as to encourage him to adopt literature as his profession. His best work, "The History of Modern Europe," in 5 vols. 8vo, is possessed of considerable merit, and still retains its place in the literature of our country. He published also a "History of Ancient Europe;" a "History of America;" "Sentimental Tales;" "Fables, Sentimental and Moral;" several tragedies, &c., and also left a considerable number of works unfinished at his death. Dr. Russell spent the closing years of his busy life near Langholm, and died there in 1793 in the fifty-second year of his age.—J. T.

\* RUSSELL, WILLIAM HOWARD, LL.D., the most notable of English newspaper correspondents, was born in Dublin in 1821, and educated at Trinity college, Dublin. He had been connected with the *Times* and other London newspapers as a reporter and correspondent, at home and abroad, and had given evidence of superior abilities and power of graphic writing, when, on the breaking out of the war with Russia, he was commissioned by



the "leading journal" to accompany, as its correspondent, the British expeditionary army to the East. The merits and results of Mr. Russell's Crimean letters are too well known to require comment. His letters were collected and republished in two volumes in 1855-56; another edition, carefully revised by the author so as to be of permanent historical value, was issued in 1857. In 1857 he proceeded to India as correspondent of the *Times* during the Indian mutiny, and performed his new duty with his usual success. Of his "Indian experiences," his work, "My diary in India in the year 1858-59," published in 1860, is a record. Returning to England, he founded the *Army and Navy Gazette*, and was conducting it when once more he obeyed the summons of the *Times*, and proceeded to the States to chronicle the war of secession, and the aspects of society in the South and the North. His letters had been read with great interest, but when General McClellan began his march southwards, early in 1862, the Federal secretary-at-war refused Mr. Russell leave to accompany the army, and he returned to England. Mr. Russell is the author of a little work—"Rifle Clubs and Volunteer Corps," 1859; and in 1857 received the degree of LL.D. from Trinity college, Dublin.—F. E.

**RUTHERFORD, DANIEL**, a Scottish physician and botanist, was born at Edinburgh in December, 1749, and died in the same city on 15th December, 1819, in the seventieth year of his age. He was the son of Dr. John Rutherford, one of the founders of the medical school of Edinburgh. He was educated at the high school, and afterwards entered the university of Edinburgh, where he graduated in 1772. He wrote a thesis "De Aere Mephitico," and he is considered as the discoverer of nitrogen or azote. In 1773 he visited Paris, and afterwards proceeded to Italy, whence he returned to Edinburgh in 1775, in order to settle as a physician. On 1st December, 1786, he was admitted professor of medicine and botany in the university of Edinburgh, and continued to lecture till his death. He did much to increase the funds and capabilities of the garden. He was appointed king's botanist, and he became a fellow of the Royal College of Physicians. He was more eminent as a physician than as a botanist.—J. H. B.

**RUTHERFORD, SAMUEL**, a famous divine of the Covenant, was born about 1600 in the parish of Nisbet, Roxburghshire. Nothing is known with certainty of his childhood or youth. In 1617 he entered the university of Edinburgh, and became M.A. in 1621. He was also elected one of the regents of the college, and it fell to him to teach the class of humanity. This office he held for two years only, and then devoted himself to the study of theology. In 1627 he was ordained minister of the parish of Anwoth, in the stewartry of Kircudbright, but without any engagement to the bishops. Rutherford entered on his pastoral labours with great earnestness and industry; his people were, as he says, "the objects of his tears, care, fear, and daily prayer." His pastorate was marked by its affectionate fidelity and great success. But sad changes were impending, and in 1636, by the influence of Sydeserff, bishop of Galloway, he was forbidden to exercise his ministry. The court of high commission confirmed the sentence, and he was ordered before the 20th of August to confine himself to the city of Aberdeen during the king's pleasure. His principal offence was his preaching against the articles of Perth, and his publication—"Exercitationes Apologeticae pro divina gratia," for Arminianism rose along with prelacy. He remained for above a year and a half in this virtual exile, and during this period wrote many of those extraordinary letters, unsurpassed in holy rapture and unction, breathing a spirit of such devotion as if he had been a seraph incarnate, and filled with such joyous transport as if he had been caught up into the third heaven, and his heart yet throbbled with the unearthly sensation. The Aberdeen doctors attacked the southern stranger; Dr. Barron, their leader, was furious and very personal; but Rutherford calmly says, "three yokings laid him bye." His popularity so grew in Aberdeen—for life and language so saintly could not but command esteem and affection—that his alarmed antagonists petitioned that he should be banished still farther north, or else sent out of the kingdom. But the process was unexpectedly stopped; the "Tables" had met at Edinburgh, and episcopacy was doomed to a speedy fall. In February, 1638, he returned to Anwoth, and his attached flock speedily rallied around him. The famous general assembly met in Glasgow that same year, and he was one of the delegates. By the commission of that assembly he was appointed professor of divinity at St.

Andrews, the city of Edinburgh pleading hard at the same time to get him as one of its ministers. Much to the regret of his attached and weeping parishioners and of the entire county, Rutherford bowed to the decision, repaired to St. Andrews in October, 1639, and was inducted also as colleague to Mr. Blair in the parish church. He was in 1643 sent up to the Westminster assembly, and about that time published his "Lex Rex," in reply to some drivelling on the part of the ex-bishop of Ross. His attendance and his faithfulness during the debates were exemplary. He published at this time the "Divine Right of Presbytery," a learned work that called forth a reply from Mather of New England, and also an attack by Milton in one of his smaller poems. In 1645 he sent out the "Trial and Triumph of Faith," an able and practical treatise; in 1646 the "Divine Right of Church Government," a vigorous reply to the Erastian theory; in 1647 "Christ Dying and Drawing Sinners," in 1648 "Survey of the Spiritual Antichrist, or Rebuke of Antinomian Extravagances;" and in 1649 "Free Disputation against pretended Liberty of Conscience," a tractate against independency, and especially the doctrine of universal toleration, which, like the men of his time, Rutherford suspected and condemned. On returning to St. Andrews, Rutherford was elected principal of the New college, and afterwards rector of the university. Invitations were also sent to him from the university of Edinburgh, and thrice was he asked to a chair in Holland. He took the part of the protesters against the resolutioners in the famous and unfortunate struggle, the former being the more zealous party. After the Restoration his "Lex Rex" was burnt at the Cross of Edinburgh, an act repeated by the apostate Sharp in front of the principal's windows at St. Andrews. The author was then deprived of office, confined to his house, and summoned to appear before the next parliament on a charge of treason. But before parliament met the Master had hidden him in "his pavilion from the strife of tongues." He had fallen into ill health; the state of the church preyed upon his spirit; and on the 26th of February, 1661, he published a "Testimony," of course strongly applauding the party of protesters. His sayings on his deathbed corresponded with those of his life; and with the words, "Glory, glory," upon his lips, he expired on the 20th March, 1661, in the sixty-first year of his age. Rutherford was twice married; his first wife died in 1630, and by his second wife he left a daughter, two of his children having died in London during his attendance on the Westminster assembly. Samuel Rutherford was one of the burning and shining lights in old Scotland, and his memory is still held in great veneration. He was a popular and impressive preacher, and his style bordered on the mystical. The spirit of his experimental theology was the nuptial union of the soul to God, and his imagery revolves round this central thought, or is created out of it, having its prototype in the Song of Solomon. The rapturous language of love is dignified by his use of it, though it is sometimes luscious to excess. As a systematic divine, Rutherford met with his match in John Owen. In his "Disputatio Scholastica de divina providentia," and in his "Christ Dying and Drawing Sinners," he had affirmed that God punishes sin not by any necessity of nature, but in virtue of a decree originating in a free act of his will, a statement satisfactorily met in Owen's Dissertation on Divine Justice, in reply at the same time to Prolocutor Twiss and the Baxterian system. Rutherford was fond of free action, and he advocated the cause of the so-called societies of which more timid spirits stood in dread. It was amidst those agitations that the sacramental fasts of Scotland had their origin, and the spirit was awakened that sustained the best part of the church and country during the "killing time" which immediately followed. Rutherford's "Lex Rex" is a book of advanced political science, teaching boldly "that the power of creating a man a king is from the people;" that "the law is not the king's own, but given him in trust;" that "power is not an immediate inheritance from heaven, but a birthright of the people borrowed from them." Rutherford had great learning and sound judgment, a fine fancy and great fervour, with a style which, though deformed by the pedantry of the time, is clear and telling in its nature.—J. E.

**RUTHERFORD, ANDREW**, an eminent Scottish lawyer, was born in 1791, and was called to the bar in 1812. His vast legal erudition, masterly power of analysis, and eloquence in forensic debate, soon attracted attention, and gained him a position in the foremost rank of his legal contemporaries. He was also a most



accomplished scholar and critic, and was the intimate friend of Jeffrey, Cockburn, and other great lawyers, and men of letters who then adorned the Scottish capital. In 1837 Mr. Rutherford was appointed solicitor-general for Scotland, and two years later he was nominated lord advocate. He was at the same time chosen member for the Leith burghs, which he continued to represent until his elevation to the bench. He vacated his post on the accession of Sir Robert Peel to power in 1841; but was reinstated in his office in 1846, and held it until 1851, when he was appointed a lord of session, and also a privy councillor. Lord Rutherford died in 1854—one of twelve Scottish judges who were removed by death in the course of four years. He was justly pronounced by the Lord-president M'Neill, one of the greatest advocates that ever practised at the bar, and one of the ablest judges that ever adorned the bench.—J. T.

RUTHVEN. See GOWRIE.

RUYSCH, RACHEL, a very able Dutch flower painter, a pupil of Willem van Aalst, was born at Amsterdam in 1664, and died there in 1750, aged eighty-six. She had continued to paint up to her eightieth year. Her works are compared with those of Van Huysum and De Heem. They are, however, not quite equal to them as a general rule, though Rachel's works also are occasionally sold for very high prices. She was married to a portrait painter of the name of Pool in 1695, by whom she had ten children, and with whom she lived fifty years.—(*Van Gool; Van Eynden, en Vander Willigen.*)—R. N. W.

RUYSDAEL or RUISDAEL, JACOB, one of the first of the Dutch landscape painters, was born at Haarlem about 1625, and was brought up by his father, a frame and cabinet maker, to the medical profession, whence he was formerly occasionally styled Doctor Ruysdael. Few of the circumstances of his life are known. Berchem has the credit of being his master, and he is supposed to have early established himself at Amsterdam. He, however, died at Haarlem in the month of November, 1681. Ruysdael is remarkable for the excellence of his execution, but his pictures are generally cold in effect, harmonizing rather with the cloudy than the sunny effects of the climate of Holland. His scenes are evidently from northern latitudes, and some are supposed to be Norwegian, but there is no evidence of his ever having been in Norway. He was very fond of woody scenes and waterfalls, and his pictures resemble those of Van Everdingen and Hobbema, except that Hobbema, his assumed pupil, is generally more sunny. His works were closely imitated by J. van Kessel and J. R. de Vries, whose pictures have often passed as the works of Ruysdael.—SOLOMON RUYSDAEL was the elder brother of Jacob, and is supposed to have been his instructor in landscape painting. He died in 1670.—(*Houbraken, Grootte Schouburg, &c.*)—R. N. W.

RUTER, MICHAEL. See De RUYTER.

RYDER, SIR DUDLEY, Lord chief-justice of the king's bench, was born in 1694, the second son of a London mercer, and grandson of a Warwickshire nonconformist minister, who is said to have predicted the greatness of the family. From a dissenting academy at Hackney Ryder proceeded to study at Edinburgh. "He was," says Lord Campbell (*Lives of the Chief Justices*), "the first Englishman I read of who laid the foundation of future eminence at a Scotch university." He completed his studies at Leyden, and was called to the bar in 1725. Lord King, whose antecedents resembled his own, befriended him, and introduced him to Walpole, who made him solicitor-general in 1733. In 1737 he was appointed attorney-general, and conducted with moderation the prosecutions of the Jacobites after the rebellion of '45. A good lawyer, he was raised to the chief justiceship of the king's bench in 1754. He died suddenly on the 24th May, 1756, on the evening of the very day on which the king had signed a warrant for his elevation to the peerage. His grandfather's prediction was amply fulfilled, for Sir Dudley Ryder's father became archbishop of Armagh, and the present earl of Harrowby is a great-grandson of the chief-justice.—F. E.

RYLAND, JOHN, D.D., an eminent divine of the Baptist denomination, son of the Rev. J. C. Ryland, principal of the Enfield academy, was born at Warwick in 1753. His precocity was remarkable, and he is said to have read a chapter in the Hebrew Bible to the celebrated James Herve before he was five years old. He entered the ministry in 1771; was first associated with his father at Northampton, then sole pastor, and afterwards removed to the Broadmead chapel, Bristol, in 1793,

where he became president of the Baptist college. He was one of the founders of the Baptist Missionary Society, of which institution he was senior secretary from 1815 to his death in 1825. In the course of his ministry he preached eight thousand six hundred and ninety-one sermons in two hundred and eighty-six distinct localities. Some of his discourses have been published, and are highly valued; but his principal work is the "Life of the Rev. Andrew Fuller," published in 1816, in 1 vol. 8vo. A funeral sermon on the occasion of his death, with a sketch of his character, is to be found in the first volume of the works of the Rev. Robert Hall.—W. B. B.

RYLAND, WILLIAM WYNNE, a good English engraver, was born in London in 1732, and was apprenticed to Ravenet in London, and studied some years under Le Bas in Paris. Soon after his return to England, he was appointed engraver to George III., with a salary of £200 per annum. Ryland, however, mixed up the business of print-selling with the art of engraving, and some pecuniary difficulties seem to have led him into the false and fatal step of extricating himself, by his art certainly, but by the extraordinary proceeding of forging a bill for £210 on the East India Company. A true bill was found against him, and he was tried at the Old Bailey, July the 26th, 1783, and was executed two days afterwards. Ryland asserted his innocence, but circumstances were against him. The reader will find the case fully stated by the writer of this notice in the supplement to the Penny Cyclopædia. Ryland was a very able engraver, especially in the chalk or stipple method, which he introduced into England. As an etcher, or where the needle and the graver are combined, he was also excellent. Some of his unfinished plates were generously completed by his brother engravers, Sharp and Bartolozzi, for the benefit of his widow. Very many of the plates in Rogers' collection of prints in imitation of drawings, &c., are engraved by Ryland.—R. N. W.

RYMER, THOMAS, the learned editor of that well-known and important work called the *Fœdera*—a collection of documents relating to the transactions of England with foreign powers, was born in Yorkshire in 1638 or 1639. His father, Ralph Rymer, was executed for his share in the northern insurrection of 1663. Thomas was educated at the grammar-school of North-allerton, was afterwards admitted to Sydney Sussex college, Cambridge, and became a member of Gray's inn in 1686. He appears, however, to have devoted himself to the study of polite literature, rather than of the law. In 1677 he published a play, entitled "Edgar, or the English Monarch." This was followed by a "View of the Tragedies of the Last Age," 1678; a tract on the "Antiquity, Power, and Decay of Parliament," 1684; his "Short View of Tragedy," 1693; a translation of Rapin's *Reflections on Aristotle's Treatise of Poesie*, 1694, and various minor tracts. His poems and criticisms were alike devoid of merit, but his antiquarian and historical productions are of great value. In 1692 Rymer was appointed historiographer to King William in the room of Shadwell, with a salary of £200 a year. He was employed to carry into effect a magnificent scheme, which had been proposed by Montague and Lord Somers, for the publication of a collection of the documents connected with the transactions between England and other states, and performed the task with great industry and care. The first volume appeared in 1703, under the title of "*Fœdera Conventiones et ejusdemque generis Acta Publica inter Reges Angliæ et alios Principes*," &c. Seventeen volumes, folio, of this valuable series were prepared and published by Rymer; and after his death three volumes more were added by Robert Sanderson. The whole was reprinted at the Hague in 10 vols., 1739. The work was abridged by Rapin in French, and inserted in *Le Clerc's Bibliothèque*, a translation of which was made by Stephen Whatley, in 4 vols. 8vo, in 1731. The publication of the documents contained in this work produced a complete change in the histories of our country. The learned author died in poverty, 14th December, 1714, in London, and was buried in the church of St. Clement Danes.—J. T.

RYSBRACK, MICHAEL, a distinguished sculptor, was born at Antwerp in 1693, and was taught his art by M. Vander Vorst. He came to London in 1720, and here for many years met with extraordinary success, until the establishment of Scheemaker and Ronbilia, who eventually supplanted him in the public favour. He died January 8, 1770. His works are very numerous in England, and he is seen to great advantage in Westminster abbey, where is his monument to Sir Isaac Newton.—R. N. W.



**SAADI, i. e.**, The Happy, is the name by which is known **MUSLIIH AL DIN BNU ABD ALLAH, AL SHIRAZI**, one of the most famous of Persian poets. He was born in 1189 at Shiraz, where his father, although descended from Ali, Mahomet's son-in-law, filled a petty situation in the court of the Atabegs. Saadi was educated at the Nizamiah college at Bagdad, where he studied science and theology, and held an idrat or fellowship. While practising religious austerities in the desert he was taken prisoner by the crusaders, and forced to labour with a gang of Jews in the fosse of Tripolis, from which he was ransomed by a rich merchant, whose daughter he afterwards married. His life was a varied one. As a soldier he is said to have visited India, and as a pilgrim to have been fifteen times to Mecca. He led, during his last years, the life of a dervish in the neighbourhood of Shiraz, and was an old man when he began to write. His poems have the placid wisdom of experience. The best known of them is the "Gulistan," or Rose-garden, a series of anecdotes, maxims, and fables (from which La Fontaine has borrowed), in prose and verse. His style, elegant and simple, has nothing of the customary exaggeration of Persian authorship; this and the ethical tone of the work early made the "Gulistan" a favourite in the West. It has been translated into most of the European languages, into English by Gladwin and Ross, and recently by Mr. Eastwick, Hertford, 1862. There are translated specimens of Saadi's other works in Von Hammer's *Geschichte der Schönen Redekünste*.—F. E.

**SAAVEDRA**. See **CERVANTES**.

**SAAVEDRA-FAJARDO**. See **FAJARDO**.

**SABBATINI, ANDREA**, known as **ANDREA DA SALERNO**, where he was born about 1480, having educated himself chiefly from the works of Maestro Buono, was so smitten with the Assumption of the Virgin, painted by Perugino for the cathedral of Naples, that in 1509-10, he determined to set out for Perugia to enter the school of that master. On his way, however, he fell in with some painters from Rome, who spoke so highly of the young Raphael, then creating a great sensation there by his frescoes in the Vatican, that changing his mind, Sabbatini wended his way to the Eternal City. Here he not only joined in the general admiration for Raphael, but became his scholar and devoted assistant, and even a favourite with the great painter. He was one of those employed on the frescoes of the Chiesa della Pace. After about seven years spent with Raphael in Rome, Sabbatini was recalled home through the illness of his father, and thenceforth settled in Naples, where he spread the style of the new Roman school; indeed, Sabbatini worked so much in the taste of his great master, that his frescoes of the Madonna delle Grazie at Naples have been supposed to be the work of Raphael. His works are generally highly finished, and distinguished for their fine sentiment, especially those of his earlier time, in Raphael's second manner; latterly he fell into the common anatomical mannerism of the age. He died at Naples about 1545.—There was also a **LORENZO SABBATINI**, called **Lorenzino da Bologna**, who studied under Titian at Venice. He died at Rome in 1577, aged about fifty.—(Dominici, *Vite dei Pittori*, &c., *Napolitani*).—R. N. W.

\* **SABINE, EDWARD**, one of the most distinguished travellers and cultivators of physical science of the present time, was born in 1790. At an early age he entered the corps of the royal artillery, in which he has risen to the rank of major-general. He took part in the arctic expedition of 1819 and 1820, under Ross and Parry, and made a series of magnetic observations of great value. In 1821 he accomplished a series of pendulum and magnetic observations at a series of points extending

from the polar regions to the equator; and thus made a most important contribution to our knowledge of the figure of the earth, and the laws of its magnetic force. The results of these observations were printed in 1825. Since that time, with the exception of a short interval in military service, he has been continually engaged in physical observations and researches, relating chiefly to the earth's magnetism, which have led to some remarkable discoveries, such as the laws of "magnetic storms," and the fact of magnetic force being exerted by the sun and moon upon the earth. In 1827 he became secretary of the Royal Society; in 1850, its treasurer and vice-president; and in 1861 he was elected president, which office he still holds. He was one of the earliest members, and has been for a long time general secretary, of the British Association for the Advancement of Science; he was its president at the Belfast meeting in 1852. His scientific researches have all been published from time to time in the *Philosophical Transactions*, as well as in separate volumes of magnetic observations.—R.

**SACCHI, ANDREA**, one of the best of the later painters of Rome, was born in the neighbourhood of that city in 1598, and died there on 21st June, 1661. Having acquired the first rudiments of his art from his father, he entered the school of Albani, and became the most distinguished of the scholars of that master. He became an enthusiastic admirer of Raphael, whose style he imitated and taught. He was the most famous art-teacher of his time in Rome; Nicolas Poussin and Carlo Maratti were among his scholars. Sacchi was, however, greater in the theory of art than in its practice, though an admirable colourist. He opposed with all his power the mannered taste of the Machinists, established by Pietro da Cortona and Bernini; but his own works are scarce. He was both dilatory in his work and dissipated in his habits, idling much of his time with women. His masterpiece is the "Vision of St. Romualdo," now in the Vatican, and one of the most masterly works in Rome. The saint is relating his vision to five monks of his order, and the uniformity of their white dresses is admirably varied by the judicious manner in which the painter has managed the shadow of a tree near which the group is placed. The "Miracle of St. Gregory," another of his masterpieces, and also in the Vatican, was worked in mosaic, in 1771, for the altar of Gregory the Great in the church of St. Peter at Rome.—R. N. W.

**SACCHINI, ANTONIO GASPARO**, a musician, was born at Naples in 1735, and educated under Durante, in the Conservatory di Santa Maria di Loreto at Naples. As soon as his education was completed he received an invitation to Rome, and became composer to the chief theatre of that city. He afterwards furnished operas for most of the principal cities in Italy. In 1769 he succeeded Galuppi as director of the Conservatory L'Ospedaletto at Venice, where, among other singers formed under him, was the famous Gabrielli. A tempting offer induced him to quit Venice for Stuttgart; thence he proceeded to Holland, and reached England in 1772. His first opera here was "Montezuma," which was eminently successful. This was followed by "Perseo," "Tamerlano," "The Cid," &c., all contributing to augment his fame. The cabals, however, of the King's theatre after a time proved equally injurious to his professional character and fortune; and hastily quitting London in 1781 he went to Paris, where he brought out two operas with no marked success. But collecting all his force he produced his "Edipe," his masterpiece, which so firmly established his reputation in France, that his name is even now never mentioned in that country but with the utmost reverence. He died at Paris in 1786.—E. F. R.



**SACHEVERELL, HENRY, D.D.**, a notorious political parson, was born about 1672. His grandfather was a presbyterian minister at Wincanton, and was silenced and imprisoned at the Restoration. His father was incumbent of St. Peter's church, Marlborough, and left a widow with a numerous family in very poor circumstances. Henry was educated by the widow of his godfather, an apothecary in Marlborough, who sent him to Magdalen college, Oxford, where he was chamber-fellow with Addison, who long continued his intimate friend. Sacheverell became a fellow of Magdalen, and a successful college tutor; and he wrote a number of Latin poems, some of which appeared in *Musæ Anglicanæ*. He took his degree of A.M. in 1696, of B.D. in 1707, and of D.D. in 1708. His first preferment was the living of Cannock in Staffordshire; and in 1705 he was appointed preacher of St. Saviour's, Southwark. Sacheverell owed his reputation, however, neither to his talents and learning nor to his virtues, but to his foolish and violent attack on the principles of the Revolution and the act of toleration, in two sermons, the first of which was preached at the assizes at Derby, 15th August, 1709, and the second before the lord mayor at St. Paul's, on the 5th November of the same year. The high and low church parties were very violent in their contentions at that time; and Godolphin the prime minister, exasperated by a nickname which was applied to him in one of these foolish discourses, insisted that the preacher should be impeached. In spite of the urgent advice of the sagacious Somers and other members of the government, Sacheverell was denounced by the house of commons as guilty of a "malicious, scandalous, and seditious libel," was tried before the house of lords, and found guilty. His sermons were ordered to be burned by the common hangman, and he was suspended from preaching for three years. But it was wittily said, the men who wished to roast a parson burned their own fingers in the flame. The clergy, the country gentlemen, and the mob united in espousing the cause of this foolish and factions divine; and so powerful was the display of church and tory feeling, that it emboldened the queen to turn out the ministry, and to dissolve the parliament. The elections went strongly against the late government; the policy of the country underwent an entire change; and the notorious peace of Utrecht was in consequence concluded by Harley and St. John. The new house of commons appointed Sacheverell to preach before them on the anniversary of the Restoration, and the queen presented him to the valuable rectory of St. Andrew's, Holborn. He had besides, a good estate at Callow, Derbyshire, left him by a kinsman. Sacheverell was a weak, vain, and selfish man, and rendered himself notorious by his quarrels and lawsuits with his parishioners. He also concurred in one of the plots for the restoration of the Stewarts. He died in 1724.—J. T.

**SACHS, HANS**, the greatest and most prolific German poet of the sixteenth century, was born at Nuremberg, 5th November, 1494. Sprung from the lower ranks of life he grew up without a regular education, and was bred to the trade of shoemaking. At the same time he frequented the schools of the meister-singers, and during his travels took great pains to improve not only his professional, but also his poetic skill and literary accomplishments. After his return he settled at Nuremberg, where he enjoyed the universal respect of his fellow-citizens till his death, on the 25th of January, 1576. "The meister-singers," says Hallam, "were sufficiently prosaic in their original constitution; they neither produced, nor perhaps would have suffered to exhibit itself, any real excellence in poetry. But they became in the sixteenth century still more rigorous in their requisitions of a mechanical conformity to rule; while at the same time they prescribed a new code of law to the versifier, that of theological orthodoxy. Yet one man, of more brilliant fancy and powerful feeling than the rest, Hans Sachs, the shoemaker of Nuremberg, stands out from the crowd of these artisans. Most conspicuous as a dramatic writer, his copious muse was silent in no line of verse." The meister-singers, and Hans Sachs among them, were indeed artisans in poetry as well as in life. With respect, however, to theological orthodoxy, it is, on the contrary, one of H. Sachs' greatest merits to have declared himself in favour of the Reformation. In one of his finest allegories he hailed Luther as the "Wittenberg Nightingale," and at short intervals he sent abroad numbers of similar protestant songs and poems printed as broadsides, about two hundred of which are known. The "Schwänke," the best known and most popular of his poems, are not, as Hallam characterizes

them, short comedies in one act, but rather comic and satirical tales. When on 1st January, 1567, Hans Sachs made an inventory of what he had written during the long period of fifty-two years, he himself numbered upwards of six thousand two hundred different pieces—viz., four thousand two hundred and seventy-five songs written according to the rules of the *meister-gesang*, two hundred and eight comedies and tragedies, about seventeen hundred *schwänke*, dialogues, fables, &c., and seventy-three psalms and hymns. Only part of this enormous collection has been printed, and even what was printed gradually sunk into oblivion, till Göthe brought the poet and his works again into notice. Göthe may have overrated his merit, but it cannot be denied that the artisan-poet has many claims to the respect and gratitude of posterity.—(See *Life*, by Ranisch, Altenburg, 1765; and by F. L. Hoffmann, Nuremberg, 1847).—K. E.

**SACKVILLE, GEORGE, Lord**, third son of the first duke of Dorset, was born June 26, 1716; was educated at Westminster school, and at Trinity college, Dublin; entered the army in 1737, and served at Dettingen, at Fontenoy (where he was wounded), and at Culloden. In 1759 he was present with the forces at the battle of Minden, serving in the capacity of lieutenant-general under Prince Ferdinand, whose orders on that occasion he was subsequently accused of disobeying. To clear his reputation from this charge he demanded a court-martial, by whom he was found guilty and ordered to be dismissed from the army. George II. is said to have personally commanded his name to be erased from the list of privy councillors. After the accession of George III., however, Sackville rose again to eminence, was appointed one of the vice-treasurers of Ireland in 1765, and as secretary of state for the colonies under Lord North, conducted the American war. In 1770 he took the name of Germain, in consequence of having had bequeathed him certain property; in 1782 he was raised to the peerage as Viscount Sackville; and he died in 1785. The authorship of the letters of Junius has been ascribed to him.—F.

**SACKVILLE.** See DORSET.

**SACROBOSCO.** See HOLYWOOD.

**SACY, BARON DE.** See DE SACY.

**SADEE or SADI.** See SAADI.

**SADEEL, ANTOINE DE LA ROCHE**, a famous reformed preacher, was born in 1534 at Chabot, a chateau in the *Maçonnais* belonging to the family by his mother's side. He began his academic career at Paris, and studied law at Toulouse, but at a very early period in his life he was converted to the reformed doctrines, and by his twentieth year he was chosen to be a preacher of them. On this account he suffered persecution, and was even thrown into prison. On his liberation he retired to Berne, and afterwards to Geneva, where he officiated as a regular pastor. He then became court-preacher to his patron Henry IV., and accompanied him as chaplain during the wars of the League. On Henry's reconciliation with Rome, he returned in 1589 to Geneva, where he laboured as a pastor, and held a Hebrew professorship, till his death in 1591. Two years after his death, his works were collected and published in Paris; and at Geneva in 4 vols. folio, 1615. He wrote with great power and learning against the jesuits—"Sophismata F. Turriani Monachi;" "De sacramentali manducatione corporis et potu sanguinis Christi in sacra cœna;" "Histoire des persecutions et martyrs de l'église de Paris," &c.; "De legitima vocatione pastorum;" "Opera theologica," &c. Sadeel was often called Chaudieu.—J. E.

**SADLEIR, FRANCIS, D.D.**, Provost of Trinity college, Dublin, born in 1774, was the son of a barrister, and belonged to a Tipperary family, an offshoot from that which produced Sir Ralph Sadleir (of the State Papers), Queen Elizabeth's chancellor of the duchy of Lancaster. In 1833 Dr. Sadleir was appointed, with the primate and other dignitaries, to recommend alterations and amendments in the laws relating to the temporalities of the Irish church. He was one of the first commissioners selected to administer the funds for the education of the poor of Ireland, an office which he continued to hold until within a few months of his death. In 1835 he published a pamphlet, "The National Schools of Ireland defended in a letter to the Rev. Dr. Sharpe;" and in 1837, during the marquess of Normanby's viceroyalty, this "accomplished scholar and amiable man," as he is described, was appointed provost of Trinity college, Dublin. He is said to have refused a mitre, preferring to retain his provostship. Dr. Sadleir was an upholder of the Queen's colleges, established by the late Sir Robert Peel, and died at Dublin in December, 1861.—F. E.



**SADLER, MICHAEL THOMAS**, a political economist and philanthropist, was born at Shelston in Derbyshire on the 3rd of January, 1780, and was educated by Mr. Harrison, a schoolmaster at Doveridge. In his eighteenth year he exhibited the religious tone of his mind by publishing a pamphlet in defence of the Methodists, against an attack made on them from the pulpit by the vicar of the parish. He had a love for poetry, which misled him into writing verses which he thought might be published, a poetical version of the Psalms being his favourite scheme. In 1800 he removed to Leeds, where, in conjunction with an elder brother Benjamin, and subsequently with Mrs. Fenton, a widow, he engaged in the linen trade with success. He took an active part in the proceedings of local benevolent societies, wrote for the tory newspaper, and always advocated the cause of the poor. In the great election for Yorkshire of 1807 he ardently supported Mr. Wilberforce. In 1816 Mr. Sadler married Miss Fenton, and began to show himself at public meetings as a politician and speaker. He opposed catholic emancipation and reform, and he digested his benevolent opinions into a sort of system, the main feature of which was antagonism to Ricardo, Malthus, M'Culloch, and the severe logicians of political economy. In 1828 he published his views in a work entitled "Ireland, its Evils and their Remedies," which was originally written as part of a more comprehensive work on the "Law of Human Increase," intended as an antidote to Malthusian principles. The following year he was returned to parliament as member for Newark, and after the passing of the catholic relief bill, which he opposed, he distinguished himself by proposing measures for the relief of the agricultural labourers, of factory, and other operatives. He lost his seat in 1832, and, returning to Belfast in Ireland, died there in July, 1835.—R. H.

**SADLER, SIR RALPH**, one of the most trusted counsellors of Queen Elizabeth, was born in 1507 at Hackney, where his family had been settled for some time. The habits of business he learned from his father procured him a situation under Thomas Cromwell, earl of Essex, through whom he became known to King Henry VIII., and was made successively clerk of the hanaper, one of the gentlemen of the privy chamber, and a knight. In 1537 he was sent on an embassy to Scotland, to neutralize as far as possible any harm that might threaten English interests by the union of James V. to Madeleine of France. Two years later he was sent there again, to endeavour to counteract the intrigues of Beaton. He was also the negotiator of the projected match between Prince Edward of England and that infant, Queen Mary of Scotland, towards whom in later life he stood in a much more painful relation. The king in 1541 had granted him the manor of Standon in Hertfordshire, and named him by will one of the sixteen nobles who were to form a council of regency during the minority of Edward VI. When Protector Somerset made war on Scotland, Sadler accompanied the army as treasurer, and was present at the battle of Pinkie. In the reign of Philip and Mary he retired into private life; but, on the accession of Elizabeth, he resumed the functions of a statesman and diplomatist in parliament, in the privy council, and in various important embassies. His special knowledge of the affairs of Scotland, rendered his presence in that country of great value to Queen Elizabeth. In 1560 he brought about the treaty of Leith, which bound Elizabeth and the Scottish protestant nobles together. In 1568 he was one of the commissioners appointed to try Mary Queen of Scots, and was appointed her keeper at the castle of Tutbury in 1584. Having incurred serious blame for allowing the royal captive to accompany him on his hawking excursions, he was relieved from his office of gaoler. After Mary's execution he was sent to appease the expected wrath of her son, King James. He died on the 30th of March, 1587, at his mansion-house of Standon. His wife had been laundress in the house of Thomas Cromwell, and married in the belief that her first husband, Matthew Barne, a London tradesman, was dead, when he was only absent from home. An act of parliament was passed, 37 Henry VIII., for the legitimization of Sadler's children by her.—(See Sadler's *State Papers and Letters*, edited by A. Clifford, 2 vols. 4to, 1809; and a *Memoir* by Sir W. Scott).—R. H.

**SADOLETO, JACOPO**, Cardinal and author; born in Modena, 22nd July, 1477; died in Rome, 18th October, 1547. Having gone through a course of learned and polite study, he became secretary to Leo X., and in 1517 was appointed by him to the bishopric of Carpentras; but it was not until Adrian VI. suc-

ceeded to the papedom that Sadoleto quitted Rome to reside in his diocese. He was reinstated in his post of secretary by Clement VII.; but his counsels not being adopted, he obtained leave to return to Carpentras just in time to escape witnessing the sack of Rome. In 1536 Paul III. recalled him to the capital, constituted him one of the council of reform, raised him to the cardinalate, and in 1542 sent him on an abortive mission to negotiate peace between Francis I. and Charles V. During the latter period of his episcopate the cardinal adopted his kinsman, Paolo Sadoleto, as coadjutor in his see; and when infirm and full of years he died, he was regretted not only by those who shared his faith, but by those also who controverted it. His literary remains embrace various topics; a Commentary on St. Paul's Epistle to the Romans, gave rise to some suspicions concerning his faith, from which, however, he completely cleared himself.—C. G. R.

**SAEMUND SIGFUSSON**, surnamed HIN FRODE, the Learned or the Wise, was a native of Iceland, and born in the eleventh century. He studied, we are informed, both in France and Germany, and is supposed to have even visited Rome. On his return home he settled at Oddé, in the northern part of the island, took holy orders, and was intrusted with the cure of souls. Much of his time, however, was devoted to the education of youth and literary pursuits. He died in 1133. It was Saemund who is generally understood to have gathered together in one compilation the poetical remains of Scandinavian paganism, forming what is called the elder Edda, and the first part of which was published for the first time in 1787. But Bishop Brynjolf Sveinsson of Skalholt, who originally gave the MS. compilation this title, and attributed it to Saemund, had hardly any reason for supposing the latter to have been the collector of the poems, except the great renown of that learned priest, who was one of the oldest scholars of Iceland.—J. J.

**SAGE, ALAIN RENE LE**. See LE SAGE.

\* **SAID PACHA**, Viceroy of Egypt, fourth and eldest surviving son of Mehemet Ali, was born in 1822. His education was superintended by French tutors, and with a view to the command of the Egyptian navy of which he was high admiral, when he succeeded to the vice-royalty in July, 1854, on the death of his nephew, Abbas Pacha. In matters of internal policy, Said Pacha has followed the example of Mehemet Ali. In 1862 he visited England, and inspected with intelligent curiosity the industrial wonders of this country.—F. E.

**SAINT-ARNAUD**. See ARNAUD.

**SAINT CYR**. See GOUVION SAINT CYR.

**SAINT CYRAN**. See DUVERGIER DE HAURANNE.

**SAINT-EVREMOND, CHARLES MARGUSTEL DE SAINT-DENIS**, Seigneur de, a celebrated wit at the courts of France and England in the seventeenth century, was born at St. Denis le Guast, near Coutances, on the 1st April, 1613. Educated for the law, he quitted that profession for a military career, in which he distinguished himself as much by his bravery as by his fine taste and manners. The charms of his conversation made him a welcome guest with the great Condé and Turenne, and procured him the favour of Cardinal Mazarin; while the sharpness of his satire cost him the appointments he had received, and condemned him to the Bastille and an exile which became perpetual. He was at the battles of Rocroi, Fribourg, and Nordlingen, being severely wounded at the last. During the Fronde he wielded the pen as well as the sword in behalf of the king, and his satirical account of M. de Longueville's retreat into Normandy was rewarded by Mazarin with a pension of three thousand livres a year. He accompanied the cardinal when engaged upon the treaty of the Pyrenees in 1659. The account he wrote of that transaction in a letter to Marshal Crequi was afterwards turned against him; and being condemned by Louis XIV. to the Bastille in 1661, he fled to Holland. Thence he removed in the following year to England, where he was well received by Charles II., and became an established court wit for the remainder of his long life. His writings derive their chief interest from their appropriateness to men and events of his day. His graver studies on Sallust, Tacitus, and other Roman writers, exhibit no remarkable learning or critical acumen. He took part in the controversy known as "the battle of the books," giving the palm of superiority to modern writers over the ancients. The favoured lover of Marion de l'Orme, of Ninon de l'Enclos, and the devoted admirer of the beautiful Hortense Mancini, is rendered hideous in his engraved portraits by a large wen that formed in his later years between his two eyes. When after thirty years' exile he



was invited to return to Paris, he declined, saying—"I would rather stay with people accustomed to my way." He died at an advanced age, 20th September, 1703, and was buried in Westminster abbey.—R. H.

**SAINT-HILAIRE, AUGUSTE DE**, a French botanist of eminence, was born at Orleans in 1779, and died at Montpellier on 3rd May, 1853. At an early age he showed a predilection for natural history. He first studied entomology, and finally devoted himself to botany. He contributed many valuable papers to the *Journal de Botanique*, *Bulletin de la Société des Sciences Physiques d'Orleans*, and *Bulletin de la Société Philomatique*, and especially to the *Annales* and *Memoires du Museum*. In the two last-mentioned works he published important papers on vegetable physiology and structure. One of them, on "Free Central Placentation," placed him in a high rank among philosophical botanists. In order to examine the natural history of warm climates, he accompanied the duke of Luxembourg to Brazil. From 1816 to 1822 he examined the Cisplatine provinces and Paraguay, and collected about seven thousand species of plants, two thousand birds, sixteen thousand insects, and one hundred and twenty-nine quadrupeds, besides reptiles and other animals. The results of his observations were given to the world in the *Memoires du Museum*; in his "Histoire des plantes du Brésil et du Paraguay;" his "Plantes usuelles des Brésiliens;" and his "Flora Brasiliæ Meridionalis." He gave also an account of his travels in the province of Rio Janeiro, of Minas Geraes, in the Diamond and littoral district of Brazil. He suffered much in health from his continued labours. He was affected with paralysis, loss of speech, and partially of sight, and he at length retired to Montpellier. Here he published his "Leçons de Botanique," comprising remarks on vegetable morphology and terminology, and on the value of characters in natural orders. He was a member of the Academy of Sciences, and a fellow of the Linnean Society.—J. H. B.

**SAINT-HILAIRE.** See GEOFFROY SAINT-HILAIRE.

**SAINT-HILAIRE, ISIDORE GEOFFROY**, an eminent French zoologist, was born in 1805, and died on 10th November, 1861. He was the son of Etienne Geoffroy St. Hilaire. He early imbibed a taste for natural science, and he devoted himself to the prosecution of it with great zeal and success. In 1826 he presented to the Academy of Sciences a memoir on mammals. He was elected a member of the Academy at the age of seventeen. He was afterwards appointed professor of zoology in the Faculty of Science at Bourdeaux, and he subsequently became professor of zoology at the museum, director of the menagerie which had been established by his father, and at length professor of zoology in the Faculty of Science at Paris. He became very eminent as a zoologist and as a teacher. He developed the great ideas which had been put forth by his father. He founded the *Société Zoologique d'Acclimatation*, the object of which was to multiply the species of animals useful to man for food, clothing, and labour. He occupies an honourable place in the annals of science. He was a man of wide sympathies, and he interested himself especially for those men of science who had not been favoured by fortune. In 1856 he delivered a course of lectures on monstrosities, which were afterwards published under the title of "Leçons de Tératologie." He also published "Leçons de Mammologie," and "Leçons de Zoologie Générale." Among his other works are the following—"Traité de Tératologie;" "Essai de Zoologie Générale;" "Histoire Naturelle des Insectes et des Mollusques;" "Vie, travaux, &c., d'Etienne Geoffroy St. Hilaire;" "Catalogue Methodique du Muséum d'Histoire Naturelle;" "Domestication et Naturalization des Animaux utiles;" "Histoire Générale des Règnes Organiques," &c. He also contributed papers to the *Comptes Rendus*, *Annales des Sciences Naturelles*, and *Bulletin de la Société Zoologique d'Acclimatation*, &c. In 1854 he was president of the Academy of Sciences, and was a member of the principal learned societies of the world.—J. H. B.

**SAINT-JOHN, OLIVER**, Chief-justice of the common pleas during the interregnum, was the son of a Bedfordshire gentleman, and born about 1598. Educated at Queen's college, Cambridge, he was called to the bar at Lincoln's inn in 1626. In 1629 he married a lady whose mother was aunt to Oliver Cromwell, and his second wife (1638) was a first cousin of Cromwell's. Saint-John was early noted for his puritan tendencies, and in 1630 was brought before the star-chamber, in the company of the earl of Bedford (to whom he was distantly related), Selden, and Cotton, all charged with publishing a pamphlet distasteful to the court.

His first notable appearance in public, however, was as counsel for Hampden in the famous shipmoney cause, 6th November, 1637, when he spoke for three days running. His practice previously had been slender, but after this he was sought for in cases where the royal prerogative was impugned. He sat as a member for Totness in the Short parliament of 1640, and again in the Long parliament, where he was made chairman of the shipmoney committee. In the January of 1641, when Charles thought of conciliating the leaders of the opposition to the court policy by giving them office, Saint-John was appointed solicitor-general. The king soon found that he had mistaken his man. In the impeachment and trial of Strafford, the solicitor-general pursued him with a vehemence which amounted to virulence. His appointment was revoked, as far as the king could revoke it, in October, 1643; but the new solicitor-general was not recognized by the parliament, who retained Saint-John in that capacity, and made him one of their commissioners of the great seal. In October, 1648, he was appointed by the parliament chief-justice of the common pleas, an office which he retained till the Restoration. His judicial career is a blank, no report being extant, according to Lord Campbell, of any case decided by him. He took no part in the trial of Charles, but was a member of the council of state, which governed after the execution of the king. In March, 1651, he was sent, with Strickland, ambassador to Holland. Insulted by the Dutch populace and by the duke of York at the Hague, he returned in dudgeon to make his report to the house of commons, July 2, 1651; and next month, in retaliation, was passed the celebrated navigation act which deprived the Dutch of the carrying trade of Europe. Saint-John seems to have approved of the dismissal of the Rump, and was appointed a member of Cromwell's house of peers. At the Restoration, he was reserved for penalties not extending to life, and drew up in defence of himself a "Case" which is a curious contribution to his biography. After spending a few years in privacy on his estate near Peterborough, he withdrew to the continent, and adopted the name of Montague. He died on the 31st December, 1673, but where, is uncertain. Contemporary writers of all parties agree in describing this counsel of Hampden's in the shipmoney case, and originator of the navigation laws, as a gloomy, reserved, unamiable man. He was commonly called "the dark lantern." "That great undertaking, the Bedford level," says Mr. Foss (*Lives of the Judges*), "was completed principally by his exertions," and his legal acumen is evidenced by the act under which it is managed up to the present day. In commemoration of his services, his name is still connected with its greatest work, called "Saint-John's Eau." Through his daughter Joanna, Saint-John was an ancestor of Lord Bolingbroke.—F. E.

**SAINT-JOHN.** See BOLINGBROKE.

**SAINT JUST, ANTOINE**, one of the leaders of the extreme French revolutionary party, was born at Décize in the Nivernais in 1768. Robespierre was executed along with him on the 24th of July, 1794.—J. T.

\* **SAINT-LEONARDS, EDWARD BURTENSHAW SUGDEN**, first baron, sometime lord chancellor of England, was born in London in 1781. He was called to the bar at Lincoln's inn in 1807, having two years before published a work which has become a legal classic, his well known "Treatise on the Law of Vendors and Purchasers of Estates." The year after he went to the bar he published another legal work, which has attained a position similar to that of its predecessor, his "Practical Treatise on Powers." In 1809 appeared from his pen a work addressed more to the country gentleman than to the profession, "A Series of Letters to a Man of Property on Sales, Purchases, &c., of Estates," which is, we believe, the basis of his "Handy-book on Property Law," brought out with great success in 1858. Mr. Sugden was chiefly known as an able conveyancer and chamber-counsel, when in 1817 he devoted himself to the chancery bar, and immediately securing a large practice, was made a king's counsel in 1822. From 1828 to the passing of the reform bill, he represented in the house of commons the boroughs of Weymouth, Melcombe Regis, and St. Mawes successively; and in the Wellington-Peel administration of 1828-30 he was solicitor-general from June, 1829, to its close, having been knighted on accepting office. In Sir Robert Peel's first administration, he was lord chancellor of Ireland from January to April, 1835, and in that statesman's second administration he filled the same office from October, 1841, to July, 1846. On Lord Derby's accession to power, the great legal reputation of Sir Edward Sugden



marked him out for the lord chancellorship of England in a ministry to the politics of which he had long and consistently adhered. He was raised to the peerage as Baron St. Leonards, and was lord chancellor from February to December, 1852. In 1808 he had married the only child of Mr. John Knapp.—F. E.

**SAINT-MARTIN, LOUIS CLAUDE**, Marquis de, called the "Unknown Philosopher," was born at Amboise on the 18th of January, 1743. He was sent to be educated at the college of Pont Levoy, where he became acquainted with the work of Abbadie on Self-Knowledge, which he himself states had considerable influence in moulding his opinions on metaphysics. At the age of twenty-two he entered the regiment of Foix, at that time in garrison at Bordeaux. Mathematics appears to have been his favourite branch of study, and this led to an intimacy between him and Lalande, which, however, was not of long continuance in consequence of the dissimilarity of their ideas on other subjects. Subsequently Saint-Martin entered into holy orders; but there are considerable doubts respecting his orthodoxy. In the course of his travels, both on the continent of Europe and in England, he became acquainted with some of the most distinguished men of the day. In 1794 he was expelled France. In his idea, the Revolution was a type of the day of judgment. The philosophy of Saint-Martin may be pronounced mystical. The greater part of his opinions are embodied in his work, entitled "*Des Erreurs et de la Vérité*." When treating of the existence of good and evil, he manifests a leaning towards the doctrine of the Manichæans, but qualifies it by maintaining the superiority of the former principle over the latter. With him man belongs to the good principle, but his will being weak, his separation from God follows, bringing with it enervation and corruption. Accepting the ancient maxim, "Know thyself," as his fundamental principle, Saint-Martin maintained that in order to avoid misconception as to the universe and its laws, it is only necessary to study humanity in its physical and mental attributes, in order to gain a knowledge of the visible and invisible creation. This system he calls "Natural Revelation." His works, in addition to that alluded to, are entitled "*Du Tableau Naturel*," "*De l'Esprit de Choses*," "*Du Ministère de l'Homme d'esprit*," "*Eclair sur l'Association Humaine*," Paris, 1797, 8vo.—W. J. P.

**SAINT-PIERRE, CHARLES IRÉNÉE CASTÉL DE**, an able though eccentric writer, was born on 18th February, 1658, at the Chateau de Saint-Pierre, near Barfleur, in Lower Normandy. His family was related to that of Marshal Villars, and his father was bailiff of Contentin and governor of Valogne. At the completion of his education at the college of Caen, in accordance with the wishes of his family, he entered into holy orders, and subsequently purchased the office of principal almoner in the household of the duchess of Orleans. At Paris he soon earned for himself the reputation of being an enlightened thinker, and notwithstanding the smallness of his own means, he contributed to meet the wants of Fontenelle and Vaugnon, with whom he was on terms of friendship. The works of the Abbé de Saint-Pierre are mostly on politics, and have been characterized by Cardinal Dubois as the dreams of a good citizen. Some of his propositions are trivial and impracticable. A favourite idea of his was the institution of a perpetual peace through the agency of an assembly of the European powers, what he denominated a "*Diète Européenne*." In order to make his scheme more popular at court, he disclaimed having originated it, and gave out that it was an idea of Henry IV., which he had revived, and further stated that the whole plan had been found among the papers of the dauphin, the duke of Burgundy. In consequence of some remarks on the government, he was refused a seat in the Academy, principally through the influence of Cardinal Polignac. He, however, continued to live on good terms with those whose votes had secured his rejection. On his death, 29th April, 1743, the Academy, on the motion of Boyer, bishop of Mirepoix, waived the customary eulogium over his remains. Voltaire, who saw him a few days prior to his death, states that on inquiring in what light he viewed his approaching dissolution, the abbé replied, "As a trip into the country." Amongst the numerous treatises written by him, the most curious is one on the future extirpation of Mahometanism. His "*Annals of Louis XIV.*" contain much curious writing, and are remarkable for a freedom of opinion, on political subjects, far in advance of the time.—W. J. P.

**SAINT-PIERRE, JACQUES HENRI BERNARDIN DE**, was born at Havre on the 19th of January, 1737. His father,

Nicholas, pretended to be a descendant of Eustache de Saint-Pierre, the celebrated mayor of Calais, whose history, however, recent research shows to be somewhat mythical. Bernardin was the eldest of the family, which consisted of three sons and a daughter. His character was chiefly moulded by his mother—a devout woman of tender and poetical temperament; and his favourite books in childhood were the *Lives of the Saints* and the *Collections of Legends*, which are found in all Roman catholic libraries. After a somewhat imperfect education at home, he was placed as boarder and pupil with a parish priest at Caen. On his return he joined to his delight in the miraculous, which the *Lives of the Saints* had nourished, that taste for natural history whereby he was to achieve a chief part of his renown. Ere long a passion for travelling seized him. Brother Paul, a capuchin of the neighbourhood, frequently visited the Saint-Pierre family, and was a favourite with the children, as he varied caresses with sweetmeats and amusing stories. Bernardin made an excursion with Brother Paul through Normandy, and already considered himself a traveller. But when Bernardin's godmother—the Countess de Bayard, who had, though battling with poverty, the noblest qualities of her ancestor, the Chevalier de Bayard—made him a present of Robinson Crusoe, the book so charmed Saint-Pierre that he began to dream of lovely islands far away on the ocean. Herein was seen by his father a decided preference for the life of a sailor. One of the boy's uncles, the captain of a vessel about to sail to Martinique, asked Bernardin, then little more than twelve, to accompany him. But sea-sickness and the hard work from which his uncle did not excuse him, made the voyage a penance, and not a holiday. Once more in France, Bernardin entered an institution in Caen which was under the direction of the jesuits, who have always been famous for their skill in education. What, however, chiefly impressed Saint-Pierre, was the record of what the jesuits as missionaries had achieved. He entertained for a moment the idea of turning jesuit, and of seeking as a missionary the martyr's death. But this was nothing more than a transient whim. Bernardin finished his studies at the college of Rouen, obtaining, when he left the college in 1757, the first prize for mathematics. He now attended a military school for about a year, to acquire a knowledge of engineering, which he intended to adopt as a profession. Saint-Pierre received an appointment as engineer in the French army assembled at Düsseldorf, whither he went in 1760. At the battle of Warburg and other actions he displayed notable courage, and he prepared many plans and maps. But he quarreled with the engineer-in-chief, by whom he had been treated with signal injustice. A visit to Havre brought neither help nor consolation. In the spring of 1761 we find Saint-Pierre at Paris. He was promised a commission in a French expedition about to set out to assist the Maltese knights against the Turks. But he was foolish enough to go without the commission to Malta, where he was treated as an impostor, and had to suffer many indignities. Paris anew attracted him. But discovering that by giving lessons in mathematics he could not procure the very barest subsistence, he resolved to try his fortune abroad. In Holland he met friends willing to assist him. From Holland he journeyed to Lubeck, whence he sailed for St. Petersburg, in a vessel containing adventurers of every nation. On landing at St. Petersburg, it seemed as if Saint-Pierre were doomed to die of starvation. But one happy and unexpected incident after another brought him finally to Moscow, where he was introduced to the Empress Catherine, who gave him a most gracious reception, which he owed perhaps in some measure to his remarkable personal beauty. As an officer in the Russian army he served in Finland. Growing weary of Russia, he hastened, without any definite plan or fixed purpose, to Poland, where he had a love affair with a princess, which one of his biographers has chronicled with immense detail. Some of the principal German cities were next the resting-places of the restless Saint-Pierre. A dweller in his native land again at the end of 1766, he ere long renewed his wanderings. In January, 1768, he took his passage in a vessel bound for the Isle of France, where he had accepted a situation as engineer. Rich with the most various experiences he, in June, 1771, changed the tropics and the sea for the French capital. He had not been at Paris above a month or two, when he became acquainted with Rousseau, respecting his intercourse with whom he has written some most charming pages. In 1773 he published his "*Voyage to the Isle of France*," which has an unending



interest from its fresh and delicious pictures. Then came, after an interval of rather more than ten years, the "Studies of Nature," and then in 1788 the book which has its chosen place in the universal literature of the world, "Paul and Virginia." A work of kindred beauty, and of not much later date, was "The Indian Cottage." At a somewhat mature age Saint-Pierre married a daughter of Peter Francis Didot, who was a member of the great Paris publishing house, and who had paper-mills at Essonne. In the neighbourhood of Essonne Saint-Pierre for a considerable time resided. The Revolution had just broken out when he was made superintendent of the garden of plants and of the cabinet of natural history at Paris; but having occupied the office for a brief season he went back to the country. His wife dying after having made him the father of two children—Paul and Virginia—he married, when sixty-five, as his second wife, the daughter of the marquis of Pelleport, a young lady of eighteen. Bernardin de Saint-Pierre was cut off by apoplexy at his country house, Eragny, on the banks of the Oise, on the 21st of January, 1814. Louis Aimé Martin, himself a well-known author, married Saint-Pierre's widow, and adopted his daughter. The first copious and elaborate biography of Saint-Pierre, and the first complete edition of his works, were from the hand of Aimé Martin, but whose taste and statements have both been questioned, however excellent his intentions. Saint-Pierre's daughter, Virginia, died young as the wife of General De Gazan. One of Saint-Pierre's important and interesting productions, "The Harmonies of Nature," and numerous fragments, did not appear till after his death. Perhaps there is no French writer better worthy of being made a companion than Bernardin de Saint-Pierre, alike from his noble moral aims, his fidelity to nature, and his enchanting style; though there are morbid sentimentalities in his books as there were follies and feeblenesses in his career.—W. M.-I.

**SAINT-SIMON, CLAUDE HENRY DE ROUVROX**, Count de, was born at Paris on the 17th October, 1760. He was the son of Balthazar de Saint-Simon, who was nearly related to the Duke de Saint-Simon, famous for his memoirs illustrating the reign of Louis XIV. and the regency. The Saint-Simons claimed to be the descendants of Charlemagne. This pretension has been ridiculed by Michelet, who says that the family was far from being ancient. But the belief that his ancestor was the mighty Charlemagne made Henry de Saint-Simon dream from his childhood of glory. At the age of seventeen he entered the army. He accompanied the troops sent by the French government to the assistance of the Americans, and took a distinguished part in five campaigns. When the English general, Cornwallis, capitulated, Admiral De Grasse received the bulk of the French troops on board his ships for service in the West Indies. In a famous and decisive battle De Grasse having been defeated by Rodney, Saint-Simon was one of the prisoners. He remained in captivity at Jamaica till peace was declared. After a short visit to Mexico, where he presented a plan to the viceroy for connecting the Atlantic and Pacific oceans, Saint-Simon returned to France, and was created colonel. Though he had the best prospects of promotion, yet he suddenly left the army, resolving to travel. His first excursion was to Holland. The Dutch had determined on an expedition against the English colonies in the East Indies. Saint-Simon was one of the most willing volunteers. But his motive was somewhat ignoble: he wished to have an opportunity of seeing Asia. Through the neglect of the French ambassador the expedition was abandoned. It was to Spain that Saint-Simon next turned his steps. The Spanish government had conceived the grand design of bringing Madrid into communication with the sea by means of a canal. Grand as was the design, Saint-Simon offered to the Spanish government a still grander organization for its accomplishment. But ere the preliminary arrangements had been fixed, the French political troubles began to send their vibrations through Europe. In November, 1789, Saint-Simon hastened home. His family had property in the neighbourhood of Péronne in Picardy. Actively Saint-Simon set himself to preach the doctrines of liberty and equality in the commune of Falvy, district of Péronne. He sympathized, however, with the Revolution more in its social than in its political aspects and tendencies. Saint-Simon had met at Madrid Count De Redern, subsequently Prussian ambassador in England. With funds supplied by the count, Saint-Simon commenced in 1790 to buy confiscated property. The speculation, not quite in harmony with the highest principles of honour, was

eminently successful, even when Saint-Simon was apprehended and kept for a year in prison as a political offender. While expecting every day to be one of the guillotine's countless victims, he received an imaginary visit from his imaginary ancestor, Charlemagne. The cheering words of Charlemagne heralded the deliverance which the fall of Robespierre brought. Saint-Simon continued his gambling in confiscated property till 1797. On retiring, Saint-Simon received from the greedy Count De Redern a sum equivalent to six thousand pounds, a very inadequate share of the spoils. Deluded by the enthusiastic dreams of social regeneration which he had long cherished, Saint-Simon spent his money as recklessly as if he had had six times six thousand pounds a year, instead of six thousand pounds altogether. A scientific school of perfectionment was founded, accompanied by an establishment of industry. Expensive scientific experiments were made. Gorgeous entertainments were given to men of science, to philosophers, to Utopians, and to charlatans. In 1801, just when his purse was getting empty, Saint-Simon married Made-moiselle De Champgrand, a lady of good birth. But in July, 1802, he divorced this excellent and gifted woman, for no other reason than that he wished to marry Madame De Staël, who had become a widow. But when Saint-Simon went to Coppet, near Geneva, he found Madame De Staël not inclined to accept the honour intended for her. At Geneva Saint-Simon published his first work, entitled "Letters from an Inhabitant of Geneva to his Contemporaries." A journey to England was followed by one to Germany. In the main, Saint-Simon admired England, but disliked the English distaste for theorizing. The Germans rushed, in his opinion, to the other extreme; they were too mystical. Not in a rejoicing mood or in a triumphant condition did Saint-Simon regain his native land: he was nearly destitute. During the Reign of Terror he had furnished shelter to Count De Ségur. He now applied to Ségur, picturing the depth of his distress. Ségur was not in a hurry to oblige his benefactor: he kept him waiting six months, and then procured him a clerkship worth a thousand francs a year. For this small salary Saint-Simon had to drudge nine hours a day. But a friend unexpectedly appeared. This was M. Diard, to whom Saint-Simon as employer had, in his hour of prosperity, been bountiful, and who was now bountiful in his turn. He invited Saint-Simon to his house, supplied all his wants, and it was with Diard's money that Saint-Simon's strange productions were printed. Diard's death in 1810 threw Saint-Simon for a season into more terrible poverty than he had yet borne. He was advised to appeal to the emperor. The appeal was made, but it was fruitless, as the emperor was told that Saint-Simon was a madman. Count De Redern was living in splendour and luxury at Alençon on the enormous wealth of which Saint-Simon had been the creator. At Alençon Saint-Simon sought the count, begged for succour, and begged in vain. Some members of Saint-Simon's family at Péronne were more merciful; he was taken care of by them during a dangerous illness, which had been brought on by anxiety and something closely akin to starvation. An annuity was likewise settled on him. Saint-Simon's indomitable pertinacity at last attracted disciples, not a few of whom, such as Augustin Thierry and Auguste Comte, themselves became famous. For the diffusion of the Saint-Simonian ideas a periodical called the *Organisateur* was started at the end of 1819. In March, 1820, Saint-Simon was tried for a supposed attack in his periodical on the royal family. The jury, however, acquitted him. Old age was creeping on, with little to brighten it. Saint-Simon never for a moment wavered in loyalty to his faith. But there was no promise of immediate results. Overcome by gloomiest despondency, Saint-Simon attempted in the spring of 1823 to shoot himself through the head. The ball inflicted a horrible wound, but did not kill him. One of his eyes was, however, destroyed. He survived for two years, and after an illness of six weeks, he died on the 19th May, 1825. It was not till Saint-Simon had been for some time in his grave, that Saint-Simonianism was organized as a system. Its career was as brief as it was brilliant. But Socialism is not dead in France; and in the February revolution there were profound socialistic elements. The most devoted and affectionate of Saint-Simon's disciples, Olinde Rodrigues, had prepared a complete edition of the master's works. The sudden decease of Rodrigues has delayed the undertaking.—W. M.-I.

**SAINT-SIMON, LOUIS DE ROUVROX**, Duc de, the author of these memoirs which reveal more exactly than any other book the unvarnished features of the French court during the old age



of Louis XIV. and the regency of the duke of Orleans, was born on the 16th of January, 1675. After careful education at home he was admitted by the king, who was his godfather, into the regiment of musketeers, and making his first campaign in 1692 under the duke of Luxemburg, was at the siege of Namur, and the battles of Fleurus and Nerwinde. After the peace of Ryswick he resigned his commission in the army, because he had not received the promotion to which he thought himself entitled. The life of a court, too, was more congenial to his nature than life in the camp. He had all the qualities that fitted him for an agreeable attendant upon royalty. Wealth, rank, and fine manners made him popular with other courtiers, and he found intense gratification himself in noting down in his journal details of his daily experience, which he gathered up with singular sagacity and power of observation. The king, displeased at his quitting the army, looked coldly on him. Disapproving also of the duke's tenacity in upholding the most trifling privileges of his order, his majesty conferred no office of importance on his godson. The portrait of the grand monarch in the "Memoirs," therefore, though no doubt faithful, is not set off by any roseate hues of flattery. With the duke of Orleans Saint-Simon was on much better and more intimate terms, and upon the establishment of the regency the latter was made a member of the council of state, and enjoyed a large measure of the regent's confidence. Too fastidious and finical for the conduct of great affairs, however, Saint-Simon never rose to the position of a statesman, finding enough to do in the petty intrigues of the court, and in contributing to the controversy then carried on between the nobility and the parliament. One weapon he used against these gentlemen of no descent, recoiled upon himself. His dignity of peer was keenly hurt by a statement that the pretences of the family of Saint-Simon to ancient lineage were unfounded; that "the vanity and folly of this little duke are so great that, he has traced the descent of a citizen judge styled Le Bossu (Hunchback), who married one of his relatives, to the house of Bossu." Saint-Simon published a reply to this memoir of the parliament, full of rage, and seized every opportunity of decrying them and their proceedings. His dislike, however, of the jesuits was greater than his hatred of the magistrates, and he is credited with advising the regent not to suppress the parliament, which proceeding Dubois recommended. In 1721 he was sent to Madrid to negotiate the marriage of the regent's daughter to the prince of Asturias. On the way he was attacked by the small-pox, but recovered, and was made a grandee of Spain. After the death of the regent he quitted the court and retired to his seat La Ferté, where he passed many years composing his voluminous memoirs. He died in Paris at a great age, on the 2nd of March, 1755. The celebrated "Memoirs" were written with far too much frankness and candour to be allowed to see the light before the Revolution. Glimpses of them were caught occasionally by a favoured few, but nothing like a correct edition appeared until 1829, when they were received with the eagerness usually reserved for sensation novels. Later and more correct editions have appeared in twenty and more volumes. In 1857 Mr. Bayle Saint-John published an admirable English translation, abridged in four volumes.—R. H.

**SAINT VINCENT, JOHN JERVIS**, Earl of, a distinguished English naval officer, was born on the 9th of January, 1734, and was the son of Swynfen Jervis, Esq., counsel and solicitor to the admiralty, and treasurer of Greenwich hospital. Young Jervis having manifested such a strong predilection for the sea, that he ran away from school in order that he might be a sailor, his father, who had intended him for the law, wisely yielded to his son's wish, and placed him on board the *Gloucester* under Commodore Townsend in 1748. Six years later the youth was nominated lieutenant. He distinguished himself greatly at the siege and capture of Quebec in 1759, and was in consequence promoted to the rank of commander, and appointed to the *Porcupine* sloop of war. In 1760 he was made a post-captain. He commanded the *Foudroyant* in the engagement between Admiral Keppell and Count d'Orvilliers off Ushant in July, 1778. In the same vessel he captured the *Pégase*, a French 74, off Brest harbour in 1782, and was rewarded for this gallant exploit with the order of a knight companion of the bath. In 1793 he was appointed, conjointly with Sir Charles Grey, to the command of the expedition sent against the French Caribbee islands, and succeeded in reducing Martinique, St. Lucien, and Guadeloupe; but the last mentioned of these islands was retaken by the

French, and the British forces suffered severely from the rainy season and the yellow fever. In 1795 Sir John Jervis attained the rank of full admiral, and on the resignation of Lord Hood was appointed to the command of the British fleet in the Mediterranean. While holding this post he rendered important service to the country by the activity and skill which he displayed in blockading the French fleet in Toulon, and protecting British commerce in the Levant. In 1797 Admiral Jervis gained the famous victory from which his title was taken, and which obtained for him a place in the foremost rank of naval commanders. On the 14th of February, with only fifteen ships of the line, seven frigates and two sloops, he encountered off Cape St. Vincent a Spanish fleet of twenty-six sail of the line, twelve frigates and a brig, and after an obstinate engagement, which lasted ten hours, completely defeated them, capturing four of the enemy's largest ships. The thanks of both houses of parliament were voted to the fleet for this brilliant and decisive affair, which had a most important influence on the prosecution of the war, and Admiral Jervis was rewarded with a peerage. A few months later, the fleet which had performed this important service, while cruising before Cadiz, was agitated by some conspirators, who attempted to persuade the sailors to follow the example of the mutineers at Spithead. But by the resolute and sagacious conduct of Lord St. Vincent the mutiny was speedily suppressed, and the ringleaders met with condign punishment. Ill health compelled the earl to resign his command and return home in 1799. On the retirement of Lord Bridport, however, in the following year, Lord St. Vincent was appointed to the command of the Channel fleet. In 1801 he was made first lord of the admiralty in the ministry of Mr. Addington, and by instituting the celebrated commission of inquiry, brought to light numberless instances of corruption and extravagance which had long wasted the resources, and crippled the energies of the navy. It was discovered that the dockyards alone were plundered to the amount of a million sterling annually; and the other departments suffered in the same proportion. The inflexible honesty and resistless energy of Lord St. Vincent succeeded after a severe struggle in suppressing these monstrous and deep-rooted abuses, but at the expense of incurring the deadly hatred of the whole nest of defeated plunderers and jobbers. An unfortunate quarrel at this period took place between Jervis and Lord Cochrane, in which the conduct of the head of the admiralty cannot be vindicated. On the downfall of the Addington administration in 1804, Lord St. Vincent retired from office; but in 1806 the exigencies of the state caused him to be summoned from his well-earned retirement, at the age of seventy-two, to take the command of the Channel fleet, and of the expedition sent to Portugal, in the conduct of which he displayed characteristic energy and address. In the following year, his impaired health and advanced age compelled him finally to retire from active service. He survived, however, till 1823, and died on the 14th of March in that year, at the age of eighty-eight. Lord St. Vincent was not only a great naval commander, but a profound and sagacious statesman, a steady and consistent friend of liberal principles, and a kind-hearted friend. "All good officers," it has been justly said, "all good men employed under him, whether in civil or military service, spoke of him as they felt—with admiration of his genius approaching to enthusiasm"—(Bren-ton's *Life of Earl St. Vincent*).—J. T.

**SALADIN**, more properly **SALAH-ED-DEEN**, the famous sultan of Egypt and Syria, was born in 1137, at the castle of Tecrit on the Tigris, of which his father, Ayub, a Kurd, was governor. Ayub and his brother Shirakoh afterwards entered the service of Noureddin, the sultan of Aleppo, and the young Saladin accompanied his uncle in those expeditions to Egypt, which resulted in making Egypt a dependency of Noureddin's, under the vizierate of Shirakoh. Meanwhile Saladin had highly distinguished himself as a soldier, and on the death of Shirakoh he succeeded to his uncle's authority in Egypt, where the rule of the Fatimite dynasty soon ceased. He began to act independently of his suzerain Noureddin, and a war would have been the result had not Noureddin died in 1173. Noureddin's son and heir was a boy of eleven, and in the confusions of his minority Saladin succeeded in adding the sovereignty of Syria to that of Egypt, and assumed the title of sultan. His ambition was still unsatisfied while the Latin kingdom of Jerusalem survived. Its power was weakened by the quarrels of the christians as to who should be its sovereign, and an excuse for assailing



it was easily found. On the 4th of July, 1187, was fought the decisive battle of Tiberias, in which Saladin was victorious, taking prisoner the flower of the christian army. To Guy de Lusignan he behaved with generosity and courtesy, but with his own hands he cut off the head of Reginald de Chatillon, whose attack, despite the provisions of a truce to the contrary, on some Mahometan pilgrims had been the ostensible cause of the war. The victory of Tiberias, and other triumphs of Saladin's arms, were followed by the capitulation of Jerusalem and its submission to the Moslem, 2nd of October, 1187. The Latin kingdom of Jerusalem was now only represented by Tyre, where Conrad de Montferrat successfully resisted Saladin. A new crusade was preached, and the christians became the assailants. The siege of Acre, defended for nearly three years against the crusaders, was brought to a close by the arrival and heroic exertions of Richard Cœur de Lion, aided by the king of France, Philip Augustus, and Saladin had to capitulate, 12th July, 1191. During the siege Saladin displayed not only a courage which won him the regard of Richard, but a chivalrous courtesy worthy of christian knight-hood, sending presents of delicate fruit to the kings of England and France when they were attacked by an epidemic fever. The capture of Acre was followed by other successes of the christian arms, but these were neutralized by the dissensions of the Franks. Philip Augustus had quitted Syria very soon after the fall of Acre; Conrad de Montferrat was bidding for a separate peace; and on both sides there was a wish to come to terms. It was even proposed by Richard that Saladin's brother should become a christian, marry his sister, and be made king of Jerusalem. This project came to nothing; but in the September of 1192 a three years' truce was concluded, which left Jerusalem to Saladin, with a stipulation that the city and the holy sepulchre should be accessible to the christian pilgrims. With a constitution worn out by long warfare, Saladin died soon afterwards, on the 4th of March, 1193. "At the hour of his death," says Gibbon, "his empire was spread from the African Tripoli to the Tigris, and from the Indian ocean to the mountains of Armenia." Its greatness did not long survive its founder. Christian vies with Mahometan historian in praising the virtues of Saladin; but the most striking, perhaps the most truthful portrait of him, is to be found in a work of fiction, the *Talisman* of Sir Walter Scott.—F. E.

SALE, GEORGE, the translator of the Koran into English, is said to have been a native of Kent, to have been born in 1680, and to have followed the profession of the law. Of his personal history little is known. In the *Calamities of Authors*, the elder D'Israeli, without quoting his authority, says of Sale:—"This great Orientalist, when he quitted his studies, too often wanted a change of linen, and often wandered in the streets in search of some compassionate friend who would supply him with the meal of the day." He contributed the articles in *Oriental history* to Dr. Birch's *General Dictionary*, and the *Cosmogony*, with a portion of the narrative following it, to the *Universal History*. His great work, however, was his translation of the Koran, with notes and an elaborate preliminary discourse, published in 1734: it has long been the standard English version of the sacred book of the Mahometans. He was one of the members of the Society for the Encouragement of Literature, to free authors from the tyranny of booksellers, founded in 1736, the year of his death. Warburton, writing of his death regretfully to Birch, says, that had Sale lived, "he would have proved the English Herbelot."—F. E.

SALE, SIR ROBERT HENRY, an illustrious British officer, who occupies a prominent place in the annals of Anglo-Indian warfare. He was born in 1782, and entered the army in 1795. Two years later he obtained a lieutenant's commission, took part in the battle of Mallavelly, and in the siege and storming of Seringapatam in 1799. He served with distinction in the campaign in the Uznaud country in 1801, was made captain in 1806 and major in 1813, was present at the storming of the Travancore lines in 1809, and at the capture of the Mauritius in 1816. When the Burmese war broke out in 1824 Major Sale took part in the siege of Rangoon, and displayed conspicuous valour at the storming of the stockades near Kemmendine. In the following year he was elevated to the rank of lieutenant-colonel, and was nominated a C.B. for his brilliant services at Prome and Malown. From this period until the commencement of the Affghan war he had little opportunity of acquiring distinction; but when in consequence of Lord Auckland's fatal policy hostilities were evidently impending, Sale was appointed

to the command of the 1st Bengal brigade, and his troops formed the advance throughout the whole Affghanistan expedition. At the siege of Ghuznee, under Sir John Keane (25th June, 1839), Sale led the storming party, and was severely wounded. The capture of this strong fortress, which the Affghans regarded as impregnable, rescued the army from a very critical situation, and produced such an effect upon the enemy that they considered further resistance as useless. Shortly after Sale was raised to the rank of major-general, and was nominated a K.C.B. In September, 1840, he was sent at the head of a select body of infantry and cavalry to subdue the Kohistannees, a service which he performed with great skill and success. In October, 1841, he commanded the brigade which was despatched from Cabul to the provinces, in total ignorance on the part of his superior officers and the political agents in the Affghan capital of the real state of the country, or of the storm which was about to burst on them. Sir Robert, however, took every possible precaution, and by indomitable courage combined with skilful generalship cut his way through a hostile population, who seized every favourable opportunity for assailing him; stormed the famous Khoord Cabul pass, and other steep and almost impenetrable defiles; repeatedly routed the hordes of enemies who swarmed around his troops; forced their barricades and stormed their castles; and at length succeeded, though not without severe loss, in reaching Jellalabad, the winter residence of the kings of Cabul. Here Sale and his small but gallant force were closely besieged, from the 12th of November, 1841, till the 7th of April, 1842, by the insurgent Affghans. At length, after repelling every assault of their enemies, and bearing the severe privations and hardships of their situation with the greatest cheerfulness, the ammunition and provisions of this brave band began to fail. They therefore marched out of their entrenchments, attacked and completely defeated the besieging army, capturing their guns, ammunition, and camp. Sir Robert subsequently took part in the recapture of Cabul, and in the condign punishment which was inflicted upon the treacherous and cruel population, and was immediately afterwards rewarded for his brilliant services with the grand cross of the bath and the thanks of parliament. But he did not long enjoy his well won honours. He acted as quartermaster-general in the campaign against the Sikhs on the Sutlej, and was mortally wounded at the battle of Moodkee, 18th December, 1845. He was then in his sixty-fifth year. Lady Sale, who was a wife every way worthy of her heroic husband, fell into the hands of the Affghans along with her widowed daughter, Mrs. Sturt, but was rescued after a captivity of some months. Her *Journal*, which has been published, gives a deeply interesting account of the occurrences at Cabul, and of the treatment she and her fellow-captives experienced at the hands of Akbar Khan.—J. T.

SALES, FRANCIS DE. See FRANCIS DE SALES.

SALESBURY, WILLIAM, a Welsh philologist of the sixteenth century, was born at Plasiasav, Llanrwst, Denbighshire. He was educated at Broadgate hall, Oxford, and proceeded thence to Thave's inn, London, for the purpose of studying law. He appears to have devoted himself by preference to the acquisition of languages, of which he mastered nine, including Hebrew. To his skill as a Hebraist was due his appointment by the Welsh bishops to the charge of translating the New Testament into Welsh. The version, of which he wrote the greater part, was published in obedience to an act of parliament in 1567. Salesbury was interrupted in the task of translating the Old Testament, by a quarrel he had with Bishop Davies about the etymology of a word. He died between 1595 and the close of the century.—(Williams's *Eminent Welshmen*.)—R. H.

SALIERI, ANTONIO, chapel-master to the emperor of Austria at Vienna, was born at Legnano, a Venetian fortress, in the year 1750. At eleven years of age he began to learn the harpsichord; but his passion for music soon increased to such a degree that on the death of his father, who was an eminent merchant, and who died just as his son had attained his fifteenth year, the boy devoted himself entirely to the study of his favourite art. The patronage of Mozenigo, a Venetian nobleman, furnished him with an opportunity of resorting to that city to continue his studies, which he afterwards concluded at Naples. Giovanni Pescetti, a celebrated chapel-master at St. Mark, was his first master; after whose death he made choice of Pietro Passini. In 1766 he went to Vienna, and enjoyed the friendship of Gassman, whom he succeeded in the places of chapel-master



to the court and theatre. The age and infirmities of Gluck disabling him from satisfying the continual demands of the public at Paris for new compositions for their theatres, Salieri, under the auspices of this great master, and with the assistance of his ideas as to the manner of treating the subject, composed the opera for him entitled "Les Danaïdes." Gluck assured him on this occasion that he was the only man that had ever been able to familiarize himself with his style. So completely did the imitation succeed, that it was supposed in Paris that Salieri had not the least hand in the composition of this opera, with the exception of the third act. In 1784 Salieri went to Paris with his opera, which was performed several times before the royal family, and at each representation with increased success. The queen even flattered him by singing in it herself at every performance. At length this opera came out at the great theatre of the capital, and critics then discovered in the details of the piece, principally in the recitatives and the vocal parts, a peculiar style, which announced the most striking talent. It was not until after the thirteenth representation that Gluck, in an address to the public, declared Salieri to be the sole composer of the music. The director of the opera immediately paid him a remuneration of ten thousand francs, and three thousand more for the expenses of his journey. The queen likewise made him a very considerable present. Salieri quickly produced other operas, which were performed with success at Vienna, Venice, and Paris. He succeeded Joseph Bono at the imperial chapel at Vienna, with an extra salary of two hundred ducats, and died at that city in 1825. Fétis gives a list of his numerous works.—E. F. R.

**SALISBURY, WILLIAM MONTACUTE**, first earl of, born about 1302, a famous warrior and statesman, apprehended Roger Mortimer at Nottingham, and sent him prisoner to London in the fourth year of Edward III. For this service he was richly rewarded. In the eighth year of the third Edward's reign, he was made governor of the Channel islands, and constable of the Tower of London, and in its eleventh year, admiral of the king's fleet and earl of Salisbury. He fought with great distinction in Edward's Scotch and French wars, and died in 1344, of "some bruises," it is said, "which he received in tilting at Windsor." He married Katherine, daughter of William de Grandison, the lady to whom tradition ascribes, falsely it would seem, the origin of the order of the garter.—**JOHN MONTACUTE**, third earl of Salisbury, born about 1350, was a great favourite of Richard II., upon whose deposition he went with the earls of Huntingdon and Kent, all disguised as Christmas players, to Windsor, to assassinate Henry IV. The plot was discovered, and the conspirators fled to Cirencester, where they were seized and beheaded. "He was one of the chief of that sect called Lollards in his time," says Dugdale, in whose Baronage there is an account of his iconoclastic proceedings.—F. E.

**SALISBURY.** See **CECIL**.

**SALISBURY.** See **JOHN OF SALISBURY**.

**SALUSTIUS, CAIUS CRISPUS**, the historian, was born 86 B.C., of a plebeian family of no particular distinction. Little is known of his early life, but he is said to have been dissolute and luxurious. Being detected by Milo in an intrigue with his wife Faustina, he was soundly flogged by the injured husband, and compelled to pay a large sum of money to obtain his release. In revenge for this, at a subsequent period he took a prominent part in the proceedings against Milo consequent on the murder of Clodius. Sallust was hostile through life to the senatorial party, and warmly supported the interests of Julius Cæsar. In 52 B.C. he was tribune of the people. He was ejected from the senate by the censors, 50 B.C., perhaps on account of his amour with Faustina. In 47 he was prætor elect, and in the following year accompanied Cæsar in his African campaign, and was by him appointed governor of the important province of Numidia. In this office he amassed great wealth, by oppression and extortion, from the unfortunate provincials. After Cæsar's death he returned to Rome, and seems to have withdrawn altogether from public affairs. His ill-gotten riches enabled him to construct a magnificent palace and gardens on the Quirinal, upon the spot which is still called the Horti Sallustiani. He had also a sumptuous villa at Tivoli, and lived in wealth and luxury until his death, 34 B.C. His property he bequeathed to his nephew, who obtained considerable distinction under Augustus, and the family continued to flourish till a late period. The historical works of Sallust early obtained a reputation which has endured to the present time. They are praised in the highest terms by Seneca,

Martial, and Tacitus. They were indeed among the earliest examples of regular historical composition among the Romans, and prepared the way for the more elaborate writings of Livy and Tacitus. Unhappily the "Histories" of Sallust which appear to have treated of the civil wars of Sulla and Marius, and of subsequent events down to his own time, have altogether perished, with the exception of a few fragments. The minor works ascribed to him are generally considered spurious. The only remains, therefore, which we have in a perfect form, are the histories of the Jugurthine war and the conspiracy of Catiline. These celebrated compositions undoubtedly possess literary merit of a very high order. The style, though nervous and concise, is clear and easy, free from the laboured and epigrammatic sententiousness of Tacitus, yet adorned with that care and polish which the great Julius has disdained to employ in his famous commentaries. The editions of Sallust are too numerous to require particular mention.—G.

**SALMASIUS, CLAUDIUS (CLAUDE DE SAUMAISE)**, was born at Sémur in Auxois, 1588. After being instructed by his father at home, he went to Paris at the age of sixteen, to prosecute his studies, and adopted there the reformed faith. From Paris he went to Heidelberg, and devoted himself to the study of philosophy and jurisprudence. During the three years he spent at this place, his excessive application to the study of books and MSS. brought on a serious attack of illness. After returning to Paris, he married (1623). Declining invitations to settle at different places, he went to Leyden as professor in 1632. He returned to France in 1640, to settle the affairs of his father who had died; and notwithstanding the pressing invitations of Richelieu and Mazarin, remained in Leyden till 1650, when he went to pay a visit to Christina, queen of Sweden. As the climate did not agree with him, he returned to Holland. His death took place in 1653. The works of Salmasius are numerous, and show very great erudition. Stores of learning are amassed in them. The materials, however, are ill-digested and unsifted. The writer shows a strong inclination for polemics, and his tone is arrogant. The greatest of his works is unquestionably the "Plinianæ Exercitationes in Caii Julii Solini Polyhistora," Paris, 1629, 2 vols. folio, containing a discussion of very many subjects. The publication of this work established his fame. Charles II., when in Holland after the death of his father, got him to write a defence of Charles I. and monarchy, "Defensio Regia pro Carolo I.," 1649. To this Milton replied in his *Defensio pro populo Anglicano*; and Salmasius was preparing a rejoinder when he died. Of editions of ancient authors which he published may be mentioned—Scriptores Historiæ Augustæ, folio, 1620; Florus, 1609; Tertullian's *De Pallio*, 1622; Achilles Tatius, 1640; Simplicius' *Commentary on Epictetus*, 1640. Of his antiquarian and linguistic works we may mention—"De Usuris," 1638; "De Modo Usurarum," 1639; "De Fœnere Trapezitico," 1640; "De Mutuo," 1640; "De Lingua Hellenistica," 1643; "Fusus Linguae Hellenisticae," 1643; "De re militari Romanorum," 1657. His "Epistolæ" were published in 1656.—S. D.

**SALTOUN, ALEXANDER GEORGE FRASER**, sixteenth lord, one of the most celebrated of the Peninsular and Waterloo heroes, was born in 1785. He was the head of the Philorth branch of the ancient and distinguished family of Fraser, which on the death of the last Lord Abernethy of Saltoun, inherited that title as heirs of line. Lord Saltoun succeeded to the peerage when only eight years of age, on the death of his father in 1793. He entered the army in 1802, and attained the rank of lieutenant-colonel in 1813. He served in Sicily in 1806 and 1807; in Spain, under Sir John Moore, in 1808 and 1809, and took part in the battle of Corunna. He accompanied the disastrous Walcheren expedition, and fought with conspicuous bravery under Wellington in fierce battles on the Spanish and French frontiers, in 1813. He also served throughout the campaign of 1815, and took a distinguished part in the battles of Quatre Bras and Waterloo. He commanded the Guards in the defence of Hougoumont, where he highly distinguished himself by his gallantry, and had no fewer than four horses killed under him. This important post was held all day against overwhelming numbers of assailants, by Colonel M'Donnell within the chateau, and Lord Saltoun without. When towards the close of the day his lordship returned to his place in the line, he brought back only one third of the men whom he had led into action. He took a prominent part in the last celebrated charge of the Guards, which concluded the battle, and swept the French from the field. Lord



Saltoun was promoted to the rank of major-general in 1837, was appointed to the colonelcy of the 2nd foot in 1846, and commanded a brigade in the Chinese opium war. He ultimately attained the rank of lieutenant-general, was made a knight commander of the bath, a knight of the thistle, a knight of the Austrian order of Maria Theresa, and of the Russian order of St. George; and was for forty-six years a representative peer of Scotland. The duke of Wellington publicly declared that Lord Saltoun was "a pattern to the army, both as a man and a soldier." His lordship died in 1853, aged sixty-eight.—J. T.

**SALVANDY, NARCISSE ACHILLE**, Count, a French writer and politician, was born at Condom Gers on the 11th of June, 1795. His father is said to have been an Irishman, who, coming to Paris during the Revolution, lost his fortune, and endeavoured to retrieve it by setting up an eating-house in the Rue Cassette. The boy was sent, by the favour of M. de Fontanes, to the Napoleon Lyceum; but being condemned for a breach of discipline to some days' confinement, he made his escape from the college and enlisted. He was in the campaign of Germany in 1813-14, and was wounded at Brienne. After the Restoration he zealously supported the Bourbons in several pamphlets, and excited attention in 1816 by an attack on the allies and their occupation of Paris. In 1819 he was made master of requests at the council of state, but resigned the same year. A journey he made into Spain bore fruit in the shape of a novel, entitled "Don Alonzo, or Spain, a contemporary history," 1823, which exposed the author to much ridicule. In this book he warmly defends the Spanish liberals, while "Isaor, or the Bard," published in 1824, is an attack on the Villèle ministry. Associated with Chateaubriand in writing the *Journal des Debats*, his imitations of his leader gave rise to Madam Recamier's witty saying that "Salvandy was Chateaubriand's shadow by moonlight." Pamphlets against a censorship of the press and a history of Poland occupied M. Salvandy till 1828, when he became member of the council of state, but resigned on the nomination of Polignac to the ministry. It was at a ball given at this period by the duke of Orleans in honour of the king of Naples, that Salvandy uttered the famous phrase—"This is a truly Neapolitan fête, we are dancing on a volcano." In the reign of Louis Philippe he became an active member of the chamber, wrote various pamphlets of a conservative tendency, was twice minister of public instruction, ambassador to Spain, where he affronted Espartero, and ambassador to Turin. His innovations in the system of government of the university brought him into collision with men like Victor Cousin and Saint-Marc Girardin, while his patronage of men of letters favourably extended his reputation. His devotion to the constitutional king was often pompously expressed, but it was genuine enough to keep him faithful to his principles during and after the revolution of 1848. He was an earnest promoter of the fusion of the two branches of the Bourbon family. His death, which took place on the 15th December, 1856, was lamented by men of all parties, though his achievements, whether in literature or politics, have not been such as to secure him any permanent renown. His harmless vanity, combined with integrity of character, induced M. Thiers to apply to him the epithet, "un paon honnête homme."—R. II.

**SALVATOR ROSA**. See ROSA.

**SALVI**. See SASSOFERRATO.

**SALVIANUS**, one of the fathers of the church, an elegant writer who flourished in the fifth century. Neither the place nor the date of his birth is known. For some years he lived at Triers, where he married, but afterwards was settled at Marseilles. He was accustomed to write homilies for bishops who were not skilful in composition. Of his numerous works there now remain only eight books upon Providence, four books against Avarice, and nine epistles.—D. W. R.

**SAMMES, AYLETT**, a lawyer and antiquary. He was educated at Cambridge, and took the degree of M.A. He was admitted to an eundem degree at Oxford in 1677, having in the previous year published his "Britannia Antiqua Illustrata," or the antiquities of ancient Britain derived from the Phœnicians. A eulogium of the book appeared in the Philosophical Transactions at the time. Some impute the authorship of the work to Sammes' uncle. He died in 1679.—W. J. P.

**SAMPSON, THOMAS**, a learned and eloquent puritan divine, was born in 1517, and according to Strype was a fellow of Pembroke hall, Cambridge; but Wood says he was educated at Oxford. At a very early period he adopted the protestant faith,

and was ordained by Archbishop Cranmer and Bishop Ridley. In 1551 he was presented to the rectory of Allhallows, Bread Street, London. He resigned this office in 1553, and in the following year was promoted to the deanery of Chichester. After the accession of Mary he was obliged to take refuge at Strasburg, along with some other English exiles, and assisted in the Geneva translation of the Bible. He returned home after the death of Mary, and was offered but declined the bishopric of Norwich. In 1560 he was nominated a prebendary of Durham, and in the following year was appointed dean of Christ Church; but he was deprived of this office in 1564 by the high commission court, and imprisoned on account of his puritanical opinions. Four years later, however, he was presented to the mastership of Wigston hospital at Leicester, and was also elected theological lecturer in Whittington college, London. He died in 1589, leaving two sons by his wife, who was niece of the famous Latimer. Sampson was esteemed one of the ablest preachers of his day. He was the author of several sermons and theological epistles, and of prayers and meditations apostolic, &c. He also edited two sermons of John Bradford, the famous martyr, whom he was the means of converting.—J. T.

**SAMSÖE, OLE JOHAN**, a Danish author of some note, was born at Nestved on the 2nd of March, 1759. His father was possessed of considerable means. Young Samsøe commenced his career as a student in 1776, and anticipating that the paternal inheritance would be amply sufficient to secure him from want, he underwent no examination for any special profession, but devoted himself generally to the culture of art and science. In 1782 he went abroad along with Rahbek, and travelled chiefly in France and Germany, returning to Denmark in 1784. Certain circumstances having now somewhat impaired his income, he applied for and received the post of tutor to the royal pages, which situation he held for about five years. His salary was thereafter, however, continued to him as a pension; and ultimately giving up other similar educational engagements, he devoted his time and energies exclusively to literature. He died on the 24th January, 1796, exactly a week previous to the first representation of his chief work, the tragedy of "Dyveke," which took place on the day of his funeral. "Dyveke" is a drama based upon the history of the famous mistress of Christian II., and is written in prose. It contains not a few beauties, and is replete with a forcible and touching pathos. Samsøe's "Northern Tales," which have a good deal in common with those of Suhm, surpass the latter both in elegance of style and liveliness of description. Had Samsøe's life been spared, it is probable that he would have gained a much higher position in the literature of Denmark.—J. J.

**SAMWELL, DAVID**, the surgeon who accompanied Captain Cook on his last voyage in the *Discovery*, and was present at the time the great navigator met his death from the inhabitants of Owhyee. An eye-witness of the terrible scene, on his return he published a graphic and circumstantial narrative of the occurrence. Samwell was born in Nantglyn, in Denbighshire. He was the author of some poems in Welsh. His death took place in 1799.—F. C. W.

**SANCHEZ-COELLO, ALONSO**, an eminent Spanish painter, was born at Benifayro in Valencia in 1515. Of his early life nothing trustworthy is known. In 1541 he resided at Madrid, and there formed a close intimacy with Antonio Moro, whom he accompanied to Lisbon in 1552, on his appointment as painter to Charles V. Sanchez-Coello entered the service of Don John, and on the death of that prince was recommended by his widow to the protection of her brother, Phillip II. of Spain. Phillip gave Sanchez an apartment in the palace, and he soon became a great favourite with the king, who was accustomed to let himself in by a private door to the artist's painting-room at all times of the day. Phillip made Sanchez-Coello his painter in ordinary, and sat to him for his portrait a good many times. Sanchez painted the king on horseback, on foot, in full armour, in a travelling habit, &c.; also most of the chief members of the court, the principal nobles, and dignitaries of the church. He also painted portraits of the Popes Gregory XIII. and Sextus V., the Cardinal Farnese, and other foreign princes. Among his chief religious paintings were the pictures for the great altar of the church del Espinar, and the monastery of the Escorial. Sanchez-Coello is regarded as one of the best of the Spanish portrait painters. He formed his style on that of Titian. His portraits were considered admirable as likenesses. They display



great force of character, fine colour, and intelligence, but are deficient in refinement. A great number of his pictures have been destroyed in the successive fires in the royal palaces at Madrid. Sanchez-Coello died at Madrid in 1590. He left a large portion of the wealth he had acquired by his art for the founding of a hospital.—J. T.-e.

**SANCHO, IGNATIUS**, a literary negro, first made known in England by an epistle addressed to Sterne, was born in 1729 on board a slave ship, and was baptized at Carthage by the name of Ignatius. Brought to England by his master and presented to three maiden sisters, the infant black was renamed by them Sancho. He came under the notice of the duke of Montague, who lent him books, and the duchess made him her butler. In 1773, being too fat and gouty for service, he was established as a grocer in Westminster, where he died 14th December, 1780. His letters were published the year following in 2 vols., 8vo, with a memoir of his life prefixed.—R. H.

**SANCROFT, WILLIAM**, a learned and well known prelate of the Church of England in the seventeenth century. He was born at Fresingfield in Suffolk in 1616; and distinguishing himself greatly at school, he was early destined for the church. After studying at the grammar-school of St. Edmundsbury he went to Cambridge, and was admitted into Emanuel college there in 1633. He obtained a fellowship in 1642, but was ejected from it in 1649 for refusing to take the solemn league and covenant. His attachment to the Church of England, for which he then suffered, was to constitute the most remarkable feature of his character and the chief turning-point of his fortunes. He had been a very close and devoted student at the university; and during the period of his ejection from it he showed the fruit of his studies in a work entitled "Modern Policies and Practices," containing a discussion of general principles in politics and government, with reference to the Revolution and the prevalent doctrines of the time. He spent also a portion of this period abroad on visits to France and Italy. He returned to England shortly before the Restoration, was reinstated in his university, and appointed one of its preachers. He was presented at the same time to the rectory of Houghton-le-Spring, and made a prebendary of the church of Durham. He assisted in revising the liturgy in 1661, and generally took an active if not very prominent part in the re-establishment of the Church of England. From this time he rose rapidly in the church. He was made dean of York in 1664, and before the close of the year dean of St. Paul's, London. In this situation he honourably distinguished himself by his munificence, first towards the repair, and then towards the rebuilding of the cathedral. Four years later he became archdeacon of Canterbury, and was subsequently chosen prolocutor of the lower house of convocation. On the death of Sheldon he was unexpectedly appointed, in 1667, archbishop of Canterbury. In this eminent position he continued firm to the high Anglican principles which he had all along professed. He was alike opposed to puritanism and popery. King James found no countenance from him in his endeavour to introduce the latter. When he issued his declaration of indulgence, under which disguise of liberality he sought to forward the designs of the papists, he encountered the resolute opposition of Sancroft, who refused to publish it, and along with six other bishops presented a remonstrance against it. For this act of boldness he and his brethren were committed to the Tower; but being brought up for trial in the court of king's bench, they were acquitted. On the withdrawal of the king, he joined with the lords spiritual and temporal assembled at Guildhall, December 11, 1688, in signing an address to the prince of Orange, demanding a free parliament, security of laws, liberty, and property, and recommending indulgence to protestant dissenters. Subsequently, however, on the succession of William and Mary to the throne, he refused to take the oath of allegiance. His Anglicanism came between him and an approval of the Revolution. He was removed in consequence from his high position, and Tillotson was appointed in his place. This happened in 1689, and he did not long survive his change of fortune. He retired to Fresingfield, the place of his birth, and lived there in great seclusion. His death took place in November, 1693. Sancroft was a conscientious, industrious, and learned prelate, without being remarkable for any particular elevation or breadth of mind. He was a man of strong opinions rather than of enlightened comprehension, either political or theological; he was capable of personal sacrifice rather than of intelligent and

successful public action. The inscription on his tomb, written by himself, very fairly characterizes him:—"William Sancroft, born in this parish; afterwards, by the providence of God, archbishop of Canterbury; at last deprived of all which he could not keep with a good conscience, returned hither to end his life, and professeth here at the foot of his tomb, that as naked forth, so naked he must return. The Lord gave and the Lord hath taken away." Besides the work of "Modern Politics," already mentioned, he published sermons, &c., and a Latin dialogue, with the quaint title "Fur Predestinatus," &c. A life of him has been published by the Rev. G. D'Oyley, 3 vols., 1818.—T.

**SANCTIUS.** See **SANCHEZ**.

**SANCTORIUS.** See **SANTORIO**.

**SAND, GEORGE.** See **DUDEVANT**.

**SANDBY, PAUL, R.A.**, was born at Nottingham in 1725. Through the interest of his brother he obtained an appointment in the military drawing office at the Tower of London in 1746, and in 1748 was placed on the staff appointed to make the survey of the Scottish Highlands. Whilst in Scotland he made numerous sketches of the scenery of that country; from which, in 1752, he published a series of etchings in folio. The success of these led him to publish a set of seventy etchings of the scenery of Windsor and Eton; and these were followed, after an interval, by forty-eight plates of Welsh scenery, engraved by himself in aquatint—Sandby being one of the earliest in England to avail himself of the new art. These prints and his tinted drawings brought him a considerable reputation as a landscape draughtsman; and he was one of the most successful teachers of drawing in his day. He was drawing-master to the children of George III., had many pupils among families of distinction, and some who afterwards became known as artists. In 1768 he was appointed drawing-master to the military academy at Woolwich, an office he retained till his death. Paul Sandby was one of the members of the old academy in St. Martin's Lane, and taking the opposite side to Hogarth in the attempt to convert that institution into an academy on the plan of that of France, he published several etchings in which Hogarth was somewhat coarsely caricatured. They had very little humour, and Sandby later had sufficient good sense to do his best to recal them. He was subsequently a member of the Society of Artists, and one of the directors who withdrew from that body and founded the Royal Academy in 1768. He contributed to the Academy exhibitions a large number of "tinted drawings," which were in their day very popular. They were drawn with a reed pen, and the proper tints were afterwards obtained by thin washes of transparent colour. They were carefully drawn, true to nature, and show some feeling for colour; but they are tame and feeble in effect. Paul Sandby has been called the founder of the English school of water-colour painting; but though he undoubtedly improved on the processes of his predecessors, he advanced the art but a very little way. He was not the first to make coloured drawings; whilst the art of water-colour painting, properly so called, is certainly due to a later generation of artists. Besides the etchings and aquatints mentioned above Sandby published several others from his own drawings, and several from those of other artists—including views in Italy and Asia Minor, after Clerissseau; the Roman Carnival, after D. Allan, &c. "The Virtuosi's Museum," a series of one hundred and fifty engravings by him of views in England and Wales, was published in 1778. He died November 9, 1809.—J. T.-e.

**SANDBY, THOMAS, R.A.**, elder brother of Paul Sandby, was born at Nottingham in 1721. Having already acquired some notice by his skill in perspective, he was, in 1743, appointed military draughtsman to the staff in Scotland; and, being stationed in that capacity at Fort-William, he is said to have been the first to carry the news to the government of the landing of the Pretender in 1745. After accompanying the duke of Cumberland as draughtsman till the termination of his campaign in Flanders, Sandby was appointed by the duke deputy-ranger of Windsor Great Park. Whilst holding this office, which he did for fifty-two years, he effected many improvements in the park, and among other things formed the great lake known as Virginia Water. Thomas Sandby was an excellent architectural draughtsman, and designed some buildings. The best known is the Freemason's hall, Great Queen Street, London, built by him in 1775-76. Thomas Sandby was one of the original members of the Royal Academy, and professor of architecture from its foundation in 1768 till his death, June 25, 1798. A large



number of his architectural drawings are in the British museum and the Soane museum.—J. T.—

**SANDEMAN, ROBERT**, founder of the religious sect called Sandemanians, was born at Perth in 1723, and studied for two years at the university of Edinburgh. Having married a daughter of Mr. John Glass, founder of the sect called the Glassites, he was led to adopt all the peculiar views of his father-in-law, and became an elder of the Glassite congregation of Dundee, where he settled for the purposes of trade. Upon the publication of Mr. Hervey's *Theron and Aspasia*, Mr. Sandeman published a series of letters in which he endeavoured to confute Mr. Hervey's notion of faith as inconsistent with the scripture account of it, and to make out "that the word faith is constantly used by the apostles to signify what is denoted by it in common discourse, viz., a persuasion of the truth of any proposition; and that there is no difference between believing any common testimony and believing the apostolic testimony, except that which results from the nature of the testimony itself." This led to a controversy in Scotland concerning the nature of justifying faith; and those who followed Mr. Sandeman's views received the name of Sandemanians. In 1758 he commenced a correspondence with Mr. Samuel Pike of London, an independent minister, who went over to his views; and in 1760 he came up to London personally for the purpose of disseminating his principles, preaching in various places, and drawing after him considerable crowds. But comparatively few went the length of joining themselves to his sect; and in 1764 he accepted an invitation to proceed to America, where he continued to propagate his doctrines and discipline for the rest of his life. When the disputes of the New England colonies with the mother country broke out, he incurred great dislike among the colonists by taking side with the latter, but he did not survive to see the outburst of actual war. He died at Danbury in 1771. His sect, which was never numerous, had fallen as low at the census of 1851 as six congregations in England, and six more in Scotland, with a morning attendance at worship of less than one thousand in all.—P. L.

**SANDERS, NICHOLAS**, was born in 1527 at Charlewood, Surrey. He received his early education at Winchester school, and went to New college, Oxford, to complete his studies. On the accession of Mary, he was appointed professor of canon law. He was invited to become Latin secretary to the queen, but he declined, preferring the quietude of study to the harassing labours of that honourable and lucrative post. When Elizabeth came to the throne, he retired to Rome, and there took his degree of D.D. Cardinal Hosius, president of the council of Trent, appointed him his theologian. When the council was dissolved, he travelled with the cardinal into Prussia, Poland, and Lithuania, for the purpose of rigidly establishing in those countries the discipline of the Romish church. He then went to Louvain, where he remained twelve years, and along with some of his compatriots, issued several controversial works against Jewell, Nowell, and other celebrated protestant champions. In 1579, Sanders was sent as nuncio "to comfort the afflicted catholics who had taken the field in defence of their religion." The earl of Desmond at this time rose in arms to defend, as was pretended, the liberties of his country. Sanders promised succours from the pope and the king of Spain. The rebels were defeated and Desmond slain, 1573. Camden reports that after the battle Sanders fled into the woods, and there died of hunger. His portmanteau was found after his death, and was stuffed full of inflammatory harangues. His works, which were of a controversial nature, are now nearly forgotten; his best known production is his "*De Origine et Progressu Schismatis Anglicani*," a work which Bayle characterized as containing a great deal of passion and very little accuracy, two qualities which generally go together; his writings, indeed, are not less distinguished for their acrimony than for their general want of veracity.—D. G.

**SANDERS, ROBERT**, a miscellaneous writer, was a native of Scotland, and was born in 1727. He was bred a combmaker, but quitted that trade to become a literary man-of-all-work. He compiled the *Universal Traveller*; a *Commentary on the Bible*; a *History of England*; the *Newgate Calendar*, &c.; and acted for some time as amanuensis to Lord Lyttleton. He wrote a *History of Rome*, in Letters, in 2 vols.; and "*Gaffer Greybeard*," a novel. He died in 1783.—J. T.

**SANDERSON, ROBERT**, Bishop of Lincoln, was born at Rotherham in Yorkshire of a good family, 19th September, 1587, and was educated in the grammar-school of Rotherham, and at

Lincoln college, Oxford. In 1606 he was elected a fellow of Lincoln, in 1608 was chosen reader of logic, and in 1611 was admitted to holy orders. Still continuing at the university, he was appointed in 1613 sub-rector of his college, and in 1615 he published his first work, the "*Logicæ Artis Compendium*." In 1617 he took the degree of B.D., and in 1618 he was presented to the rectory of Ubbeston in Lincolnshire, which he resigned in the following year on account of its unhealthiness, and about the same time he was collated to the rectory of Boothby-Pagnell, in the same county, which he continued to hold till, in advanced age, he was made a bishop. In 1625 he was chosen a proctor in convocation for the diocese of Lincoln; and it was at this time, that anticipating discussions in convocation upon the points of difference between Calvinism and Arminianism, he examined for the first time with any special degree of attention the state of that controversy. Up to this time he had been a moderate Calvinist of Hooker's school; but he now "discovered," as he tells us, "a necessity of quitting the sublapsarian way of which I had a better liking before, as well as the supralapsarian, which I could never fancy." In 1629 he was made a prebendary of Lincoln, and in 1631 was recommended by Laud to the king, who appointed him one of his chaplains in ordinary. Having accompanied the court in this capacity to Oxford in 1636, he was created D.D. by the university, and in 1642 Charles appointed him regius professor of divinity and canon of Christ church. The troubles of the time, however, prevented him from entering upon the duties of that office till four years afterwards, and even then he was left undisturbed in the execution of them only for one year. He was nominated a member of the Westminster assembly in 1643, but declined to take his seat. He refused also to take the covenant, and had a principal hand in drawing up "The reasons of the university of Oxford against the solemn league and covenant, the negative oath, and the ordinances concerning discipline and worship." For such conspicuous "malignancy" his rectory of Boothby-Pagnell was sequestered in 1644, but his high character for learning and christian worth saved him from actual ejection, a moderation which was honourable to the opposite party. In 1647 and 1648, when the king was a prisoner in the hands of the parliament at Hampton court and at Carisbrook castle, Sanderson was allowed, at the king's request, to be with him as his chaplain, and to advise him in the negotiations which were still going on between him and his disaffected subjects. In 1648 he was ejected from his professorship and canonry, and withdrew to Boothby. For the next twelve years of his life he was reduced to great poverty, and was occasionally in danger of being roughly handled by the soldiery, for his continued use of the prayer-book; for as Isaac Walton, his quaint biographer, alliteratively complains, "all corners of the nation were filled with covenanters, confusion, and committee men," but "he bore all his afflictions with unrepining resignation, and continued to maintain the cause of the suffering church with vigour and courage." In the very midst of this period—in 1655—he published his "*Twenty Sermons*," with "a large and bold preface," which as an outspoken defence of the Church of England, brought forward at the very lowest ebb of her fortunes, no doubt put his personal safety at considerable hazard. When the Restoration came at last, Sanderson was an old man, but not too old to be reinstated in his lost professorship and canonry, and soon after to be appointed to the see of Lincoln, which he only held, however, for two years and a half. He had a principal hand in the alterations introduced into the liturgy by the convocation of 1661, and the general preface to the common prayer-book issued at that time was the production of his pen. He died in January, 1663, after augmenting at his own cost several poor livings of his diocese, and repairing the episcopal palace of Buckden. His works have always been very highly esteemed in the Church of England as true expositions of her genuine teaching and spirit. They have lately been collected and reprinted at Oxford under the careful and loving editorship of Dr. Jacobson. Sanderson, as Dr. Hook remarks in his *Ecclesiastical Biography*, "holds an eminent place among those true sons of the Church of England, whose memory she cherishes with joy and thankfulness."—P. L.

**SANDERSON, ROBERT**, an eminent antiquary, was born on 27th July, 1660, at Eggleston hall, in the county of Durham, and was educated at St. John's college, Cambridge. On his removal to London he directed his attention to the study of the law, and was appointed clerk of the rolls in the Rolls' chapel.



In 1714 he became a candidate for the place of historiographer to Queen Anne—his efforts being seconded by Matthew Prior, at that time ambassador to the court of France. On the 28th November, 1726, he was appointed, by Sir Joseph Jekyll, usher of the high court of chancery. During his life he contributed to Rymer's *Fœdera*—the last three volumes being almost entirely compiled by him. In 1704 he published a translation of Original Letters from William III., while prince of Orange, to Charles II., Lord Huntingdon, and others; with an account of the prince's reception at Middleburgh, and his speech on that occasion. He also wrote a "Life of Henry V.," and left behind him several volumes of MSS. relating to history and the court of chancery; also a transcript of Thurloe's state papers. He died at his house in Chancery Lane on 25th December, 1741, in the eighty-second year of his age, and was buried in Red-Lion-Fields. The diary of his life, which was found among his posthumous papers, is curious on account of its details.—W. J. P. SANDERSON. See SAUNDERSON.

SANDFORD, SIR DANIEL KEYTE, professor of Greek in the university of Glasgow, was the son of the Right Rev. Bishop Sandford of Edinburgh, and born 3rd February, 1798. After a distinguished career at the high school of Edinburgh he entered Christ Church college, Oxford, in 1817, was the first class in literis humanioribus in 1820, and B.A. In the following year he gained the chancellor's prize for an "Essay on the study of Modern History." He became D.C.L. June 6, 1833. He had scarcely finished his academical career when, episcopalian though he was, and in defiance of the test law, he was chosen professor of Greek in the university of Glasgow. His pupils can never forget his genial character and his earnest and indefatigable teaching. They were kindled by his enthusiasm—his recital of a passage in Greek was in its music and modulation, or in its vehemence and energy, an impressive exposition—the best of translations. Patient and painstaking amidst the mere grammatical lessons and routine of his junior class, he was all soul and fire amidst Homeric pictures or the exquisite strophes of the tragedians, the sweep of Demosthenes, or the compact sentences of Thucydides—the studies which belonged to his senior classes. But his mind was unhappily drawn away from classical pursuits. During the agitation about the catholic claims he hurried to Oxford and voted for Peel, and his knighthood was the reward. The excitement caused by the reform bill drew him into it. He attended public meetings of all kinds, and his brilliant speeches and declamations won him prodigious popularity. The bill passed, and he contested unsuccessfully the city of Glasgow, but was at length returned for Paisley. His appearances in the house of commons were almost of necessity failures, which must have been very trying to him. His politics were not self-consistent; he was a disciple of Hume in finance, and of Goulburn in antipathy to Jewish claims. Many regarded him as an adventurer who had strayed from his proper sphere, and his rhetoric, which had gratified the multitude, fell flat on the ear of the house of commons, and sometimes excited its derision. He retired with broken spirits and ill health, and died at Glasgow of typhus fever, after a week's illness, on the 4th of February, 1838. He wrote several brilliant papers in *Blackwood* and in the *Edinburgh Review*, and published also some class-books.—J. E.

SANDOVAL, FRAY PRUDENCIO DE, a Spanish historian, born about 1560; died in 1621. He was successively bishop of Tuy and Pamplona, and spent the greater part of his life in visiting the principal libraries of Spain, and bringing to light their lost treasures. By command of Philip III. he wrote a continuation of the chronicle of Ambrosio de Morales, under the title of "Historia de los Reyes de Castilla y Leon," and also a history of Charles V., in which he manifests a good deal both of the priest and the courtier; the work is, however, much relied on by Robertson. He also wrote a chronicle of Alonzo VII., and other works.—F. M. W.

SANDRART, JOACHIM VON, a distinguished German painter and writer, was born in Frankfort in 1606, and learned painting under Honthorst, with whom he visited England. Sandrart left this country in 1628, after the assassination of the duke of Buckingham, and visited Italy, where he spent some time in Venice and in Rome. He returned to his own country during the Thirty Years' war, but affairs were too unsettled for the practice of art, and he accordingly removed for a time to Amsterdam. Having, however, inherited through his first wife the estate of Stockau in Bavaria, he sold his art effects, and returned

to Germany; but not to find peace, for in 1647 his lands were ravaged by the French, and his house destroyed. He then sold the estate, settled in 1649 in Nuremberg, and resumed the practice of his art, painting chiefly portraits. He was ennobled by the Emperor Ferdinand III. In 1672 he lost his rich wife, but he married again in the following year, and died at an advanced age in 1688. Sandrart is now known almost exclusively from his vast compilation—the "German Academy," or Teutsche Academie, printed on very fine paper by Sigismund Froberger at Nuremberg in 1675–79, under the title "Academia Todesca, or Teutsche Academie, der Edlen Bau-Bild-und Malerei-Künste," &c., 4 vols., folio. The portion relating to painting and artists generally, is the most valuable. A Latin translation appeared at Nuremberg in 1683, &c. With this work was published his own life—*Lebenslauf Joachims von Sandrart*, &c.—R. N. W.

SANDYS or SANDES, EDWIN, a distinguished prelate, was born near Hawkshead, Lancashire, in 1519, and was probably educated at the school of Furness abbey. During his course of study at St. John's college, Cambridge, he was won over to the Reformation. He became master of St. Catherine's hall in 1547, and vice-chancellor in 1553. Several preferments in the church were also conferred on him—the vicarage of Haversham, and stalls in the cathedrals of Carlisle and Peterborough. Through the influence of the duke of Northumberland he espoused the cause of Lady Jane Grey, and preached a sermon in defence of her claims; so that on the overthrow of her party he was committed to the Tower, but released after a period by the interposition of the knight marshal, Sir Thomas Holcroft. Gardiner at once attempted to recommit him, but he escaped to the continent, where he wandered from place to place in great misery—himself in broken health, and his wife and only child dying at Strasburg. He returned at the accession of Elizabeth, and in 1559 was consecrated to the see of Worcester. In 1570 he was translated to the diocese of London, and in 1576 to that of York—Grindal being his predecessor in both bishoprics. Sandys was a man of great ability, but unhappily his usefulness was marred by perpetual feuds with his neighbours, both popish and protestant, and by his unceasing efforts to amass wealth. In 1582 his papal adversaries, whom he treated with great severity, headed by Sir Thomas Stapleton, plotted a charge of adultery against him; but it signally failed, and the conspirators were brought to punishment. He died at Southwell, July 10, 1588. In the preparation of the Bishops' Bible, Archbishop Sandys had charge of the books of Samuel, Kings, and Chronicles. A volume of his sermons was reprinted in 1812, with memoir by Dr. Whittaker.—J. E.

SANDYS, SIR EDWIN, second son of Archbishop Sandys, was born in Worcestershire about 1561, and was educated under Hooker at Corpus Christi college, Oxford. From 1581 to 1602 he held a prebend in the church of York. In 1603 he was knighted by James I., who afterwards employed him in affairs of importance. At his death in 1629 he left to the university of Oxford £1500 for the endowment of a metaphysical lectureship. He was the author of a treatise, "Europæ Speculum, or a view or survey of the state of religion in the Western parts of the World," first published with the author's consent in 1629.

SANDYS, GEORGE, the youngest son of Archbishop Sandys, was born at Bishopthorpe in 1577, and was only twelve years old when the year after his father's death he matriculated at St. Mary's hall, Oxford. He afterwards removed to Corpus Christi, but he does not appear to have taken any degree at the university. After travelling on the continent of Europe and in various countries of the East, he published in 1615 "A Relation of a Journey begun in 1610: four books containing a description of the Turkish empire, of Egypt, of the Holy Land, of the remote parts of Italy and islands adjoining." This book, which is written with much spirit, and displays much erudition, sagacity, and accurate observation, has enjoyed deserved popularity, and has been often reprinted. In 1632 appeared Sandy's translation of Ovid's *Metamorphoses*, which not only put the existing translation by Golding into the shade, but served as a model of versification to many subsequent poets. "He comes so near the sense of his author," says Langbaine, "that nothing is lost; no spirits evaporate in the decanting of it into English; and if there be any sediment it is left behind." In 1636 he published a paraphrase of the Psalms, which is said to have been a favourite book with King Charles I. when a prisoner in Carisbrook castle. In



his dedication of the Ovid to that monarch, Sandys makes allusion to his attempts to serve the crown in Virginia, where he succeeded his brother as treasurer. On his return to England he was appointed a gentleman of the privy chamber. He was a man of sterling worth and gentle disposition, and his virtues have been commemorated in verse by his friend Lord Falkland. A high contemporaneous estimate of his talents has been preserved in the register of burials in the parish church of Bexley, Kent, where this entry occurs—"Georgius Sandys, poetarum Anglorum sui sæculi facile princeps, sepultus fuit Martii 7 stilo Anglice, anno Domini 1643."—R. H.

**SAN GALLO, ANTONIO DA**, born at Florence about 1448, was the younger brother of Giuliano da San Gallo. Like him he was brought up as a carver in wood, and executed several large crucifixes for churches, which were much admired; but he gave up that art to become his brother's assistant. In that capacity he went to Rome, and having attracted the notice of Pope Alexander VI., was employed by him to convert the mausoleum of Hadrian into a fortress—the present castle of St. Angelo. He was then employed by the same pope to erect the fortress of Civita Castellana, and other works. Subsequently he designed the fortresses of Montefiascone and Arezzo, and was appointed superintendent of the fortresses of Florence. His principal civil works were the beautiful church of the Madonna at Monte Pulciano; a building for the Servite monks at Florence; a palace and loggia at Monte Sansovino; and a palace at Monte Pulciano. He died in 1534.—J. T-e.

**SAN GALLO, ANTONIO DA**, the younger, nephew of the preceding, was born about 1480. He was the son of Bartolommeo Picconi, a cooper of Mugello, and was brought up as a carpenter; but went to Rome, where his uncles were then employed, became their pupil, and adopted their name. He afterwards became assistant to Bramante. After the death of Bramante, the resignation of his uncle, and the death of Peruzzi, Antonio da San Gallo was appointed architect to St. Peter's, and made a model on a large scale for completing the work. To the last he continued to be employed also in military engineering, constructing, among others, works at Montefiascone, Ancona, Parma, Piacenza, Perugia, &c. Indeed, both as architect and military engineer, Antonio da San Gallo was one of the ablest and most distinguished men of his time. His Farnese palace is the standard work of its class. He died at Terni, October, 1546.—J. T-e.

**SAN GALLO, GIULIANO DA**, an eminent Italian architect and military engineer, was born at Florence in 1443. He was the son of Francesco di Bartolo Giamberti, an architect of standing in his day, and much employed by Cosimo de' Medici. Giuliano was, however, brought up as a wood carver; but having been recommended to the notice of Lorenzo de' Medici, who was then much in want of military engineers, as a person of intelligence and resolution, he was sent by that prince to Castellana, then besieged by the duke of Calabria, to construct new bastions and to improve the working of the artillery. In this novel employment Giuliano succeeded to the entire satisfaction of Lorenzo, and he was led by his success to the resolution of adopting as his profession architecture and engineering, then commonly practised together. What instruction he received is not stated, but most likely he learned at least the rudiments of architecture from his father. His first building, the fore-court of the monastery of Cestello, excited much admiration, chiefly on account of the introduction of an Ionic order, with some peculiarities copied from an ancient example then newly discovered. His next important work was a magnificent palace at Poggio-a-Cajano for Lorenzo de' Medici, who also intrusted to him the fortification of the Poggio Imperiale, on the road to Rome, and the numerous edifices connected with it. Another great work for the same patron was a large monastery outside the gate of San Gallo. Lorenzo took great interest in this work, and named his architect from it da San Gallo—a name thenceforward adopted both by Giuliano and his brother. The monastery of San Gallo was not completed at the death of Lorenzo, and it was entirely destroyed at the siege of Florence in 1530. The Condi palace at Florence, and the Della Rovere palace at Savona (now a convent), were considered fine examples of Giuliano's skill in that kind of structure, in which his reputation was so great that he was invited to make designs for palaces for the king of Naples and the duke of Milan. When the Cardinal Della Rovere was elected pope, as Julius II., he summoned San Gallo to Rome, and appointed him superintendent of the works at St. Peter's; but the plans of

Bramante for completing that structure being preferred, San Gallo quitted Rome in disgust. Later, on the death of Bramante and under a new pope, San Gallo was recalled and nominated architect to St. Peter's, but declined the charge on account of his age and failing health. The church of the Madonna at Prato, the roof of the church of Sta. Maria Maggiore, and the palace of San Pietro in Vincoli, were other of his principal buildings. Among his works in military engineering were fortifications at Ostia, at Pisa, at Rome, &c. Giuliano da San Gallo died at Florence in 1517. He left a son, FRANCESCO, who was a sculptor of some note in his day, and the designer of the monuments of Piero de' Medici at Monte Cassino, and of Bishop Angelo de' Medici in the church of the Annunciation at Florence.—J. T-e.

**SAN MICHELE, MICHELI**, an eminent Italian architect, was born at Verona in 1484. His father and his uncle were both architects, and Micheli was educated by them till about sixteen, when he was sent to complete his studies at Rome. Here he early distinguished himself, and whilst still very young was appointed to direct the rebuilding of S. Domenico at Orvieto, and soon after built the cathedral of Montefiascone; he also erected many private houses in both these cities. Clement VII., on his election, took San Michele into his service, and directed him, with Antonio San Gallo, to make a tour of inspection of the fortresses in the papal states. This and the works arising out of the examination being completed, San Michele entered the service of the Venetian republic, for which he executed many military works of great importance—at Verona, at Legnano and Porto on the Adige, Orzi-Nuovo in the Bresciano, various places in Dalmatia, Cyprus, Canea, Candia, Napoli di Romania, and Corfu. But the greatest work he executed for the republic was the fortress on the Lido, at the mouth of the port of Venice, a work which was generally looked upon as a triumph of engineering skill. The fortification of his native city, Verona, was another task on which San Michele justly prided himself. Here, even more than in his other military works, he united architectural character and beauty with defensive strength; the gates of Verona being, indeed, reckoned among the finest of his buildings. His gates at Legnano, Peschiera, Brescia, &c., were also much admired. San Michele was one of the greatest of the military engineers of his time. He was considered to have carried defensive architecture to its limits, and the invention of the triangular and pentangular bastion is ascribed to him. As an architect he was equally esteemed by his contemporaries. His works are perhaps less highly valued now, but they are noble in style, and display much original power. Among his civil and ecclesiastical buildings are numbered several palaces, churches, and monasteries—Verona being especially rich in his works. He held the office of director of the fortifications of Venice, and with him was united, as coadjutor, a favourite nephew and pupil, Giovan-Girolamo, whom indeed he had adopted as his son. The unexpected death of this nephew from exposure to the sun in the unhealthy climate of Cyprus, which island he had been directed to fortify, gave so great a shock to San Michele that he died a few days after receiving the news, in 1559.—J. T-e.

\* **SAN MIGUEL, EVARISTA**, a Spanish general, was born in 1780, and was an officer in the army at Cadiz during the insurrection of 1812, and a member of the cortes of that city till the definite restoration of Ferdinand, when he became one of the editors of the *Espectador*. He took an active part in the insurrection of Riego, and in 1822 he became minister for foreign affairs, distinguishing himself by his brave resistance to pressure from other powers. When the second French invasion took place, he served on the staff of the renowned General Mina, was taken prisoner, and on being released, resided in England until the general amnesty in 1834. He was named captain-general of Arragon, and elected a member of the cortes. He opposed the regency of Espartero, and was equally hostile to the dictatorship of Narvaez and the count of San Luis (Sartorius). In the insurrection of July, 1854, he was chosen president of the revolutionary junta, and was named by the queen, captain-general of Madrid, and minister for all departments, pending the arrival of Espartero. He was for some time the provisional president of the cortes, and voted for the maintenance of the monarchy. He afterwards became a member of the senate, and commander of the queen's body guard. He has written a history of the insurrection of Riego; a treatise on the art of war; and a work on the civil war in Spain, 1836. He is, however, more generally known as the author of the celebrated hymn of Riego.—F. M. W.



**SANNAZARO, JACOPO** (in Latin, *Actius Sincerus Sannazarus*), poet, born in Naples, his family being of Spanish origin, 28th July, 1458; died in or near the same city, 1530. The story of his boyish unavailing love for Carmosina Bonifacia recalls the somewhat similar passion ascribed to Dante. Later in life, as the friend of Frederick the last Arragonese king of Naples, he sold his property to relieve his fallen master, followed him into France, and abode in voluntary exile until the king's death. Sannazaro has left admired writings both in Italian and Latin. Chief amongst the former is the "Arcadia," a pastoral in prose and verse; amongst the Latin poems a sacred composition, "De Partu Virginis," which obtained the approbation of two popes, and some Piscatory Eclogues, are noticeable.—C. G. R.

**SANSON, NICOLAS**, who is considered as the founder of mathematical geography in France, was born at Abbeville on the 20th of December, 1600, and died in Paris on the 7th of July, 1667. From a very early age he was encouraged and assisted in the study of geography by his father. About 1616 he prepared a map of ancient Gaul, by which he afterwards attained a high reputation. It was published in 1627, and attracted the notice of Cardinal Richelieu, who conferred on its author an appointment as a government engineer in Picardy. Sanson continued from time to time to publish maps, and in 1640 established himself in Paris as a map-seller. He was appointed geographer to the king, and held that office until his death; having for a time as colleague, his eldest son **NICOLAS**, who was killed during a riot in Paris on the 27th of August, 1648, while defending the chancellor Séguier from a mob. After the death of Nicolas Sanson, the elder, his office was successively filled by his younger son, Adrien Sanson, who died on the 7th of September, 1718; his grandson, Pierre Moulart-Sanson, who died on the 30th of June, 1730; and his great-grand-nephew, Robert de Vaugondy.—W. J. M. R.

**SANSOVINO, JACOPO**, a famous Italian artist, was eminent alike as a sculptor and architect. He was born at Florence in January, 1479, and was the son of Antonio Tatti. He was carefully educated, and at the age of twenty-one was placed with the sculptor Andrea Contucci da Monte Sansovino, in honour of whom he assumed the name of Sansovino, and by it is now only known. Jacopo was also much assisted at this time by Andrea del Sarto, the two artists pursuing their studies in common to their mutual advantage. Attracted by the promise of his early works, Giuliano da San Gallo took the young sculptor with him to Rome, and gave him apartments in his house. Here Sansovino executed for Bramante a reduced copy of the Laocoon, which was chosen among many competitors by Raphael for casting in bronze. Sansovino was also employed by Bramante to restore various ancient works for Pope Julius II., and by Peragino to execute several models, including a Deposition in high relief, which was greatly admired. His excessive diligence, however, brought on an illness which compelled him to return to Florence. There he was commissioned to execute some of the colossal figures of the apostles for the church of Sta. Maria del Fiore: that of St. James was regarded as a masterpiece. Several classical statues, groups, and rilievi met with equal admiration. A Bacchus executed for Gio. Bartolini was generally pronounced to be the finest production by a modern master. Unfortunately this famous work was broken to pieces in the fire at the Florence gallery in 1762, but it was restored with extreme care, and now forms one of the chief ornaments of the western corridor. There is a good engraving of it in the *Mus. Flor.*, plate 54. Besides the works in sculpture, Sansovino designed triumphal arches, a temporary façade to Santa Maria, richly adorned with rilievi, &c., in honour of the entrance into Florence of Leo X., who expressed so much admiration of them, that Sansovino was induced to follow the pope to Rome. Here, although not neglecting sculpture, he devoted himself especially to the study and practice of architecture, and with so much success that his design for the church of the Florentines at Rome was preferred to those of Peruzzi, Antonio da San Gallo, and Raphael. The execution of the building, though commenced by Sansovino, was so delayed from various causes, that but little progress had been made with it before the sack of Rome in 1527; after which event Sansovino never returned to the city. Sansovino repaired to Venice, where his first commission was to restore and strengthen the domes of St. Mark's. The manner in which he completed this task was so satisfactory that he was appointed proto-master, or chief of the architects. In this capacity he greatly improved

the sanitary condition of the city, and effected various public improvements. One of the earliest and most important of the buildings erected by him for the republic was the Public Library. Unluckily, before it was completed, the vaulting fell in, and Sansovino was immediately deprived of his office, thrown into prison, and fined a thousand ducats. On investigation, however, the senate professed to be satisfied that the fault was not his; his fine was remitted, he was set at liberty, restored to his office, and directed to complete the building. When finished, the richness of the design and the splendour and beauty of the decorations caused it to be considered, says Vasari, as a marvel; and, with Sansovino's other works, it brought about a notable change in the manner of building in Venice. Another famous building constructed by him about the same time was the Zecca, or mint, generally regarded as one of his finest works. Other important public buildings were the Loggia del Campanile; the Fabbriche Nuovo di Rialto; the Scuola and Brotherhood of the Misericordia; San Geminiano; San Giorgio de' Greci, &c. Of the palaces built by him in Venice may be named the Carnaro, one of the leading ornaments of the Grand Canal, and one of Sansovino's purest designs; the Delfino; and the Manin. Sansovino lived in great honour at Venice. Along with Titian, he was by a special decree of the senate exempted from the payment of taxes, on account of the glory conferred on Venice by his genius. He was also constantly consulted by foreign princes and distinguished personages. He possessed all his faculties unimpaired till his ninety-second year, when, after a few days' illness, he died peacefully on the 2nd of November, 1570.—J. T.-e.

**SANTERRE, ANTOINE JOSEPH**, a prominent actor in the French revolution, and a brewer, was born at Paris in 1762. He received a liberal education, and was the possessor of a large fortune acquired in trade. In May, 1792, he was nominated commander of the national guard, and on the 20th June expelled the mob from the queen's chamber, and protected Marie Antoinette and her children from farther outrage. He conducted the royal family to the Temple on the 10th of August. He also commanded the guard at the execution of the king, and caused the drums to cease beating for a few moments when Louis was on the scaffold. During the massacres of September, Santerre favoured the escape of a number of those who had fallen into the hands of the mob. He was sent to La Vendee in 1793, but having failed to quell the insurrection, he was arrested and committed to prison. He regained his liberty after the 9th Thermidor, but did not again take a prominent part in public affairs, and died in 1809. Carlyle designates him "Inventive-stupidity imbedded in health, courage, and good nature."—J. T.

**SANTORIO, SANTORI (SANCTORIUS)**, an eminent physician and experimental physiologist, was born in 1561, at Capo d'Istria, on the gulf of Trieste. He took the degree of M.D. at Padua, and afterwards settled in practice at Venice. In 1611 he was appointed to the chair of the theory of medicine at Padua, which professorship he held for thirteen years. Finding at the end of that time that the professional duties interfered with his attention to the calls of practice, he resigned the appointment. The university marked its appreciation of his services by accepting his resignation, but at the same time continuing his salary. He then removed to Venice, where much of his practice lay. He died there in 1636, aged seventy-five. He is buried in the cloisters of the Servites, and a marble statue is erected to his memory. He is best known as the first observer who made any attempt to estimate the amount and importance of the cutaneous perspiration. He experimented on himself by means of a statical chair which he contrived, and carefully weighing the ingesta and egesta, referred the difference to excretion from the skin. His system, founded on his experiments, had at the time considerable influence. He first published it at Venice in 1614, under the title of "Ars de Statica Medicina." His other works, comprising commentaries on Hippocrates, Galen, and Avicenna, and a treatise on lithotomy, were printed together in 4 vols., 4to, 1660. He was a man of great ingenuity. He invented an instrument for measuring the force of the pulse, and several surgical instruments. He was also the first to test the heat of the skin in different diseases by the thermometer.—F. C. W.

**SANZIO.** See **RAPHAEL**.

**SAPPHO**, the famous poetess, was born in Lesbos, about 630 B.C. According to the general account she was a native of Mitylene. Very little is known of her life, and the incidents related by the ancient writers are mostly of a fabulous nature.



According to the legend she was attached to a beautiful youth named Phaon, and as he did not return her affection, she threw herself from the promontory of Leucas into the sea. A pleasing paper by Addison, embodying this tale, may be found in the *Spectator*. Sappho was on terms of friendship with her countryman Alcaeus, and shares with him the chief distinction in *Æolian* lyric poetry. She established a school of poetry in Lesbos, and many ladies among her pupils obtained great literary distinction, though none of them at all approached Sappho in genius. Her death is supposed to have occurred about 570 B.C. As to the artistic merit of her compositions there can be but one opinion. Aristotle ranks her with Homer and Archilochus. Solon prayed that he might not see death until he had committed to memory one of her finest odes. Plato styled her the tenth muse. Her moral character has been the subject of much dispute among modern scholars. It seems probable that her faults may have been exaggerated by the Athenian comic dramatists, with whom she was a favourite subject for burlesque and satire. This traditional view of her character was preserved and even heightened by the early christian writers. Nevertheless, a careful examination of the extant fragments of her compositions must convince an impartial critic that the almost unanimous judgment of the ancient authorities was well founded, that the poems of Sappho were licentious and immoral, though ranking in the very highest order of literary excellence. Her works comprised hymns and elegies, but seem to have mainly consisted of amatory lyrics. From her frequent use of what is termed the Sapphic metre, it was called after her name. One of the best editions is that by Neue, Berlin, 1827. The best accounts of Sappho will be found in Col. Mure's *Introduction to Greek Literature*, vol. iii., and in Muller's *Introduction to the Literature of Ancient Greece*.—G.

**SARDANAPALUS**, commonly said to have been the last king of Assyria. According to Ctesias the Assyrian empire lasted one thousand three hundred and six years. The first king was Ninus, who was succeeded by his wife Semiramis, whose son Ninyas was followed by thirty kings, son following father immediately. All were luxurious, effeminate, and slothful. Sardanapalus, the last of the line, was wealthy and powerful. He is said to have built two towns, Anchiale and Tarsus, in one day. Arbaces, his satrap in Media, having one day procured admission to his master, found him occupied in so unmanly a way that he was indignant, and resolved to throw off his allegiance. A conspiracy was formed; and Arbaces, supported by Belesys, a Babylonian priest, marched at the head of an army against Sardanapalus, who, getting together his army, went forth and defeated the rebels twice or thrice; but was afterwards obliged to shut himself up in Nineveh. Here he sustained a siege for two years, though deserted by all the provinces. When he found further resistance hopeless he caused a pyre to be raised, on which he burnt himself, his wives, his concubines, and his treasures. Thus Assyria fell into the hands of the Medes, who united it to their own country under one and the same rule. The time of Sardanapalus' downfall is uncertain. Clinton gives 606 B.C. as the end of the Assyrian empire. The narrative of Ctesias is repeated by Diodorus Siculus, whose statements are followed by Justin and others. The whole account, however, is legendary and fabulous. Internal improbabilities demand its rejection from the page of authentic history. Ctesias, on whose authority it rests, lived long after the events he recounts, and evidently either related a current tradition, or collected various legends into one. The character of Sardanapalus alone suffices to throw discredit on the narrative. A man sunk in effeminacy for years, would scarcely be transformed all at once into a valiant warrior leading his hosts to battle, sustaining a two years' siege against veteran hosts, and committing an act of frantic heroism at last. K. O. Müller thinks that Sardanapalus was identical with the god Sandon; and Movers takes the same view. It is enough to say, that both the Old Testament and Herodotus are irreconcilable with the narrative of Ctesias respecting the termination of the Assyrian empire.—S. D.

**SARPI, PIETRO or PAOLO**, the historian of the council of Trent, was born in 1552 in Venice, and received his earliest education in a school for the young Venetian nobility, which was presided over by his maternal uncle. At fourteen he became a novice in the order of the Servites, on which occasion he exchanged his baptismal name, Pietro, for Paolo. In his twentieth year he took the monastic vows, and at twenty-two

received orders as a priest. He was equally distinguished for intellectual capacity and moral strictness. He was fond of solitude, spoke little, was always earnest, and up to his thirtieth year neither drank wine nor ate flesh. He was devoted to science, and distinguished himself both in physical and metaphysical studies. In physics he made some important discoveries, and in mental science he put forth a theory of knowledge bearing much resemblance to Locke's. He was also an able divine, and taught theology both in Mantua and Venice. He resided for some time in Milan, soon after taking orders, where Cardinal Borromeo made use of his talents and attainments in introducing some improvements into the institutions of his diocese. This high patronage, however, did not prevent a complaint from being lodged against him in the office of the Inquisition at Rome for having taught that the doctrine of the Trinity could not be proved from the first chapter of Genesis. The complaint was rejected, but the incident serves to reveal how early his views began to diverge from the dogmatic and exegetic traditions of the Roman church. Ere long he was made a doctor in theology, provincial of his order in the territory of Venice, and general procurator of the same. In the dispute between Venice and Pope Paul V. he took a leading part on the side of Venetian patriotism, having been nominated a member of the Venetian state council. He was a determined antagonist of the temporal power of the papacy. He held that the power of princes was independent of the papal power, being derived immediately from God; and that the privileges and exemptions of the clergy were not of divine right, but dependent upon the will of secular rulers. These and similar principles he put forward in several publications during the progress of the dispute, and ably defended them against the attacks both of Bellarmine and Baronius. The court of Rome was highly incensed against him, and on the 30th of October, 1606, he was summoned, on pain of excommunication, to appear before the Inquisition to answer for his opinions. But he disobeyed the summons, and published his reasons for disobedience. In 1607 the dispute was terminated by a treaty of compromise, and Sarpi's safety was provided for in the treaty. But he remained an object of fanatical hatred at Rome, and more than one attempt was made upon his life. Bellarmine had the magnanimity to put him on his guard against one of these attempts. In the same year he published an account of this remarkable passage in the Venetian annals, and at a later period he gave to the world a history of the Inquisition. But his principal work, and that by which he is best known, is his "History of the Council of Trent," which was brought out in Geneva in 1619. The place chosen for its publication indicated its spirit, and it is no marvel that it was honoured with a place in the *Index Expurgatorius*. Sarpi died in 1623. His collected works appeared in Italy in a first edition in 1722; and in a second and more complete edition in 1763. It has often been surmised that he was a protestant in disguise, but he never attained a decided conviction of the dogmatic errors of Rome, and he continued to read mass daily to the end of his life.—P. L.

**SARFIELD, PATRICK**, an eminent military officer who fought for King James at the Revolution. He was descended by the father's side from an English family long settled in Ireland, but his mother was of noble Irish blood. He was one of the wealthiest Roman catholics in Ireland, and was firmly attached to his hereditary faith. He long held a commission in the English Life Guards, served for some time on the continent, and fought with distinguished courage against Monmouth at the battle of Sedgemoor, in which he was severely wounded. He adhered to the cause of James after the Revolution, and was not only adored by his own countrymen on account of his intrepidity, frankness, and good-nature, combined with his vast stature and strength, but, unlike the other Irish officers, was greatly respected by the English. He had, Avaux wrote, "more personal influence than any man in Ireland, and was indeed a gentleman of eminent merit; brave, upright, honourable, careful of his men in quarters, and certain to be always found at their head on the day of battle." In 1689 he was one of the members for the county of Dublin in the parliament summoned by James. At the battle of the Boyne he commanded the Irish horse, who fought with conspicuous courage. He subsequently dislodged the English from Sligo, and effectually secured Galway from their attacks. It was largely owing to his urgent advice that the jacobite officers resolved to defend Limerick; and the brilliant exploit which he performed in surprising and destroying William's artillery, con-



tributed materially to the memorable and successful resistance made by that city. The extraordinary devotion entertained towards Sarsfield by the Irish made his colleagues jealous of him, and unfortunately for themselves they slighted his advice, and, in opposition to his remonstrances, fought the battle of Aughrim (1691), which ruined the cause of James in Ireland. After the capitulation of Limerick a few months later, he sailed for France with a large body of Irish troops, and entered the service of Louis, by whom he was highly esteemed. He distinguished himself at the bloody battle of Steinkirk (July, 1692), and was mortally wounded at Landen in the following year.—J. T.

SARTO, ANDREA DEL, the common name of ANDREA VANNUCCI, so called from the occupation of his father, a tailor. Andrea was born at Florence in 1488, and first studied under Piero di Cosimo; he afterwards became an imitator of Michelangelo. In 1518 he visited France on the invitation of Francis I., who intrusted him with some money to purchase works of art for him. Andrea returned to Italy in 1519, but there squandered the money, and was ashamed to return to France. He died at Florence of the plague in 1530, aged only forty-two. His chief works are the frescoes of the Annunziata at Florence; and he is well known out of Italy for his Holy Families. He was altogether one of the best of the cinquecento painters, and has been called by his countrymen Andrea Senza Errori (Faultless Andrew); that is, with reference to his style as a painter.—(Vasari, *Vite*, &c.)—R. N. W.

SASSOFERRATO, the name, derived from his birthplace, by which GIOVANNI BATTISTA SALVI is commonly known. He was born at Sassoferrato in 1605, and died at Rome in 1685. He was a follower of the Carracci, and is distinguished for the elaborate finish of his pictures.—R. N. W.

SAUMAISE, CLAUDE. See SALMASIUS.

SAUMAREZ or SAUSMAREZ, JAMES, Baron de, a distinguished naval officer, was born in the island of Guernsey in 1757, and was descended from an ancient family of Norman extraction, which had long held an influential position in the Channel islands. At the age of thirteen he entered the navy as a midshipman, and was raised to the rank of lieutenant for his bravery at the attack on Charleston in 1775. He served for several years in America under Lord Cornwallis. On his return to Europe he joined the squadron under Sir Hyde Parker, and was promoted to the rank of commander for his gallant services in the battle with the Dutch off the Dogger Bank, 5th August, 1781. He was next placed under Admiral Kempenfeldt on the Jamaica station. He exchanged into the *Russell*, a ship of the line, which he commanded with great distinction on the memorable battle of the 12th of April, 1782. After spending some years in retirement, on the breaking out of the French war in 1793 Captain Saumarez was appointed to the command of the *Crescent* frigate, in which he captured off Cherbourg the French frigate *La Réunion*, with heavier metal and a much more numerous crew, an exploit for which he received the honour of knighthood. In 1795 he was appointed to the *Orion* of seventy-four guns, in which he fought under Lord Bridport in the battle of June 23. He took a prominent part in the famous engagement with the Spanish fleet off Cape St. Vincent in 1797, and on the following year was second in command at the battle of the Nile, in which he was wounded. Shortly after his return to England, Sir James was appointed a colonel of marines, and received the command of the *Cæsar*, 84 guns, with orders to watch the French fleet in Brest during the winters of 1799 and 1800—a service which he performed with remarkable vigilance and efficiency. In 1801 he was created a baronet, was promoted to the rank of rear-admiral of the blue, and was appointed to the command of a small squadron to watch the movements of the Spanish fleet at Cadiz. In the month of July he attacked three French ships of the line and a frigate, lying moored in the bay of Algeiras under the protection of five batteries. But one of his ships took the ground and was captured; and after a long and sanguinary engagement Sir James was obliged to repair to Gibraltar to refit. Six days later, however, he attacked a French and Spanish fleet of ten ships of the line and four frigates which were steering for Algeiras; and though his force was only one half the strength of theirs, he gained a signal victory, the enemy having lost three ships of the line and three thousand men. For this gallant exploit, which Nelson highly eulogized, he was rewarded with the order of the bath, the freedom of the city of London, and the thanks of parliament. On the breaking out of

the war with Russia, Sir James was intrusted with the command of the Baltic fleet, and displayed great diplomatic talent as well as professional skill in that important post. In 1821 he was made vice-admiral of Great Britain, and struck his flag for the last time in 1827. He was raised to the peerage as Baron de Saumarez in 1831, and died in 1836.—(*Memoirs of Admiral Lord de Saumarez*, by Sir John Ross, 2 vols., 1838.)—J. T.

SAUNDERS, SIR EDMUND, the chief-justice of the king's bench whom Charles II. appointed in January, 1683, for the purpose of depriving the corporation of the city of London of their chartered privileges, was born in the parish of Barnwood, near Gloucester. Nothing more is known of him till he was found a penniless outcast traversing the streets of London and earning scraps of food by running errands for the attorneys' clerks in Clement's inn, one of whom good-naturedly had a board fixed at a window on the top of a staircase, where the ragged boy learned to write and engross, and to become in process of time an expert entering-clerk. His quick wit and the study of such law books as he could get, made him ere long a very shrewd adviser in cases of law, and he was persuaded to enter himself as a member of the Middle temple in 1660. He was called to the bar in 1664, and his business became immediately very large, a proof of which exists in the admirable Reports of the Decisions of the court of king's bench compiled by him from 1666 to 1672. They contain all the cases of importance during that period, and he was counsel in every one of them. He was gross and dirty, but witty and good-natured—indifferent to politics and free with his money. Zeal for his client and his cause was his leading characteristic as a lawyer; and the suggestions he made as counsel for giving the king (his client) a victory over the city and over the whigs, pleased Charles so much that he knighted Saunders, and not long afterwards very unexpectedly made him chief-justice. These honours and the dignified life they demanded did not agree with the new judge, who had been on the bench scarcely six months when he died of a palsy, June 19, 1683. An edition of his Reports, with notes by Justice Patteson and Justice Williams, was published in 1824.—(Campbell's *Lives*.)—R. H.

SAUNDERSON, NICHOLAS, a blind mathematician, was born at Thurstone in Yorkshire in 1682, and died at Cambridge on the 19th of April, 1730. In the first year of his life he lost his eyesight completely by small-pox; but his other senses afterwards acquired extraordinary acuteness. He was educated at the school of Penistone in Yorkshire. He soon distinguished himself highly in different branches of learning, and above all, in mathematics; in which his reputation was such, that having entered Christ's college, Cambridge, 1707, he was appointed Lucasian professor of mathematics in 1711. He was the friend of Newton, and one of the earliest expounders of his philosophy; and was noted especially, notwithstanding his blindness, for his skill in explaining the principles of optics. He wrote a treatise on algebra, of high authority in its day.—W. J. M. R.

SAURIN, ELIAS, an eminent protestant minister, famous for his controversy with Jurien, born at Usseaux on the borders of Dauphiné in 1639, was successively pastor at Venterol, Embrun, Delft, and Utrecht. He died in 1703.

SAURIN, JACQUES, the most celebrated preacher of the French protestants, was born at Nismes on 6th January, 1677, of a family which had long been distinguished in civil and military life, as well as in science. His father was an eminent jurist, and escaped with three young sons to Geneva in 1685, in the persecution of the protestants which followed the revocation of the edict of Nantes. At Geneva he enjoyed an excellent education, which, however, was interrupted by the war of the coalition against Louis XIV., which broke out in 1694. He joined the standard of Victor Amadeus III., duke of Savoy, and served as a volunteer for four years, against the cruel persecutor of his family and fellow-protestants. At the peace of Ryswick, he returned to Geneva, and resumed his studies. After two years' attendance in the philosophical faculty he commenced theology in 1699, under the famous professors Tronchin, Pictet, and Alphonse Turretin. His four years of campaigning had not improved his character, and for some time he manifested a spirit of levity and scepticism which broke out even in the public theological exercises. But a solemn warning and rebuke administered to him in public by one of his professors proved the turning point of his religious life, and from that day forward he became a new man. As soon as he entered the pulpit he gave



proof of distinguished powers as a preacher. While he was still a student his fame spread in the city, and the crowd that pressed to hear one of his earliest sermons was so great, that he was obliged to preach it in the pulpit of the cathedral. In 1700 he was ordained, and accepted the charge of a French congregation in London, where he laboured with great success for four years. His sojourn in England was of great advantage to him. He was a frequent hearer of Tillotson, who was esteemed the greatest English preacher of the age. In 1705 he made a journey to Holland, where thousands of the French refugees had found a new home, and his preaching made so deep an impression upon his countrymen that he was earnestly solicited to settle at the Hague. As the climate of England had not suited him, he was all the more willing to accept this invitation, and at the Hague he spent the whole remainder of his life. For twenty-five years his fame and usefulness as a preacher continued steadily to increase. He officiated in one of the largest churches of the city, which was always filled to overflowing. The testimony of contemporaries to the power and beauty of his discourses, is unanimous. He went by the name of "the great Saurin," "the famous Saurin," "the protestant Chrysostom." His preaching was equally popular with all ranks, from the highest to the lowest. His personal figure was imposing; he had a fine harmonious voice, and he was equally admired for the purity of his language, the force of his logic, and the elevation of his thoughts. But these advantages alone would not have secured for him the admiration of the wisest of his contemporaries, had they not been accompanied with solid excellence in the substance and religious spirit of his discourse. His sermons were rich in christian truth, and enforced it in a tone of deep and impressive earnestness. When Abbadié heard him for the first time, he exclaimed, "Is it a man I hear, or an angel?" It was long before Clericus could be induced to go to hear him, and when at length he yielded to the importunities of a friend, he resolved to criticise severely. But he soon forgot his resolution; he was moved and shaken to his inmost soul, and confessed himself fairly overcome by the preacher's power. After his celebrated sermon on almsgiving (*L'aumône*), preached in behalf of the poor protestant refugees, not only a shower of money, but gold ornaments, jewels, rings, everything in short that came to hand, were poured into the collection boxes. The care of his suffering fellow-countrymen was an object that always lay very near his heart. He was also one of the earliest examples of evangelical missionary zeal. He drew up the plan of a foreign missionary society for the propagation of the gospel among the heathen, especially in the Dutch colonial possessions, and he published his thoughts upon it in the preface to his "Abrégé de la Théologie et de la morale Chrétienne," in 1722. In 1725-27 he published a series of letters entitled "L'état du Christianisme en France;" and in 1720-28 appeared two folio volumes of "Discours historiques, critiques, théologiques et moraux sur les événemens les plus mémorables du Vieux et du Nouveau Testament," which were translated immediately into German and English. But his *chef d'œuvre* was his "Sermons," five volumes of which, containing his best sermons, were published by himself, 1707-25, and other seven volumes were brought out posthumously by his son. The whole collection has been several times reprinted, the last edition so lately as 1829-35, and has been translated into several languages. Saurin died at the Hague in 1730.—P. L.

SAURIN, JOSEPH, a French mathematician, was born at Courtaison in the principality of Orange, in 1655 or 1659, according to different authorities, and died in Paris on the 29th of December, 1737. He was the son of a protestant pastor, and at first followed the same profession. Having become obnoxious to the French government through his zeal for freedom of conscience, he fled about 1683 to Geneva, whence he afterwards went to Berne, and in 1690 he returned to France, and joined the Roman catholic church. Through the influence of Bossuet, he obtained a small pension from Louis XIV. He was a strong advocate of the Cartesian vortices; but attained some reputation by defending the differential calculus against some ill-founded attacks.—His son, BERNARD JOSEPH, born at Paris in 1706, obtained distinction as a dramatic poet. He numbered among his friends Voltaire, Montesquieu, and Helvétius. His masterpiece is the tragedy of "Spartacus." His works were collected at Paris in 1783. He became a member of the Academy in 1761, and died in 1781.—W. J. M. R.

SAUSMAREZ. See SAUMAREZ.

VOL. III.

SAUSSURE, HORACE BENEDICT DE, a celebrated Swiss naturalist, was born at Geneva on the 17th February, 1740, and died on 23rd January, 1799, in the fifty-ninth year of his age. His father was a farmer at Correches, near Geneva. Natural history became the favourite study of Saussure, and he prosecuted his botanical studies with earnestness, being stimulated by the advice and example of his uncle, Charles Bonnet. He studied at the college of Geneva, and at the age of twenty-two was appointed to the professorship of philosophy. He continued to discharge the duties of this office for twenty-five years. In speaking of the events of his life he says, "I had a decided passion for mountains from my infancy. At the age of eighteen I had been several times over the mountains near Geneva. I felt an intense desire to visit the High Alps. In 1760-61 I visited the glacier of Chamouni, which was at that time little frequented, and considered dangerous." Year after year he made alpine excursions, and he traversed the entire chain of the Alps fourteen times by eight different routes. He also made sixteen other excursions to the central parts of the mountain mass. He visited the Jura, the Vosges, the mountains of Switzerland, and of part of Germany; those of England, Italy, Sicily; the volcanoes of Auvergne, the mountains of Dauphiny and Burgundy. "All these journeys," he says, "I have made with the mineralogist's hammer in my hand, and with no other aim than the study of natural phenomena." He always made notes on the spot, and wherever it was practicable wrote out his observations in full, within twenty-four hours. These journeys extended from 1758 to 1779. In 1787 he reached the summit of Mont Blanc. In 1788 he ascended the Col de Geant, and in 1789 he stood on the summit of Monte Rosa. In 1786 he resigned his professorship at Geneva, and was succeeded by his pupil, Pictet. He was afterwards a member of the council of Two Hundred, and in 1798 was chosen a member of the national assembly. During the French revolution he lost all his property. His health began to suffer. An organic disease began to show itself in the heart, probably owing to his exertions in alpine travelling, and he was affected with palsy and convulsions, which cut him off at an early age. He did much to promote the cause of natural history, more especially geology; and he founded in his native town a society for the advancement of arts. He was a Neptunian in geology. He invented some useful instruments, more especially a hygrometer, electrometer, and a thermometer for ascertaining the temperature of water at all depths. Among his publications the following may be noticed—"Observations sur l'écorce des feuilles et des pétales;" "Voyage dans les Alpes précédé d'un essai sur l'histoire naturelle des environs de Genève;" besides numerous papers in the *Journal de Physique* and the *Journal de Genève*, &c.—J. H. B.

SAUVEUR, JOSEPH, a distinguished French mathematician and physicist, was born at La Flèche on the 24th of March, 1653, and died in Paris on the 9th of July, 1716. He was educated at the Jesuit college of his native place, and showed a talent for mathematics and mechanics. In 1670 he travelled on foot to Paris, and established himself as a teacher of mathematics. In this pursuit he had much success; one of his pupils was the famous Prince Eugene of Savoy. Having been persuaded by the prince of Condé to write a treatise on fortification, he went to the siege of Mons in 1691 in order to study military engineering, and distinguished himself by the coolness with which he ventured under fire for the purpose of acquiring knowledge of the operations of the siege. In 1686 he was appointed professor of mathematics at the Collège royal, and in 1696, a member of the Academy of Sciences. Notwithstanding an imperfect sense of hearing, and a very bad ear for music, he accomplished a most laborious and accurate investigation of the laws of musical sounds; and in particular, by employing the method of "beats," he was the first to ascertain the absolute frequency of the vibrations producing musical tones, their comparative frequency alone having been previously known.—W. J. M. R.

SAVAGE, RICHARD, whose poems are allowed a place in the collections, is perhaps less remembered as an author than by his romantic story, and the friendship of Samuel Johnson, who has made him the subject of a very impressive biography. According to his account of himself—one which the world long believed to be true—he was the illegitimate child of Ann, countess of Macclesfield, by Earl Rivers. If so, he was born in Fox Court, Grey's Inn Lane, London, on the 16th of January, 1697. His own story was, that from the time of his birth he was

4 Z



treated by his mother with singular cruelty; that he was given by her to a poor woman to be brought up as the child of another; that only through the kindness of Lady Macclesfield's mother did he obtain some scanty education at the grammar-school of St. Alban's; that his mother endeavoured to have him kidnapped and sent to the American plantations; that failing in this she apprenticed him to a shoemaker in Holborn; and that on the death of his nurse, he found among her effects letters which at last revealed to him the secret of his parentage. Through this story he became the object of general interest and pity; and with it he pursued and dunned his alleged mother, Lady Macclesfield, or Mrs. Brett, as she came to be called, for after her divorce from Lord Macclesfield she married a Colonel Brett. Boswell, in his *Life of Johnson*, published a statement by a gentleman connected with Mrs. Brett's family, which clearly indicated some errors, inconsistencies, and improbabilities in Savage's narrative; and Boswell himself avows that he is uncertain whether Savage was an impostor or not. The results of the most recent and very searching inquiries into the early biography of Savage are to be found in a series of papers contributed to *Notes and Queries*, in November and December, 1858. From these it appears very probable that the illegitimate son of Lord Rivers and Lady Macclesfield, born at the time and place already mentioned, and baptized as Richard Smith, really died in childhood, and that Savage was an impostor who traded on the knowledge of Mrs. Brett's early and indisputable guilt. Savage's first undoubted appearance in life was as the author of "The Convocation, or a Battle of Pamphlets, a Poem," published in 1717, during the Bangorian controversy, and which was an attack on Hoadley. He then tried writing for the stage. His second play, acted in 1718, "Love in a Veil," was published, and now for the first time he dubbed himself in print "son of the late Earl Rivers." The story of his alleged wrongs was first given to the world in 1719, in the "Poetical Register, or Lives of the Poets," published by Curll, and in all likelihood the narrative was furnished by Savage himself. Meanwhile his play had procured him the patronage of Steele, with whom, however, he quarreled, and for a time he seems to have been entirely dependent on the bounty of Mrs. Oldfield the actress. In 1723 he attempted the stage as an actor, playing, not successfully, the part of *Sir Thomas Overbury*, in his own tragedy of that name. When he wrote it he is said to have wanted a home of any kind, and after composing a passage in his mind he would step into a shop and beg for pen, ink, and paper on which to jot it down. The play itself attracted new attention to its thriftless, dissolute, and turbulent author. Still more was bestowed on him when in 1727 he killed a man in a tavern brawl, was tried at the Old Bailey, and condemned to death. It was during his imprisonment that was published a "Short account" of his life, which produced a great sensation. Persons of influence interceded for him with Queen Caroline, and he was pardoned. In 1728 appeared his spirited poem, "The Bastard," containing the often-quoted reference to the "tenth transmitter of a foolish face," and vehemently assailing Mrs. Brett. It was about this time that Mrs. Brett's nephew, Lord Tyreconnel, took Savage into his house and allowed him a pension of £200 a year—almost the only fact in Savage's biography which tells in favour of the truth of his story. But possibly, on the other hand, Lord Tyreconnel may have adopted this course merely to put an end to Savage's fierce attacks upon his relative. During this the only sunny period of his life, he produced and dedicated to Lord Tyreconnel the best of his poems, "The Wanderer," 1729. It was praised by Pope (whom Savage stooped to aid with anecdotes of Grub Street for the *Dunciad*), and has been called "beautiful" by Sir Walter Scott. Savage's felicity did not last long. He quarreled with Lord Tyreconnel, and was once more literally on the streets. "On a bulk," says Johnson, "in a cellar or in a glass-house among thieves and beggars, was to be found the author of 'The Wanderer'; the man of exalted sentiments, extensive views, and curious observations; the man whose remarks on life might have assisted the statesman, whose ideas of virtue might have enlightened the moralist, whose eloquence might have influenced senators, and whose delicacy might have polished courts." Some little alleviation of his lot was afforded by Queen Caroline, who bestowed a pension of £50 a year on her "volunteer laureate," as Savage styled himself. It ceased with the queen's death in 1737, and Savage was utterly destitute. His friends, foremost among them Pope, subscribed to allow him

£50 a year, if he removed from London and its temptations, and Wales was fixed on as his residence. He left London in July, 1739, but did not reach Swansea till 1742. He remained there a year; and having by that time quarreled with most of his subscribers, he resolved to return to London, with a tragedy which he had completed. In returning, as in going, he visited Bristol. First caressed and then neglected there, he was imprisoned for a small debt, and died in a Bristol gaol on the 1st of August, 1743. His biography by Johnson, who loved him and believed his story, appeared in the following year. A collective edition of his works was published in 1775.—F. E.

SAVARY, ANNE JEAN-MARIE RENÉ, Lieutenant-general, duke of Rovigo, knight of the legion of honour, was born in the village of Marc in Champagne. In 1790 he was appointed lieutenant in the royal regiment of Normandy. On the breaking out of the Revolution, he sided with the republicans, and in 1794 was promoted on the staff of General Moreau, at that time commanding the army of the Rhine. At the battle of Friedberg his gallantry on the right wing contributed mainly to the success of the day. He accompanied General Desaix to Egypt, and returned with him to take part in the Italian campaign which ended in the victory of Marengo. Soon after this event, Colonel Savary was placed in command of a select regiment of gendarmes destined to be the body guard of the first consul. In 1805 he was raised to the rank of general of division, partly on account of his services in Belgium, and in the west of France at the period of the conspiracy of Georges Cadoudal and Pichegru. He was with Bonaparte at the battle of Austerlitz, being employed by him as a negotiator both before and after the battle. He accompanied the emperor in the Prussian campaign of 1806, and distinguished himself by the taking of Hamelin and Weinburg, and forcing a corps of the enemy under the command of General Urdom to capitulate. In 1807, by orders of the emperor, he assumed the command of the 5th corps d'armée, with directions to watch the movements of the Austrian forces assembled on the Bug, and to prevent their junction with the Russians. The result of Bonaparte's plans was the battle of Eylau, which, although a victory for the French, would have profited them little but for the battle of Ostrolenka, which the division under the command of Savary gained on the 16th of February, 1807. This success established the reputation of Savary. He, however, soon after gave up his command in order to assume that of a brigade of the imperial guard, with whom he was present at the battles of Heilsberg and Friedland. He was now created Duke of Rovigo, and after the treaty of Tilsit, 8th of July, 1807, was sent into Russia as chargé d'affaires. His mission extended over eight months, when he was replaced by the duke of Vicenza, and sent into Spain, where French interests were seriously jeopardized. He returned to France again on the breaking out of war with Austria in 1809, and was present with the emperor in the campaign of that year. On the 13th June, 1810, the duke of Rovigo was appointed minister of police, and took an active part in the severe measures which were put in force for the suppression of the conspiracy of Mallet. After the defeat of Waterloo the duke accompanied the emperor on his flight from Paris, and even went with him on board the *Bellerophon*. He was, however, made prisoner, and incarcerated for seven months at Malta. Having succeeded in effecting an escape from the island, he retired to Smyrna, where he heard that in his absence he had been tried and condemned to death by a council of war held at Paris. From Smyrna he proceeded to Austria, and eventually sought refuge in England, where he arrived in June, 1819. Having obtained a revision of the sentence recorded against him by the council of war alluded to, and a restitution of the honours conferred on him under the Empire, he returned to Paris, where he died on 2nd June, 1837, of a cancer of the tongue.—W. J. P.

SAVERY, THOMAS, one of the early improvers of the steam-engine, lived during the end of the seventeenth and beginning of the eighteenth century. He was a mining engineer in Cornwall, and according to the custom of that district, was designated as "captain." In 1696 he took a patent for propelling vessels by means of paddle-wheels driven by hand labour. In 1698 he patented a steam-engine for raising water, in which the previously known principle of forcing water up to a height by the direct pressure of steam on its surface was combined with that of raising water from a certain depth, by means of the pressure of the atmosphere driving the water into a partial vacuum produced by the condensation of the steam. He published a description



of this engine in 1702, in a book called the "Miner's Friend," and it was soon extensively used for draining mines. In 1705 he became a joint patentee with Newcomen and Cawley in the atmospheric pumping steam-engine, which superseded his own engine, and was in its turn superseded by the engine of Watt. (See NEWCOMEN.)—R.

SAVIGNY, FRIEDRICH KARLVON, an eminent German jurist, was born at Frankfort-on-the-Maine in 1779. After completing his education he became lecturer, and soon after professor extraordinary at Marburg, where in 1803 he published his celebrated work, "*Recht des Besitzes*," which has since gone through numerous editions. The chief subject of his studies, however, was the history of Roman law, and he undertook extensive travels in Germany and France in order to ransack the principal libraries. In 1808 he was appointed professor of law at Landshut, and in 1810 was called to a chair in the newly-founded university of Berlin. Here he not only excelled as a most efficient and popular teacher, but was gradually raised to the highest offices of trust and honour. In 1842 he was nominated minister of justice, and was expressly commissioned to superintend the reform of the law. He had, however, adopted the belief that circumstances of the period were in the last degree unfavourable to legal reform. His views were partly seconded by his pupils, for whom as well as for himself he accepted the designation of the historic school. In his famous work, "*Vom Beruf unserer Zeit für Gesetzgebung und Rechtswissenschaft*," he had unfortunately opposed those jurisconsults, who like Thibaut, Schmid, and others, had, in the political reconstruction of Germany, demanded a general code for the whole confederacy. According to him, there existed neither a want of such a general code, nor were the codes of Prussia, Austria, and France fit for general acceptance. He would not even allow the German language in its present state to be a proper instrument for the legislator. The two greatest works of Savigny are his—"History of Roman Law during the Middle Ages," 6 vols., Heidelberg, 1815-31; and his "System of the Present Roman Law," 8 vols., Berlin, 1840-49. To the latter work, his "*Law of Obligations*," 2 vols., serves as a kind of continuation. The revolution of 1848 induced Savigny to retire from all offices, and to devote himself exclusively to literary labours. He died at an advanced age at Dresden, October 25, 1861.—(See *Life* by Rudorff, Berlin, 1862.)—K. E.

SAVILE, GEORGE, Marquis of Halifax. See HALIFAX.

SAVILE, SIR HENRY, an eminent scholar and patron of learning, was born of a good family at Bradley, Yorkshire, 30th November, 1549. He entered Merton college, Oxford, in 1561, taking his degree of M.A. in 1570. He served as proctor for two years, and read voluntary lectures on Euclid, Ptolemaeus, and other ancient mathematical writers. In 1578 he made a tour on the continent, that he might perfect himself in various spheres of mental culture; and on his return he was appointed tutor in Greek and mathematics to Queen Elizabeth. In 1585 he was chosen warden of Merton college, and he held the office for the long period of thirty-six years. In 1596 he became provost of Eton, and on the accession of James I. he was knighted. Other honours and preferments from royal patronage he refused, and the loss of an only son made him quite unsolicitous of promotion. He devoted himself and his fortune to the advancement of learning, and in 1619 founded two new professorships at Oxford—one of geometry and another of astronomy. Sir Henry Savile died on the 19th of February, 1622. He bequeathed his library to Oxford, and gave it many other benefactions. His favourite studies were mathematics and Greek. In 1613 was issued his famous edition of "*Chrysostom*," in 8 vols., folio, on which he had spent no less than £8000 in securing collations of the best MSS., and other literary preparations; in 1620 his "*Prælectiones tredecim in Elementa Euclidis*." He also published "*Commentarii de militia Romana*;" "*Rerum Anglicarum post Bedam Scriptores*," together with some translations from Tacitus. He also edited Bradwardine *De Causa Dei*. Immortal honour belongs to Sir Henry Savile as a munificent promoter of classical and patristic literature.—J. E.

SAVONAROLA, GIROLAMO, a distinguished monk, "a reformer before the Reformation," as he has been not inaptly designated, was born at Ferrara on the 1st of September, 1452. He was descended from a family of noble extraction, originally resident in Madrid. His father, who destined him for the medical profession, gave him every educational advantage, and the son indicated at an early age that acuteness of intellect and force

of character for which he was afterwards celebrated. At the same time his tastes and tendencies even from childhood were strongly devotional; and as if prophetic of his after career, in one of his poems written by him at the age of twenty he described very graphically, and no less severely censured, the corruptions of the Church of Rome. When the time came for him to decide upon a profession, he felt an insufferable aversion to his father's choice, and an equally powerful predilection for the monastic life. In consequence, when twenty-three years of age, he secretly quitted his home and joined himself to a Dominican fraternity at Bologna. Here he expected to find not only seclusion from the world, but a state of angelic purity. Bitter, therefore, was his disappointment on discovering that selfishness, sensuality, and ambition were rife within conventual walls. At length he found his solace in the study of the Holy Scriptures, at the same time deriving much satisfaction from the works of Aquinas. At a subsequent period, urged by his superiors as well as prompted by inclination, he determined to make proof of his powers as a preacher. His first essays were anything but encouraging. Owing to awkwardness of address and natural imperfection of articulation he failed signally, after reiterated trials returning to Bologna humbled and disheartened. He did not, however, abandon his purpose, but, like Demosthenes of old, he successfully grappled with his impediments; so successfully that when at the end of a twelvemonth he was appointed to preach at Brescia, hardly a trace of them remained. On that occasion, as well as on subsequent occasions, he electrified his audience by the scorching denunciations which he launched forth against the abuses and atrocities, ecclesiastical as well as civil, which abounded. During the following few years, whilst preaching occasionally, he was chiefly absorbed in qualifying himself more completely for his ministry; but in the year 1487, preaching at a provincial chapter of the Dominicans in Reggio, he was heard by the distinguished Giovanni Pico, prince of Mirandola, who was so captivated by his eloquence that he wrote in praise of him to the illustrious Lorenzo de' Medici, who in consequence invited Savonarola to take up his abode in Florence. This after the lapse of two years he did, and then his grand career of influence and usefulness commenced. He united himself to the great Dominican convent of San Marco, and here, in the garden of the establishment, he preached to vast and accumulating multitudes. On the death of the prior in 1491, to such a degree of power and esteem had he attained that he was appointed to the vacant dignity, a post of no small honour and emolument. More zealous than ever in his vocation as a preacher, the large church of San Marco, and ultimately the spacious cathedral itself, proved insufficient to contain the vast concourse who flocked from all the city and neighbourhood to hear his glowing addresses. Nor did the impressions made on the minds of his hearers evaporate in transient excitement. The duties of religion were more earnestly attended to than before, and striking reformations in life and manners took place. Meantime, the simplicity, self-denial, benevolence, and independence of his character gave point and power to his ministrations. So great was the influence he thus attained, that Lorenzo de' Medici himself not only admired his oratory, but sought to conciliate his support. He found the disinterested monk, however, too free from covetousness to be bribed by wealth, and too devoid of ambition to be captivated by favour. Neither was he able to induce him by the suggestions of worldly caution to adopt a less unsparring style in lashing the abuses of the clerical order and the vices of the court of Rome. Yet, to the honour of Lorenzo be it said, he continued to treat the uncompromising prior with special respect, and on his deathbed sent for him, hearkened solemnly to his counsels, and asked for his prayers and parting blessing. Throughout the subsequent scenes of confusion which harassed Florence, Savonarola demeaned himself with befitting patriotism, dignity, and disinterestedness. He showed what has so often been shown, that the love of truth goes hand in hand with the love of liberty. When Charles VIII. invaded Italy and approached the gates of Florence, the fearless prior was chosen as the spokesman of the delegates sent forth to confer with the conqueror. Far from quailing or crouching before the monarch, he entered his presence clothed in his official vestments, with an air and mien of undaunted confidence, bearing in his hand the open gospel, and as he pointed to it, addressing him in a tone of admonition and authority rather than of fawning adulation. Charles listened with astonishment yet displayed no anger, and granted the city not unfavourable terms of peace. Upon his withdrawal, the



citizens were left at liberty to frame their own form of government. Amid the collision and struggle of parties which ensued, Savonarola acted as the counsellor and pacificator. Through his commanding influence and energetic efforts a constitution was adopted based on these noble principles, which he laid down as fundamental—"1st, That whatever they resolved on should be done in the fear of God. 2nd, That they should act on a patriotic preference of the public to private interests. 3rd, That a general amnesty should be proclaimed. And 4th, That the government should be fixed on a popular basis." A constitution resting on such pillars could not but work beneficially, and for a season Florence wore a new aspect. The monastic institutions were reformed, morality and order were promoted, and sound education was largely extended. Such a state of things was, however, too bright to be long left unmolested in those days of darkness and of despotism. The continued and augmented freedom with which the reformer denounced the abuses of the church, and called for their redress, brought down upon him the indignation of the papacy. He was cited to Rome; brief followed brief forbidding him to preach any longer in Florence, and commanding him to retire from the city. Upheld, however, by the magistracy, and more than ever prized by the people, he pursued his course, neither daunted by the menaces nor fascinated by the secret promises of Rome. Indeed his power and influence became for a season paramount in the state, as well as in the church of his city. It must be conceded, however, that though the efforts of his enemies had only enhanced his ascendancy, he himself about this time materially weakened it, at least amongst the reflective and judicious, by allowing his monkish fanaticism to betray him into certain extravagances, the fruits of a sincere but indiscriminating zeal. As a consequence his political power gradually waned; his enemies were emboldened; his friends disheartened. The pope at this juncture launched a thundering excommunication against him, and though the seignory still clung to him and bade defiance to his ecclesiastical persecutors, yet the combination against him gained strength in consequence of the decreasing popularity of democratic sway and the increasing power of the party of the Medici. No longer ruling the tide, he had now to struggle with the billows. This he did right manfully. He neither shrunk from reproach nor abated his testimony. He avowed his willingness to bow to lawful authority lawfully exercised, but averred that when exerted to corrupt and undermine the church, it became "infernal and satanical." At this juncture there appeared on the scene a fanatical champion of the papacy, Francesco de Rouilles. He fiercely assailed Savonarola from the pulpit; he was backed by the Romish clergy; and the fickle multitude began to waver. In this emergency the bold friar wrote to the kings of England and France, and to the king and queen of Spain, urging them to convoke a general council, before whom he pledged himself to appear and justify his proceedings. All, however, was in vain. One of his letters having been intercepted and transmitted to the pope, served to precipitate the crisis. Alexander instantly issued a bull, menacing Florence with interdict and excommunication. Tumults ensued; the adherents of the reformer were overpowered; a furious mob surrounded his convent; and at last his arrest was decreed by the seignory. He was found by the police in the library of San Marco encompassed by the fraternity, and calmly yielded himself up a prisoner. No fair hearing was granted him, no opportunity of defence. He was tortured; he was thrown into prison. He lingered there, debarred from all intercourse of friends, for more than a month. Still, notwithstanding much spiritual conflict, neither his faith nor his comfort failed. This appears very touchingly in his expositions of the 31st and 51st Psalms, composed during his imprisonment, and afterwards translated and published by the immortal Luther, whom he in many respects resembled, and who looking upon him as in some sort his precursor, eulogized his memory. At last he was sentenced to be first strangled and then burnt. This sentence was carried into execution on the 23d of May, 1498, and his ashes were cast into the Arno. His deportment throughout his last hours was serene and befitting. Ere he quitted his cell, he prayed fervently and received the holy communion. To his confessor he said, "Pray for me, and tell my friends not to be discouraged, but to continue steadfast in my doctrine and to live in peace." After he had been fastened to the pile, the bishop of Pagagnotti proclaimed that he separated him from the church. "You may separate me from the church militant," he calmly replied, implying that he had no power to

sever him from the church triumphant. Such was the martyrdom of this great and good man. Great he was, whatever his mistakes; and good, whatever his infirmities. Far in advance of his age, he yet retained many of its superstitions; and whilst a zealous reformer, he was a devoted son of the Church of Rome. Strange to say, within ten years of his death Pope Julius II. ordered Raphael to introduce his portrait amongst the saints and doctors of the church in his renowned picture entitled the Dispute of the Sacrament. At Florence, even to the present day, his memory is odoriferous, and the stranger who visits the convent of San Marco is shown his cell, as a spot once hallowed as an abode of a confessor and a saint.—C. S.

SAWYER, SIR ROBERT, Attorney-general of England in the reign of Charles II., was educated at Magdalen college, Oxford, where he graduated in 1655. He studied law at the Inner temple, was knighted in 1661, and made attorney-general in 1680. His most memorable service to the tory party was the prosecution of the men concerned in the Rye-house plot. By many whigs he was regarded as the murderer of Russell, and for his cruel zeal in urging the execution of Sir Thomas Armstrong, he was after the Revolution excepted from the bill of indemnity, and expelled the house of commons in 1690. Yet he had resigned his office under King James rather than consent to the royal dispensing power, and had ably and successfully defended the seven bishops. The electors of Cambridge restored him to his place in parliament very soon after his expulsion. He died in 1692.—R. H.

SAXE, MAURICE, Count of, an eminent general, was born on the 19th October, 1696. He was the natural son of Augustus II., king of Poland and elector of Saxony, and of the Countess von Königsmarck, a Swedish lady. From his early years he displayed great fondness for military pursuits. In 1708, when only twelve years of age, he served in the allied army before Lisle; in 1709 he had a horse shot under him at the siege of Tournay; and he distinguished himself in the same year at the battle of Malplaquet. In 1710 the young soldier accompanied his father to the siege of Stralsund, and displayed an amount of intrepidity which attracted general attention. At the bloody battle of Gadebusch, where he commanded a regiment of cavalry, his courage was displayed most conspicuously, and he had a horse shot under him after he had three times rallied his men and brought them to the charge. When he was only fifteen his mother succeeded in arranging a marriage between him and the countess of Loben, a lady of the same age, and both rich and beautiful. But this union was not of long continuance. His fickle and licentious behaviour made him very unfit for the duties of domestic life, and he contrived to obtain a dissolution of the marriage in 1721. In the midst of his licentious pleasures, however, he never lost sight of his profession; he always carried with him a library of military books, and diligently prosecuted his studies. In 1717 he was present at the siege of Belgrade by Prince Eugene, and shortly after the termination of the campaign he went to Paris (1720), where he was cordially welcomed by the duke of Orleans, then regent; and two years later he obtained the command of a regiment, which he disciplined and manoeuvred according to a new plan, which made the Chevalier Folard predict his future greatness. He studied, too, with unwearied assiduity, mathematics, mechanics, and the art of attacking fortified places. In 1726, Count Maurice was elected Duke of Courland through the influence of Anna Iwanowna, widow of the late duke, and second daughter of the czar, Iwan Alexiowitz; but the czarina, Catherine I., favoured another candidate, and the united forces of Russia and Poland drove him, after a gallant resistance, from his new dominions in 1729. When the duchess of Courland succeeded to the Russian throne she invited the count to return, and there is no doubt that she intended to share her crown with him; but she was deeply offended by the discovery of an intrigue he was carrying on with one of her ladies, and immediately dismissed him from her court. The death of the king of Poland, his father, in 1733, led to a war between France and Austria. The elector of Saxony, brother of the count, offered him the command of all his forces; but he preferred the French service, and distinguished himself at the battle of Ettlingen and at the siege of Philippsburg, and was rewarded for his gallantry with the rank of lieutenant-general. Peace was concluded in 1736; but the death of the emperor, Charles VI., almost immediately kindled a new war. General Saxe commanded the left wing of the French army, which



invaded Bohemia in 1741, and took both Prague and the fortress of Agra by assault in a few days. In 1744 he was made a marshal of France, and commanded the left wing of the army of eighty thousand men which Louis XV. in that year led into Flanders. During this campaign he covered the sieges of Menai, Ypres, and Furness, and by his consummate skill kept in check a hostile army three times as numerous as his own. In the following year the troops in Flanders received large reinforcements; Marshal Saxe was appointed commander-in-chief, and on the 1st of May invested Tournay, one of the strongest fortresses in the Netherlands. To relieve this important city, the allied forces under the duke of Cumberland and Prince De Waldeck attacked the French (11th May) near the village of Fontenoy, where Saxe had taken up an excellent position. At first the British and Hanoverians carried everything before them, and the battle appeared to be decided; but in the end, through the gross misconduct of the Dutch, and the intrepid and masterly arrangements of Saxe, though he was so much wasted with sickness he had to be carried in a litter, the allies were compelled to retreat. Tournay, Ghent, Bruges, Oudenarde, Den-dernond, Ostend, Brussels, Antwerp, Mons, Charleroi, and Nassau, were in turn invested by the victorious general, and were all in succession taken between the 23rd of May, 1745, and the 19th of September, 1746. In the following campaign Marshal Saxe defeated the allies, after a fierce struggle, at Lauffeld (2nd July, 1747), and captured the strong fortress of Bergen-op-Zoom; and in 1748 he reduced Maastricht. The allies now agreed to accept favourable terms of peace, which they had very unwisely rejected in the previous year, and the war was concluded by the treaty of Aix-la-Chapelle. Marshal Saxe was loaded with honours by the French king, but he survived only about two years to enjoy the rewards of his valour and skill. He died of a fever on the 30th of November, 1750, at the age of fifty-four. He was the author of a work on military affairs, entitled "Mes Réveries," which was published in 1757 in 5 vols., 4to. This famous general was a man of large stature and remarkable personal strength.—J. T.

**SAXE-WEIMAR, BERNHARD**, Duke of, an eminent military commander, was the youngest of the eight sons of Duke John III., and was born at Weimar in 1600. Sent to Jena to study, he found no pleasure in academic pursuits, and migrated in search of a more stirring occupation to the court of his cousin, Duke John Casimir at Coburg. With the commencement of the Thirty Years' war, he took the protestant side, and fought under his brother Wilhelm. He then passed some time in the service of Holland and Denmark. In 1631, when Gustavus Adolphus appeared in Germany, Bernhard was among the first of the German princes to join the heroic Swede. Gustavus recognized his merits, bestowed on him the command of three regiments of cavalry, and promised him Franconia as a dukedom. At Lützen, 6th November, 1632, Duke Bernhard commanded the Swedish left wing; when Gustavus fell he took the command-in-chief, and though severely wounded completed the victory. Oxenstiern bestowed on him the command of one of the two sections into which the Swedish army was divided; and having pacified the discontented officers and soldiers, he succeeded in capturing Ratisbon, 6th November, 1633. Against the advice of his colleague Horn, who wished him to wait for reinforcements, he risked the battle of Nordlingen, 27th August, 1634, one of the bloodiest contests of the Thirty Years' war, and was defeated. He had to retreat at last to the left bank of the Rhine. He now concluded a treaty with France, receiving a subsidy and the promise of Alsace. On the 3rd of March, 1638, he gained the great battle of Rheinfelden, and on the following 7th of December, the strong fortress of Breisach capitulated to him, Bernhard signing the capitulation in his own name, to the displeasure of France, with which, indeed, his relations were never of a satisfactory kind. Richelieu cancelled the subsidy, and offered Bernhard the hand of his niece. The duke of Weimar thought, however, of marrying the landgravine of Hesse, and was fostering a high ambition to become an independent power in Germany, when he died suddenly at Neuburg on the Rhine, 8th July, 1639. His death was said to have been caused by a pestilential fever, but he himself suspected that his physician had been bribed by France to poison him.—F. E.

**SAXE-WEIMAR, KARL AUGUST**, Prince, afterwards Duke and Grand-duke of, was born in 1767, and educated by his wise and good mother, the Duchess Amalie, under such tutors as

Wieland. At fourteen he was declared a very promising youth by Frederick the Great. Passing through Frankfurt, he sent for Göthe, then a young man known only as the author of *Götz von Berlichingen* and of *Werther*; and on assuming the reins of government in 1775, he invited the young genius to his court. Under Karl August, Weimar was the fostering residence of Göthe, Schiller, Herder, Wieland, and the university of Jena attained its highest reputation. In 1806 he joined Prussia against Napoleon, and narrowly escaped deprivation after the battle of Jena. At the battle of Leipsic, he commanded the 3d corps d'armée of the coalition. The congress of Vienna made him a grand-duke, and gave him an extension of territory; he had previously been made a duke when forced to enter the confederation of the Rhine. After the peace of 1815 he did much for the political, social, and material improvement of his little territory, and died in 1828.—F. E.

**SAXI**. See **SASSI**.

**SAXIUS, CHRISTOPHER** (**CHRISTOPH GOTTLOB SACH**), author of the "Onomasticon Literarium," born in 1714 at Eppendorff in Saxony, was educated at the schools of Chemnitz and Misnia, and in 1735 entered the university of Leipsic, where he studied philosophy under Wolff. Appointed in 1752 professor of history, antiquities, and rhetoric, he devoted his long life to the duties of his chair and the composition of a great number of works on subjects of philology and criticism. The publication of his great work, the "Onomasticon," a series of biographical and critical notices respecting eminent writers of all ages and nations, commenced in 1775, and was completed in seven volumes in 1790. A supplementary volume appeared in 1793. Saxius died in 1806.

**SAXO**, surnamed **GRAMMATICUS** on account of his learning, was a native of Zealand in Denmark, and flourished during the reigns of Valdemar the Great and his son Canute VI., 1157–1202. He was provost of the cathedral church of Roskilde, then the capital of the Danish kingdom. It was the celebrated Absalon, archbishop of Lund, one of the most remarkable men of his time, and to whom Saxo was secretary or amanuensis, who engaged the latter to write his great work, and who furnished him with various aids for that undertaking. The other events of Saxo's life, like the precise date of his birth, are obscure and uncertain. His death, however, took place in 1204, after he had spent twenty years in the composition, in Latin, of his "History of Denmark" from the earliest ages to his own time. The character of Saxo's work is too well known to require any lengthened description here. It is a grand storehouse of the numerous and romantic legends that form the early history of the old Scandinavian north, and on which, in the very nature of things, but little reliance can be placed. The last seven books of his treatise, nevertheless, from the time of Harold Gormson, may in general be considered an authentic narrative of events. Saxo's style is wonderful, considering the period when he lived. Its picturesque and lively character elicited the warm commendation of Erasmus, and has often since interested and attracted readers.—J. J.

**SAY, JEAN BAPTISTE**, was born at Lyons on 5th January, 1767, and was for a time engaged in commerce. To this perhaps we must in some measure attribute the practical tendency of his writings. The outbreak of the Revolution attracted him to Paris, where he entered on a literary career. Mirabeau, half of whose talent consisted in turning the talent of others to account, sought the co-operation of Say in his literary enterprises. Clavière a Genevese, the friend of Mirabeau and the enemy of Necker, was, during the hottest of the revolutionary period, a tolerably conspicuous figure. He was twice minister of finance, and when the Girondists fell, he killed himself in prison to escape the guillotine. When minister, Clavière had Say for secretary. Say was subsequently associated as publicist with Ginguené and Chamfort. Through the events of the 18th Brumaire, that is, the 9th November, 1799, the existing constitution was overthrown and a new one created. A so-called tribunate was formed, consisting of a hundred members, each of whom received a salary of fifteen thousand francs a year. Say was appointed a member, but Bonaparte contrived to get speedily rid of him, and of all who showed an independent spirit. Say did not again seek any political employment. He was elected a member of the Academy of Sciences in 1814. The subjects to which he chiefly devoted himself were statistics and political economy. He was equally popular as lecturer and as writer. His "Treatise on Political



Economy" was published in 1803, and has been frequently reprinted. His "Lectures on Practical Political Economy" appeared in 1829, and this work has likewise gone through several editions. Adam Smith continues to be, as a political economist, unapproached, alike from his robust good sense, his philosophical breadth, his genuine sympathies, and his admirable style. He might be almost said to found a science by the immense and fruitful originality which he brought into it, though the science had risen long before. As Adam Smith was the greatest, so Say may be regarded as the most attractive and intelligible of political economists. Say was an illustrator and elucidator rather than a discoverer. Indeed, Say is acknowledged to have done little more than clothe in language of singular elegance and incomparable clearness Smith's ideas, modifying them to suit French tastes and supposed French necessities. Say wrote a book on England, and another on French canals. In the fullness of his celebrity and of his influence, Say died on the 16th November, 1832. A writer of note, Charles Comte, who had been persecuted for his political opinions, married Say's daughter. Comte published in 1836 a fourth edition of Say's "Catechism of Political Economy," and immediately after, Say's "Miscellanies and Correspondence." Political economy has made no essential progress in France since Say's death, though Bastiat and others have been active in the direction of free trade. Say was succeeded in his professorship by Jerome Adolphe Blanqui, who besides writing perhaps the most complete and elaborate history of political economy, produced also a biography of Say. We may further refer to Mr. McCulloch's Literature of Political Economy, and to the large French Dictionary of Political Economy, edited by Coquelin and Guillaumin. It is a striking fact that though political economy in England has never been put into a popular shape except by compilers, its ripest results are accepted by the bulk of the nation, while in France, even the eminently popular genius of Say did not succeed in extending the empire of political economy much beyond the narrow circle of the schools.—W. M. L.

SAY, WILLIAM, mezzotinto engraver, was born near Norwich in 1768, and was a pupil of James Ward, R.A., at that time an engraver. Mr. Say was one of the first, if not actually the first, to use steel plates for mezzotints. His plates are numerous, and some of large size. They include historical and genre pictures, such as Hilton's Raising of Lazarus, and Eastlake's Brigands; landscapes, including some in Turner's River Scenery; a great many portraits; and a few of the works of the old masters. His prints are unequal, but the best show a good deal of vigour and artistic feeling. He died August 24, 1834.—J. T.-e.

SCÆVOLA, PUBLIUS MUCIUS, a distinguished jurist and orator; tribuns plebis in 141 B.C.; prætor, 136; consul, 133; and pontifex maximus, 131. He was consul during the disturbances in which T. Gracchus perished. Scævola is cited in the Digest.

SCÆVOLA, QUINTUS MUCIUS, commonly called the Augur, consul along with L. C. Metellus 117 B.C., and famous as one of the teachers of Cicero, in whose treatises *De Oratore*, *Amicitia*, and *Republica* he is one of the interlocutors. Scævola was a distinguished jurist.

SCÆVOLA, QUINTUS MUCIUS, commonly called the Pontifex, an orator and jurist, colleague of L. Crassus in the office of tribuns plebis, 106 B.C.; ædile, 104; and consul, 95. As proconsul of Asia he gained great reputation for wisdom and integrity, and was made pontifex maximus. Proscribed in the consulship of the younger Marius, he was murdered in the temple of Vesta 82 B.C. He completed, in eighteen books, a great work, mentioned by Gellius and cited in the Digest, which was the first attempt to systematize the *Jus Civile*.

SCALIGER, JOSEPHUS JUSTUS, the son and fourteenth child of Julius Caesar Scaliger, was born at Agen in France in 1540. Inferior to his father in genius, he surpassed him in erudition, and advocated with greater, though with equally unsuccessful vehemence, the title of his family to take rank as the heirs of the princes of Verona. At the age of eleven he was sent to the college of Bordeaux, where he studied for three years. But the plague having broken out at Bordeaux he was recalled home by his father, who from this time superintended his studies himself. He was made to transcribe the finest passages of ancient authors, and to compose a Latin essay or declamation every day on some historical subject. On the death of his father in 1558 the younger Scaliger went to Paris to study Greek under Turnebus. Turnebus, though a learned man, was a tedious

teacher: he advanced too slowly to suit the long and rapid strides in scholarship which his pupil was prepared to take. Scaliger accordingly proceeded to study in his own way. He read Homer through in twenty-one days, making a grammar for himself as he went along. In two years he had read carefully all the Greek and Roman classics. He then mastered Hebrew, Arabic, Syriac, Persian, and most of the European languages. He could speak thirteen tongues, ancient and modern—was a thorough proficient in history and chronology, and by universal consent was acknowledged as the most eminent scholar of his day. In 1563 he became tutor in the family of Louis de la Roche-Pozay, afterwards ambassador at Rome, in whose residence near Tours many of his works were composed. He went to Rome in the suite of the ambassador, who treated him with great liberality—enabling him to study with advantage the antiquities of Rome, and providing him with the means of visiting the universities of France and Germany. He extended his travels into Scotland, where he formed no very favourable opinion of the morals of Queen Mary, then in the heyday of her beauty. In the "Scaligerana" the curious remark is recorded, that the court physician was at that time the only physician in Scotland. When at Lausanne he heard of the massacre of St. Bartholomew (1572), and betook himself for safety to Geneva, where he was offered a professorial chair, which he declined. It is said, however, that at a later period, in 1578, he lectured on philosophy at Geneva. He then settled for some years at Preuilly—a delightful retirement for a studious man, in one of the midland provinces of France. In 1591 he was invited by the university of Leyden to fill the chair of the distinguished Lipsius. He delayed his migration for some time, in the hope that King Henry IV. would oppose the departure of the most learned man in his dominions. But as the French king expressed no desire to retain him, he set out for Holland, and arrived at Leyden in 1593. Here his position was a very enviable one, if he could have kept off the unprofitable subject of his genealogy. In literary repute he stood on a par with, if not above, such names as those of Lipsius, Casaubon, Grotius, Heinsius, and other scholars, who formed a group of which he was the central figure, and with most of whom he lived on terms of intimacy. But a controversy about his pedigree ("De vetustate et splendore gentis Scaligeranæ"), in which he got involved with Sciooppius, embittered his latter days, and may have somewhat diminished the respect in which his high character and marvellous attainments were otherwise universally held. He never was married, and died in 1609. Some particulars of the lives of both the Scaligers and a complete list of their works are contained in Bates' *Theatrum virorum aliquot Doctrinæ, Dignitatis, aut Pietatis Illustrum*.—J. F. F.

SCALIGER, JULIUS CÆSAR, was one of the ablest of those energetic but unsettled spirits, who during the fifteenth century were at once the effect and the cause of the revival of letters in Italy. The story of his life has been told in two different ways. By his own and his son's account, he was descended from the Scaligeri, the ancient princes of Verona, and was born in 1484, in the castle di Riva, on the banks of the lake di Garda. His father, by this account, was a renowned captain in the service of Matthias, king of Hungary; his mother was Berenice Ladronica, a noble lady, the daughter of Count Paris. Soon after his birth the castle di Riva was besieged and laid waste by the Venetians, the inveterate enemies of his race, who were bent on exterminating the last remnants of the sovereign house of Verona. The mother and her infant escaped with difficulty with their lives. At the age of twelve (so the story runs) Scaliger was presented to the Emperor Maximilian, and educated as a page at the German court in a manner befitting his illustrious ancestry. He afterwards served with distinction in the Italian wars, and was present at the battle of Ravenna, where his father and brother were slain before his eyes. He carried their remains to Ferrara, where they were buried, and where his mother died. Here a pension was settled on him by his relative the duke of Ferrara; but nothing would satisfy his ambition except the recovery of what he conceived to be his rightful inheritance. How he designed to compass this end is thus related by his son:—"That which rendered my father so learned in logic and scholastic theology, was the design he had formed of being made pope, in order that he might have the means of waging war on the Venetians, and of wresting from their grasp the principality of Verona. He meant, first, to be a monk, then he hoped to be



made a cardinal, and from that to step into the papacy. Hence he applied himself diligently to the study of the works of Scotus. But he abandoned his design on account of something which he observed in the conduct of the monks, and which disgusted him so much that he resolved never more to hold any communication with their order." According to another, and probably a truer narrative, Scaliger was the son of Benedict Bordon, a miniature painter and geographer of Padua. Here he was born and baptized Julius Bordon. He was educated at the university of his native town. He studied medicine and practised it with so much success that he received an invitation from Antoine de la Rovere, bishop of Agen, a town in France, to take up his residence in his diocese, and under his patronage. Scaliger accepted the invitation, repaired to Agen in 1525, and was naturalized as a Frenchman under the name of Jules César de Lesclapart de Bordon. In his letters of naturalization no mention is made of his descent from the princes of Verona; and this omission, taken with other circumstances, has been held by the best authorities as a sufficient disproof of his claim. At Agen Scaliger applied himself to the study of languages and general literature on a scale the most extensive and profound, and composed works which, although their fashion has passed away, stamped him as the most powerful intellect of his time. Here too he married in 1528 a young lady of sixteen, who bore him fifteen children, and with whom, in spite of the disparity of their ages, he lived happily for twenty-nine years. He died in 1558, in the seventy-fourth year of his age. He is described as a man of commanding presence, and his son says that you had but to look in his face to see that he was the descendant of princes—an easy ground whereon to found a title to nobility, but one which the heralds' office could scarcely be expected to recognize. Scaliger's opinion of himself was not less exalted. "Try," he wrote to one of his friends, "Try to unite into one portrait the figures of Massinissa, of Xenophon, and of Plato, and you will obtain an imperfect representation of me." His manners were haughty, and he was very impatient of contradiction, but withal so charitable and benevolent, that his house presented the appearance of a hospital. The works which furnish the best evidence of his learning and acuteness, and by which he is best known to posterity—although even they are not much consulted—are his "Poetices Libri Septem," and his "Exercitationes de Subtilitate ad Hieronymum Cardanum."—J. F. F.

SCANDERBEG, the popular name of GEORGE CASTRIOT, an Albanian prince, who in the fifteenth century long arrested the progress of the Ottoman, and obliged the mighty Amurath II. to raise the siege of the little Epirote city of Croia. He was the youngest son of John Castriot, a prince of Epirus, and was sent with his brother as a hostage to the Ottoman court on occasion of the first successful irruption of the Turks into Epirus in 1423. Trained in the moslem faith, and as a subject of the sultan, his warlike qualities attracted the notice of Amurath, who raised him to the rank of sanjak, with the name of Iscanderbeg, or Lord Alexander. He fought under the Turkish banner both in Europe and Asia; and after the first defeat of the Ottoman forces in 1443, he extorted from the reis-efendi or chief secretary of the empire an order to the governor of Croia, the chief city of Albania, to surrender the place into his hands as his successor. Having obtained possession of the city of his forefathers, he renounced moslemism and his allegiance to the sultan, put the Turkish garrison to the sword, and declared himself the champion of his country and the determined foe of the Ottoman power. A general revolt ensued throughout Albania, and Scanderbeg was elected general of the states of Epirus. He effectually resisted the pashas who were sent against him; and when Amurath in person led a large army to Croia in 1450, he was compelled by the gallant mountaineers to retire with very considerable loss. The death of Amurath, which occurred at Adrianople in 1451, is supposed to have been hastened by the mortification he felt at the successful rebellion of the Epirote prince. On the other hand, the total defeat of the christians at Cassova in 1447 might possibly have been averted, had Hunniades their commander been content to await the arrival of some Albanian succours, which Scanderbeg had promised to bring him. When Mohammed II., after taking Constantinople, overran Greece and Servia, Albania still remained unsubdued, and Scanderbeg was the great sultan's most formidable enemy. Dread of the Epirote hero deterred Mohammed from immediately destroying the shadow of a Greek empire established by Comnenus at Trebizond. In 1461 a treaty of peace was made

between the sultan and Scanderbeg, the latter refusing to send his son as a hostage to Constantinople, for which Mohammed stipulated. In 1463 the Venetians declared war against the Turks, and with the aid of the pope instigated Scanderbeg to renew hostilities. Mohammed immediately sent one of his favourite generals, with a chosen army of fourteen thousand men, into Albania. They were completely routed at Okri, the Lynchidus of the ancients. Two equally important triumphs over Balaban, another Turkish general, followed, and Scanderbeg marched against the Albanian renegade Sakub, who, at the head of sixteen thousand men, was overthrown on the banks of the little river Argilata, and killed by Scanderbeg's own hand. At length Mohammed himself at the head of one hundred thousand men advanced towards Croia; but by the most heroic efforts Scanderbeg and his devoted followers defeated this vast army. The gallant prince did not long survive this great achievement, but, overcome at length by the superior power of the Turks, he died a fugitive at Alessio, the ancient Lyssus, January 14, 1467, in the sixty-third year of his age, having been for more than a quarter of a century the principal obstacle to the unlimited extension of the Turkish power.—R. H.

SCAPULA, JOHN, the compiler of the well-known Greek lexicon which bears his name, was probably a native of Lausanne. Neither the date of his birth nor that of his death is known. He was employed at Paris in the printing-office of Henry Stephens when that eminent scholar published his *Thesaurus Lingue Græcæ*. This enormous work, extending to five folio volumes, on the production of which its author had expended much time and all his money, required to be sold at a high price. Without leave obtained, and without any acknowledgment of the fact, Scapula published an abridgment of the *Thesaurus* at Basle in 1579, entitled *Lexicon Græco-Latinum*. The comparatively cheap price of the *Lexicon* ruined the circulation of the *Thesaurus*, and Stephens became in consequence bankrupt. The statement that the *Lexicon* was published as soon as the *Thesaurus*, is inaccurate; it did not appear till seven years later, the first edition of Stephens' work having been published in 1572.—D. W. R.

SCARBOROUGH, SIR CHARLES, M.D., was born in London. He was educated at Caius college, Cambridge, of which he was chosen a fellow. In 1639 he took the degree of M.A., and then applied himself to the study of medicine and mathematics. In the civil war he sided with the royal cause, and was deprived of his fellowship. He left Cambridge in consequence, and went to Merton college, Oxford, at that time presided over by Harvey. He obtained the friendship of Harvey, and assisted him in preparing his work on Generation. In 1646 he was created doctor of medicine at Oxford, and in 1660 was incorporated on his doctor's degree at Cambridge. After obtaining his degree at Oxford he removed to London, and in 1650 was admitted a fellow of the College of Physicians. He lectured on anatomy at Surgeons' hall, and was appointed first physician to Charles II., by whom he was knighted in 1669. Sir Charles was also physician to James II. and to William III. He retained the friendship of Harvey during the whole of the life of the latter, and in his will Harvey leaves him his velvet gown and "little silver instruments of surgery." He died 26th February, 1693. He was the author of "*Syllabus Musculorum*," "*A Treatise upon Trigonometry*," "*A Compendium of Lily's Grammar*," and an elegy on Cowley. After his death his son published from his father's MSS. an English translation of Euclid.—F. C. W.

SCARLATTI, ALESSANDRO, at once the founder of the family of that name, and of the Neapolitan school of music, was born at Trapani in Sicily in 1689, and died at Rome in 1725. The name of his master is unknown; but the reputation of Carissimi, who then flourished at the head of the Roman school, having reached Naples, Scarlatti thought it right to repair to the metropolis of the arts, and to hear the compositions of this master, in order to form his style on so great a model, and to profit by his instruction. He accordingly repaired to Rome, and being the most finished performer on the harp at that time known, he, by the aid of this instrument, contrived to introduce himself to Carissimi. The stratagem succeeded, and the most sincere attachment was the effect. Carissimi, in exchange for the delightful airs composed and performed by Scarlatti, revealed to him the secrets of his art. Scarlatti augmented these acquirements by the learning and experience offered by travel. Instead of returning to Naples, he visited the theatres and masters of Bologna, Florence, and Venice, at which latter city he analyzed



the principles of the art as he had done at Rome. From thence he proceeded to Vienna, whose rising school promised future greatness to Germany, when it should have been visited and enlightened by the masters of Italy. In this city he made the first essay of his talents for composition, and his theatrical and his sacred works were alike successful. On his return to Naples he halted at Rome, where he composed several operas which were received with transport. Arrived at Naples, and possessed of talents ripened by science and experience, Scarlatti devoted himself entirely to his own country, and applied himself not only to the production of numerous sacred and secular compositions, but also to the regeneration of the Neapolitan school by the best principles, the best regulations, and the most perfect methods of instruction. Alessandro Scarlatti was indisputably one of the greatest masters who have appeared in any age; equally eminent in the art of the higher department of counterpoint and in dramatic recitation; nor less so in the invention of melodies of a character noble, grand, and strikingly expressive, and in a free, judicious style of instrumental accompaniment. Fully acknowledged as the reformer of each of these kinds of music, it may well be said of him that he was a century in advance of his time; that he powerfully influenced the taste of his contemporaries; and that by kindling in his brother artists a spirit of emulation, he prepared the way to that eminence which the art of sound attained in the period immediately following, and which was greatly promoted by the pupils of his own formation in the Neapolitan school, the dawning of whose glory he survived to witness.—E. F. R.

**SCARLATTI, DOMENICO**, a musician, son of the above composer, was born in 1683, and died at Madrid in 1751. He manifested an early genius for music, and at the age of fifteen set out on his musical travels. He successively visited the different schools of Italy, and at length took up his residence at Venice, which, with respect to melody, had at this time become the rival of Naples. After having fully imbibed the principles of the Venetian school, Domenico boldly made an essay of his talents, and his compositions were received with applause. At Venice he became acquainted with Handel, whom he followed to Rome, profiting by his counsel, advice, and even by his conversation. He only quitted him to repair to Portugal, where he was engaged as chapel-master. He composed operas and sacred music at Lisbon, which were as successful as those produced at Venice. He quitted Portugal in 1726, and made some stay at Rome, where he became acquainted with Quantz. At Naples his compositions for the church and the theatre obtained the unanimous approbation of his countrymen. Hasse, known by the title of *Il Sassone* (the Saxon), was then studying at Naples, and witnessing the success of Domenico Scarlatti, solicited and obtained his friendship: he was heard to say fifty years after, that no composer had ever greater enthusiasm and taste for his art. The fame of his talents had now spread over Europe, and he received offers from various quarters, which he declined, till at length, in 1735, he was prevailed upon to accept an engagement at Madrid, where he introduced himself by his opera of "Merope." Besides the situation of maestro to the royal chapel, he was also nominated harpsichord-master to the queen, who had been his pupil at Lisbon before she married the prince of Asturias. This composer is now chiefly remembered by his charming harpsichord sonatas, two collections of which were published and dedicated to his illustrious pupil and patroness, the queen of Spain. A large number of those works still exist in MS., many of which are in the possession of the writer of this notice.—E. F. R.

**SCARLETT, JAMES**, Lord Abinger, and chief baron of the exchequer from 1835 to 1844, was born in Jamaica of wealthy parents in 1769. He was sent to England at an early age to be educated, and in his eighteenth year was entered as a fellow commoner at Trinity college, Cambridge, where he graduated B.A., 1790; M.A., 1794. Having been admitted a member of the Inner temple, he was called to the bar, on 8th July, 1791. The following year he married, and he joined the Lancashire sessions and the northern circuit at the age of twenty-five. Wanting the ordinary stimulus of limited fortune, during his earlier years at the bar he was not distinguished by close application to business. Not until 1801 does his name appear in any cause of importance. His road to eminence was through practice at sessions. His singular sagacity and good sense compensated for any deficiency in technical knowledge of law that may have resulted from insufficient reading. His tact in managing juries,

which he cajoled with a show of the greatest deference, soon became known; and while still a junior counsel he justified the epithet of "verdict-getter," and entered upon that career of prosperous business which produced at last an income of £17,000 a year. He had assumed the position of a leader on the circuit in 1810; but owing to Lord Eldon's dislike of Scarlett's professed whiggism, he did not receive a silk gown till 1816. Yet he rarely engaged in political causes. In connection with the antislavery question, he was counsel for Mr. Hatchard in 1817; he defended Sir F. Burdett in 1820, and was engaged on the queen's trial, in which, however, he took no prominent part. He strove, indeed, to get into parliament twice without success, but in 1818 was elected for Peterborough under the protection of Lord Fitzwilliam. He spoke but rarely in parliament, and then generally on legal questions, supporting Romilly and Mackintosh in their efforts for the amelioration of the criminal code. A sweeping measure for remodelling the poor laws and abolishing the law of settlement, which he introduced in 1821, drew from Sydney Smith a lively critique, and a quaint eulogium of Scarlett's political disinterestedness. Nevertheless, in April, 1827, the attorney-general in Canning's ministry was Scarlett, who was knighted. The following January he resigned, but had been near enough to the Tories to accept the same office under the duke of Wellington in 1829. The Whigs were advancing too rapidly in the road of reform for him, and he strenuously opposed Lord Russell's measures as extreme. His strong attachment to what are called gentlemanlike opinions and practices was the origin of some of the best points, and some of the weaknesses of his character. He could see no good reasons for handing over the political power of the country to what he considered the unwashed multitude. Resigning office in 1830, he was returned for Norwich, as a conservative, to the first reformed parliament. When in 1834 Lord Lyndhurst became chancellor, Scarlett succeeded him as chief baron of the exchequer, and was created a peer. He presided over the court for nine years without any particular distinction, and died in the execution of his duty on circuit, at Bury St. Edmunds, 7th April, 1844.—R. H.

**SCARPA, ANTONIO**, a famous Italian anatomist, born of humble parentage in 1748 at La Motta, a small village in Friuli; received his education at Padua; and at the age of twenty-four was appointed to the chair of anatomy in the university of Modena. After visiting France, Holland, and England, he was appointed in 1783, by the Emperor Joseph II., professor of anatomy at Pavia. Here his researches into the anatomy of the organs of smelling and hearing, his treatises on the anatomy of bone, and especially on the nerves of the heart, soon raised him to a European reputation; the last mentioned work deciding in the affirmative the long-agitated question, whether the heart is supplied with nerves. In 1801 he published a treatise on the diseases of the eye; in 1804 observations on the cure of aneurism; and in 1809 a work on hernia, which greatly enhanced his reputation. Three years afterwards, obliged to withdraw from the laborious duties of his chair, he was appointed director of the Medical Faculty of Pavia. He was also a member of the Institute of France, and of nearly all the learned societies of Europe. His last publication was a dissertation on the operation for the stone. Afflicted with almost total blindness for the last few years of his life, he was carried off by inflammation of the bladder at Pavia on the 30th October, 1832. Scarpa united to indefatigable industry in the pursuit of his professional studies, the tastes and accomplishments of an elegant scholar; and he was equally at home in the criticism of the fine arts, and in the details of scientific agriculture.

**SCARRON, PAUL**, a French poet and novelist, the son of a gentleman of wealth and family, was born at Paris about the end of 1610 or the beginning of 1611. His mother died while Scarron was yet a boy, and his stepmother made home so uncomfortable for the young poet that he was glad to accept his father's offer of a small allowance, and to take up his residence alone at Charleville. Freed from paternal control, Paul plunged into all kinds of dissipation, and so injured his health as to make him thereafter, as he said, "an epitome of human misery." He became an ecclesiastic, not because of any predilection for religious studies, but to appease his father's anger; yet continued as far as he was able to lead a licentious life. The ruin of his fortune, however, soon followed that of his health; his father, who for some unknown political offence had been banished by Cardinal Richelieu, died in exile; and young Scarron's patrimony, or as



much of it as remained, was appropriated by his stepmother. Forced thus by necessity to labour, he betook himself to literature, and produced a great number of comedies, novels, burlesques, &c., many of which still retain their popularity. The "Roman Comique" (translated into English by Oliver Goldsmith), "L'Énéide Travestie," "Jodelet," and "L'Héritier Ridicule," are the best known. Scarron married a Mademoiselle d'Aubigne, who, as Madame de Maintenon, became celebrated as the mistress of Louis XIV. Under the names of Scarron and Lyriane, Madlle. de Scudery has in one of her romances depicted with great skill the characters of both Scarron and his wife.—F.

SCHAFFNER, MARTIN, a painter of Ulm, already established in 1508, and still practising there with distinction in 1539. Till recently he has been confounded with Martin Schoen, as his monogram, composed of an S and an M, corresponds with the name of that master, who was also a native of Ulm. There are some good pictures by Schaffner at Munich, and some also in the Wallerstein collection in Kensington palace. His style of form is in advance of the German painters of his own time, and he is assumed to have studied in Italy. His "Death of the Virgin," at Munich, was engraved by Strixner in 1812, as a work by Martin Schoen.—(*Kunstblatt*, 1822.)—R. N. W.

\* SCHAMYL (IMAM) was born at Himry, in the Eastern Caucasus in 1797. As Imam, an Arabic word of extensive application, signifies spiritual ruler, spiritual teacher, and as Schamül is Samuel, it is almost literally as the prophet Samuel that the great chieftain of the Caucasus comes before us. The reports about the origin and youth of Schamyl are confused; but it is agreed that he early displayed those qualities of mind and body for which he was afterwards distinguished; that he excelled in all athletic sports, in all martial exercises; and that he received, according to oriental ideas, an excellent education. He studied under the Mullah Dshemal Eddin, whose daughter became his favourite wife. The mountaineers of the Caucasus are said to number not quite two millions; but they would have been irresistible even against Russia if they had been united. They were, however, broken into countless clans, whose feuds were incessant, and whose hatreds were inextinguishable; and though they had for the most part the bond of a common religion, Mahometanism, they had not the bond of a common language, nearly every clan speaking a dialect of its own. For a time the Russians made rapid way against the brave, but turbulent and disunited clans. In 1823 a prophet, Kasi Mullah, arose, preaching a regenerated Mahometan doctrine known as Müridism. This creed speedily rallied round it all the clans of the Eastern Caucasus. The conflict was renewed with the strength bestowed by concord, and with the fury inspired by fanaticism. Marked out by courage, by skill, by patriotism, by religious enthusiasm and devotedness, by opulence of resource, Schamyl took, under Kasi Mullah, the place which was due to him. Driven ignominiously back, the Russians after a while brought vaster forces and better generalship to resist the victorious mountaineers. Kasi Mullah and his followers were forced to take refuge in the fortress Himry. The fortress was, on the 30th October, 1832, taken by storm; Kasi Mullah was slain, and scarcely one of the mountaineers escaped. Wounded by a bayonet thrust, Schamyl killed his assailant, and fought his way to the camp of Hamsat Beg, who succeeded Kasi Mullah in the leadership. Hamsat Beg proved a most incompetent captain, and in 1834 he was assassinated. Schamyl was elected to the dangerous office, which had been so tragically rendered vacant. He at once began to reorganize the dispirited mountaineers, and took, as basis of his operations, the fortress Achulgo, which he strove to render inaccessible and impregnable. But in June, 1839, General Grabbe had overcome every hindrance, and with an immense body of troops appeared before the fortress. Two assaults were repulsed; but at the third assault the Russians crushed in through sheer numerical superiority. Fierce was the slaughter, and the Russians left behind them smoking ruins, under which it was thought that Schamyl had been buried. But at the very instant that the Russians were celebrating their triumph, the voice of Schamyl was heard anew preaching the Holy War. He now chose Dargo as his centre of action; nor did he rest on the defensive. He swept with his warriors to the very shores of the Caspian sea, and so effectually as to cut off all communication of Derbent by land with the north. The pinnacle of his power Schamyl attained in 1844, and he had the leisure to complete, in its minutest, most various details, the theo-

cratical constitution of his government, wherein he manifested much wisdom and energy. In 1845 the Russians under Woronzoff were able to resume the defensive, and to take Dargo. The sacrifices of the Russians were incredible; but over Schamyl they had several obvious advantages. They could act with pertinacious unity; they could dispose of the newest military appliances; and though their battalions might be thinned by disease, by fatigue, by the weapons of a watchful and unsparing foe, hosts of fresh recruits were always at the disposal of the czar. On the other hand, spite of Schamyl's incomparable tact and vigour, the ancient quarrels and divisions of the mountaineers revived; in regard to military improvements Schamyl had not the wealth, the needful facilities to avail himself thereof; and when his bravest soldiers perished year after year he had only the skeleton of an army wherewith to meet the Muscovite swarms. Hence when the oriental war began, Schamyl, from the fortress of Weden, to which on the destruction of Dargo he had retreated, could give little aid to the allies, to whom a powerful diversion in the Russian rear would have been of incalculable benefit. Nevertheless, what it was possible for Schamyl to do he eagerly did, sending consternation into the Russian garrisons, and hampering the Russian movements. The peace of Paris disappointed many, irritated more; but it was to Schamyl the knell of despair. Freed from the overwhelming onset of a coalition against which it would have been vain to contend much longer, the Russians flung their whole weight and wrath on their only remaining opponent. In 1852 Barjatinski, a man of promptitude and pith, was intrusted with the command of the Eastern Caucasus. Barjatinski pursued his task with iron persistency. The campaign of 1857 was disastrous for Schamyl—much more disastrous that of 1858. Pass after pass was forced; fortress after fortress was destroyed. In 1859 the grand drama ended. On the 12th April the Russians, after a siege of seven or eight weeks, stormed Weden, which was defended by Schamyl's son, Kasi-Mahom, with a considerable garrison, Schamyl himself being absent. With the wreck of the garrison the valiant Kasi-Mahom tore a bloody path to a place of refuge. One asylum, one citadel remained to Schamyl—Ghunib, and this he resolved to defend to extremity. In the heart of an amphitheatre of mountains, soars sublime and defiant the Ghunib Dag. It is a small tableland enriched and gladdened by wood and meadow, and abundant water. On every side were walls of rock, bulwarks of rock. It was a position to be held by an army, but not by the four hundred men who clung to the prophet in his hour of great trial. Pressed by Barjatinski to surrender, Schamyl replied—"The Ghunib Dag is high; Allah is higher, and thou art below." On the morning of the 6th September, 1859, three Russian columns, favoured by a thick mist, climbed up the south, the west, and the north sides of the Ghunib Dag; Schamyl had expected the attack on the east side, which was the weakest. The resistance was as heroic as it was useless. Schamyl rushed with the survivors to a point not easily approached; but the Russians turned his own cannon against him. He saw that it would be madness longer to defy inexorable destiny; with a calm as noble as his courage he submitted. Surrounded by his sons and about forty of his faithful followers Schamyl drew near to the Russian general. "Art thou Schamyl?" asked Barjatinski; "I am Schamyl," he answered. Then said Barjatinski—"Thy life is spared; thy wives and thy treasures thou canst keep. My friend Colonel Trompofsky will accompany thee to St. Petersburg. On the will of the emperor thy further fate depends." After having been received by the emperor and spent some days at St. Petersburg and Moscow, Schamyl was sent to the town of Kaluga. Schamyl is of lofty stature and imposing appearance. In that rugged mountain home which he was unable to shield from the colossal grasp of Russia, he lived a simple patriarchal life; and there is not a more memorable or venerable figure in modern history.—W. M.-I.

SCHEDONE, BARTOLOMEO, a clever imitator of Coreggio, born at Modena about 1580. He is supposed to have studied in the school of the Carracci, and he was in some degree influenced by the works of Caravaggio; but his great model was Coreggio. The latter years of his life were spent in the service of Rannuccio, duke of Parma, where Schedone died in 1615, his early death being caused, it is said, by vexation at his losses at play. The Studj gallery at Naples contains some fine pictures by Schedone. He was an excellent portrait painter.—(Tiraboschi, *Pittori, &c. di Modena*.)—R. N. W.



**SCHEELE, KARL WILHELM**, one of the most eminent chemists of the eighteenth century, was born December 19, 1742, at Stralsund in Pomerania, then a Swedish province. He was sent to a college in his native town, but showing no talent for languages, was pronounced a dunce, and sent to study pharmacy. For this purpose he was placed with an apothecary at Gothenburg, where he remained for six years as an apprentice, and for two years longer as assistant. The apothecaries of Sweden and Germany, like the pharmaciens of France, hold a position similar to that of the English druggists, or as they are now strangely called, "chemists." In this establishment Scheele devoted every spare moment to chemical science, reading the works of Stahl, Lemery, Kunkel, and Neumann, and experimenting secretly in the night-time. He served successively in the establishments of Kalstrom at Malmo, of Scharenberg at Stockholm, and of Look at Upsala. Here an accident made him acquainted with Gahn, who was then studying at Upsala. Gahn and Look, Scheele's employer, were conversing on the fact that saltpetre, after being heated to a certain temperature and allowed to cool, gives off red fumes on being mixed with vinegar, which has no effect on saltpetre which has not been thus heated. Gahn referred the question to Professor Bergmann, who was also unable to give an explanation. A few days after Gahn was informed that Scheele had explained the difficulty by pointing out that two acids had hitherto been confounded under the name "spirit of nitre," the nitric and nitrous acids, the latter of which is expelled by vinegar in the form of red fumes. Gahn was much pleased with the explanation, and introduced Scheele to Bergmann, who became his friend, and aided him in the prosecution of his researches. When the duke of Sodermannland and Prince Henry of Prussia visited Upsala, Scheele was selected by the university to perform some chemical experiments before them. The princes were much gratified, and requested that Scheele might always have the use of the university laboratory whenever he required. In 1775 Scheele was appointed provisor at an apothecary's shop in Köping, and two years later he purchased the business from the widow of the late proprietor. Here, under very unfavourable circumstances, he followed up his experiments with increased ardour; and here he died on the 21st of May, 1786. The number and importance of his researches are surprising. He discovered the tartaric, fluoric (or at least fluosilicic), arsenic, uric, purpuric, molybdic, hydrosulphuric, lactic, tungstic, oxalic, citric, malic, and gallic acids, examining their properties, many of their compounds, and pointing out the mode of preparation. He discovered also baryta and chlorine, though he misunderstood the nature of the latter. He showed the distinction between silica and alumina. He ascertained the nature of graphite. He showed the production of carbonate of soda when sheet-iron or quicklime is moistened with a solution of common salt. He discovered the composition of prussic acid. He obtained glycerine, and studied its properties. In 1777 he ascertained the constitution of the atmosphere, and obtained and examined oxygen and nitrogen without any knowledge of the experiments of Dr. Priestley, performed about three years earlier. All these wonderful results were obtained in a short life of forty-four years, under very unfavourable circumstances, with the rudest apparatus, and without the advantage of a regular scientific education. But his patience, his manual dexterity, his singular penetration, and a sort of happy instinct, enabled him to overcome all these drawbacks. As an observer of facts he has no superior. As a theorist he can claim but a very subordinate rank. Nor does he ever appear to have felt the importance of the balance, which in the hands of Lavoisier enabled chemistry to take place among the exact sciences.—J. W. S.

**SCHEEMAKERS, PETER**, a Flemish sculptor, born at Antwerp in 1691. He went early to Denmark, where he worked as a journeyman, and thence he performed the journey to Rome on foot, being too poor to venture on any other mode of travelling. From Rome, he travelled again on foot, about 1730, to England, where he at last found sufficient employment. Scheemakers, however, again visited Rome, where he remained two years, prosecuting his studies, and eventually in 1735 settled in this country, where he was long the rival of Rysbrack and Roubiliac. He retired in 1770 to his native town, and there soon afterwards died. Scheemakers did little during the latter years of his residence in England; but his works are very numerous; there are many monuments by him in Westminster abbey, all distinguished for their elaborate costume and careful working of the

marble—essential qualities of the sculpture of that day, as is abundantly seen in the works of Rysbrack and Roubiliac. Among the studies of Scheemakers made in Rome was a beautiful small marble copy of the group of the Laocoon, which was purchased by the earl of Lincoln; an Italian of the name of Vevini made a mould of it, and produced some excellent casts from it. The distinguished English sculptor Nollekens was the pupil of Scheemakers.—(Smith, *Nollekens and his Times*, &c.)—R. N. W.

**SCHEFFER, ARY**, one of the most distinguished painters of the modern French school, was born at Dort on the 10th of February, 1795; his mother was a native of Dort, his father was a German; and he was educated at Lille. He was thus German by descent, Dutch by birth, and French by education. Ary was brought up by his mother; she removed with him to Paris in 1811, and he there became the pupil of Guérin, with whom he had the opportunity of becoming acquainted with Gericault, the great leader of the new naturalist school of France, as opposed to the classical mannerism established by the school of David. In 1819 appeared his picture of "Les Bourgeois de Calais," which attracted considerable notice; he devoted himself at this period also to portrait painting—one of his first patrons was Lafayette. The Scheffers were Orleanists, and Ary and his brother Henri were concerned in the Carbonari conspiracy of Bérfort in 1822. Ary was introduced to Louis Philippe, and became instructor to his children in painting and drawing, in 1826. In 1830 he was sent as messenger to the duke at Neuilly, and eighteen years afterwards he handed the king into his carriage on his flight from Paris. When Ary Scheffer became acquainted with Ingres, who had returned from his long residence in Rome with his classical manner much modified, Ary about 1825 also much idealized his style, and from this time gradually advanced from the natural to the abstract sentimental which characterizes almost all his later works. Among his successively most remarkable pictures are—"Faust in his Study;" "Margaret at the spinning wheel;" "Margaret at Church;" "The Giaour," &c. After the Revolution Louis Philippe gave him some commissions for Versailles, but trophy subjects were not suited to his poetic genius. In 1830 was born his natural daughter Cornélie, who was afterwards married to M. Marjolin, a physician. In 1835 appeared his "Francesca di Rimini," which was purchased by the duke of Orleans, and at the Orleans sale in 1853 it realized forty-three thousand six hundred francs. This was followed by the "Mignons;" "Margaret coming out of Church;" the "Roi de Thulé;" and in 1839 "Le Christ Consolateur," also purchased by the duke of Orleans; it realized at the Orleans sale fifty-two thousand five hundred francs. In 1839 he lost his mother. After 1846 he ceased to exhibit his works at the Louvre, though some of the most remarkable were painted after this date, as "Faust and Margaret in the Garden;" "Dante and Beatrice;" "St. Monica with St. Augustine;" "Les Saintes Femmes;" "Ruth and Naomi;" "Faust à la Coupe;" "Les Gémissements," or "Les douleurs de la Terre;" and his last work, "The Angel announcing the Resurrection of Jesus." In 1850 he married the widow of General Baudrand. He died 15th June, 1858, in his sixty-fourth year. Ary Scheffer was essentially the poet painter, and his works are of a very high order, though his mind seems to have been prejudicially influenced by a weakly bodily state; his works betray a kind of mystic melancholy which cannot be overlooked; they not only want cheerfulness, but they want happiness; impending evil seems to hang over all his subjects, which are nearly invariably from the dark aspects of life; even his "Christus Consolator" is but a picture of human misery, bordering on despair. Most of his works are well known even in this country, from the admirable engravings of them by the best artists of France—Blanchard, Girard, Henriquel-Dupont, Calamatta, Caron, and others. In 1860 a memoir of the life of Ary Scheffer was published in London by Mrs. Grote.—R. N. W.

**SCHEFFER, HENRI**, brother of Ary, was born at the Hague, 27th September 1798. Like his brother, he was a pupil of Guérin. His range of subjects is somewhat wider than his brother's; but he is much inferior to him as a painter, wanting his grave earnestness of purpose and deep religious feeling. Among his principal religious and historical pictures may be named the "Infant Christ," "the Mater Dolorosa," and "Jesus at the House of Martha and Mary;" in history, "Charlotte Corday protected by the members of the sections from the popular fury"—generally considered his masterpiece, and now in the Luxemburg—and "Jean D'Arc entering Orleans;" in genre,



a "Peasant Child Reading," the "Young Captive," &c. He also painted a great many characteristic portraits of distinguished contemporaries, among others, Augustin Thierry, Louis Blanc, Orfila, Blainville, and Charles Dickens. M. Henri Scheffer received the cross of the legion of honour in 1837. At the Exposition Universelle of 1855 he was awarded a medal of the first class. He died at Paris, March 15, 1862.—J. T.-e.

SCHEINER, CHRISTOPH, a German astronomer, was born at Walda in Swabia in 1575, and died at Neisse in Silesia on the 18th of July, 1650. At the age of twenty he entered the order of Jesuits, and afterwards became, successively, professor of Hebrew and mathematics at Freiburg in the Breisgau, a lecturer on astronomy at Rome, professor of mathematics at Ingolstadt, and rector of the Jesuit college at Neisse. In 1611 he discovered, independently of Galileo, though somewhat later in date, the existence of spots in the sun. He made a long and valuable series of observations of the sun's disc, which he recorded in a book published in 1630, under the whimsical title of "Rosa Ursina" (being dedicated to the Prince Orsini). He invented the erecting eyepiece for the telescope, and the instrument for copying, enlarging, and reducing outlines, well-known as the "Pantograph." He was a violent opponent of the Copernican system, and of the mechanical discoveries of Galileo.—W. J. M. R.

SCHELLER, IMMANUEL JOHANN GERHARD, a German philologist, was born at Ihlow, 22nd March, 1735. He studied at Leipsic, and in 1761 was appointed head master of the gymnasium at Lübben, Lusatia. In 1772 he was translated in the same capacity to Brieg, Silesia, where he died on 5th July, 1803. He owes his fame to his Latin dictionary, which after his death has been edited, improved, and abridged by various hands, especially by Lünemann and Georges. The work has been of the greatest service both to teachers and pupils. His Latin grammar also and his "Precepta stilii bene Latini" deserve to be noticed.—K. E.

SCHELLING, FRIEDRICH WILHELM JOSEPH, one of the most celebrated and productive philosophers of Germany, was born at Leonberg in Württemberg in 1775. He was the son of a country clergyman. Such was the precocity of his genius, that he entered the university of Tübingen in his fifteenth year. Here he formed a close intimacy with Hegel, afterwards his great rival in philosophy (see HEGEL), although, in principle, their systems are very much alike. At the age of seventeen, with the view of taking the highest honours in philosophy, he published a Latin dissertation on "The Origin of Evil as laid down in the third chapter of Genesis." He remained at Tübingen until 1795, when he published an inaugural dissertation in theology, entitled "On Marcion the corrector of the Pauline Epistles." He then went to Leipsic, where he resided for a short time as tutor to the Baron von Riedesel. From Leipsic he went to the university of Jena, where he studied medicine and philosophy; the latter under Fichte, the presiding genius of the place—a man whose heroic character raises him as high among the patriots, as his speculative power does among the philosophers of his country. Schelling became Fichte's devoted disciple, and in 1798 he succeeded him as professor of philosophy at Jena. Here he lectured with great applause until 1803, when he was invited to fill the chair of philosophy at Würzburg. Having been ennobled by the king of Bavaria, he removed to Munich in 1807, and remained there until 1841. During part of this time he discharged the duties of a professor in the university of Munich (founded in 1827), and after Jacobi's death he was appointed president of the Academy of Sciences. He resided for some time at Erlangen, where he delivered a course of lectures. In 1841 he was summoned to the university of Berlin to lecture against Hegelianism, which was then carrying everything before it. If Hegel's reign is over, it cannot be affirmed that Schelling had much share in deposing him. His lectures were generally regarded as a failure. They combined with the obscurity of his earlier writings a higher degree of prolixity and mysticism. Schelling's latter years seem to have been spent in retirement. He died in 1854. No life of him, on any extended scale, has as yet appeared. In his *Biographia Literaria* (first published in 1817), Coleridge embodied large extracts from the writings of Schelling, without any sufficient acknowledgment.—(See *Blackwood's Magazine*, March, 1840.) This, however, should be attributed rather to forgetfulness or carelessness, than to wilful plagiarism on the part of the English poet.

Schelling's writings may be classified as belonging to five periods. To the first period, 1795–96, belong—"On the possibility of a Form of Philosophy in general;" "On the *Ego* as the Principle of Philosophy, or on the unconditioned in human knowledge;" "Explanations of the Idealism involved in the Theory of Knowledge;" "Letters on Dogmatism and Criticism." In these writings he adheres closely to Fichte, who welcomed him as his best expositor. Later in life their relations were less amicable. In the second period, 1797–1801, appeared—"Ideas towards a Philosophy of Nature" (second edition, 1802); "On the World-Soul;" "First Sketch of a System of the Philosophy of Nature;" "Journal of Speculative Physics;" "System of Transcendental Idealism." During both of these periods, he also contributed largely to the *Philosophical Journal* of Fichte and Niethammer. In the second period he devoted himself more to the study of nature, and less to the exposition of Fichte. The third period, 1801–1803, gave birth to "Exposition of my System of Philosophy;" "Bruno, a dialogue on the divine and natural principle of things;" "Lectures on the Method of Academical Study;" "New Journal of Speculative Physics." In the fourth period, 1804–1809, he published a treatise on "Philosophy and Religion;" "A Statement of the True Relation of the Philosophy of Nature to the Improved Doctrine of Fichte;" "On the Relation of the Real and the Ideal;" "Philosophical Inquiries concerning the Nature of Human Freedom;" "Philosophical Writings," first volume. This latter publication (of 1809) was designed to contain all Schelling's already published works, with the addition, it may be supposed, of many new ones. But it stopped at the first volume, and contains only a portion of the compositions enumerated above. The fifth period extended from 1809 to 1854. During this long period, Schelling's literary activity, which hitherto had been so prolific, was comparatively in abeyance. That his pen was still busy his posthumous works testify; but whether it was that he was discouraged by the reception which his collected writings had met with, or that he had misgivings respecting the validity of his system, or that he was silently labouring to give it greater finish and completeness, his published contributions to science during this period of forty-five years were very small and far between. Of these the most important was a "Critical Preface" to Becker's translation into German of a work by the French philosopher Cousin. From this preface, the following extract on the obscurity of the German philosophers, is curious and memorable. It shows how a man's eyes may be open to faults in others, which he either does not see in himself, or seeing, does not choose or is unable to amend. "The philosophers of Germany," says Schelling, "have been for so long in the habit of philosophizing merely among themselves, that by degrees their thoughts and language have become further and further removed, even in Germany, from the understanding of general readers; and at length the degree of this remoteness from common intelligibility has come almost to be regarded as the measure of philosophic proficiency. Examples of this we hardly require to adduce. As families who abandon the intercourse of their fellow-men, acquire, in addition to other disagreeable peculiarities, certain peculiar modes of expression intelligible only to themselves; so have the German philosophers made themselves remarkable for forms of thought and expression which are unintelligible to all the world besides. The fact of their having been repeatedly unsuccessful in their attempts to spread the knowledge of the Kantian philosophy beyond Germany—though, indeed, it compelled them to abandon the hope of making themselves understood by the natives of other countries—yet it never led them to conclude that there was anything wrong either with their philosophy itself, or with their method of communicating it. On the contrary, the oftener and the more signally they failed in their endeavours to disseminate the highly-cherished opinions, the stronger did their conviction become that philosophy was something which existed for themselves alone—not considering that to be universally intelligible is the primary aim of every true philosophy—an aim which, though often missed, ought yet never to be lost sight of, and ought to be the ruling and guiding principle of every system. This does not imply that works of speculative thought are chiefly to be weighed in the critic's scales as mere exercises of style; but it does imply that a philosophy whose contents cannot be made intelligible to every well-educated people, and expressed in every cultivated language, cannot be the true and universal philosophy."



Such were Schelling's words in 1834, in passing sentence on the speculations generally of his countrymen. Their severity is not greater than their truth. Would that Schelling and his compeers had profited more largely by the advice! Since Schelling's death in 1854 a complete edition of his writings has been published by his son. It is comprised in fourteen volumes, and contains many works now printed for the first time. Of these the principal are "Historico-critical Introduction to the Philosophy of Mythology;" "The Philosophy of Mythology;" "The Philosophy of Revelation." This vast theosophic system fills four large volumes.

In each of the four periods during which Schelling poured forth so many publications, his philosophy assumed a different phasis or aspect. It is not possible, within the limits of this sketch, to give any account of even the simplest of these varying and incomplete manifestations. The last and posthumous form in which the system has appeared, and in which the reflective labours of his long life may be supposed to be summed up, is a work so wide in its range, so complicated in its details, and so mystical in its tone, that an intelligible analysis of it is a scarcely practicable achievement. It may be more instructive, as well as more practicable, to confine ourselves to a smaller field—to consider, namely, the main point at issue between Schelling and some of the leading philosophers of this country. Perhaps some light will be thrown on his philosophy, its drift and purpose will perhaps become apparent in our attempt, not indeed to settle, but to adjust the terms of this dispute.

It is admitted on all hands, that truth of one kind or another is the proper aim of philosophy. But there are two kinds of truth: truth as it exists *in itself*; and truth as it exists *in relation to us*. The first of these is called technically the *unconditioned*; the latter the *conditioned*. According to Schelling, unconditioned truth is the proper object of philosophy. According to his opponents (of whom Sir W. Hamilton may be cited as the most distinguished) conditioned truth is the only proper and possible object of philosophy (see Hamilton's Discussions, art., "The Philosophy of the Unconditioned;" also page 643). Such is the precise and primary point at issue between the two philosophers.

We have now to state and examine the grounds on which each belligerent respectively supports his opinion. Hamilton's opinion is grounded on the assumption that whatever man knows he knows only in relation, that is, only in relation to his own faculties of knowledge. He can, therefore, apprehend only relative or conditioned truth. The unconditioned (truth in itself) is beyond his grasp. But it is plain that this argument proves too much; it proves that the unconditioned truth is equally beyond the grasp of Omniscience; because it is surely manifest that omniscience can know things only in relation to itself; and therefore Omniscience is just as incompetent as man is to apprehend the unconditioned, if this must be apprehended out of all relation to intelligence. If that be the idea of the unconditioned, Schelling's conception of philosophy must be given up, and Hamilton's must be accepted. But the surrender of the one and the acceptance of the other involves the admission that the truth in itself cannot be known even by the Supreme reason. That is the *reductio* to which Hamilton's argument brings us.

To escape this conclusion, then, we must not understand the unconditioned as that which is exempt from all relation; we must view it as that which stands in some sort of relation to intelligence. Viewing it otherwise, we fall into the absurdity touched upon in the preceding paragraph.

If the truth in itself is not to be regarded as that which is placed out of all relation to intellect, it must, no less than the other kind of truth (the conditioned), be regarded as that which stands in some sort of relation to intellect; so that the distinction between truth unconditioned and truth conditioned thus resolves itself into the distinction between truth in relation to intelligence simply (*ἁπλως*), and truth in relation to *our* intelligence. And the point of the controversy now comes before us in this shape:—Can man apprehend the truth as it exists in relation to pure intelligence—to intelligence considered simply as such? or can he apprehend the truth only as it exists in relation to *his* intelligence, considered as a peculiar kind or mode of intellect? Now, although it is not clear that Schelling and his opponents have ever joined issue explicitly on this question, it is undoubtedly the question properly in dispute between them. Schelling argues in favour of the former alternative. He holds that philosophy is the pursuit of truth as it stands related to pure intellect, *i.e.*, to intellect considered universally, and as not

modified in any particular way: he holds that man is competent to the attainment of such truth, and that such truth is absolute and unconditioned. The other party (among whom we venture to place Hamilton) maintains that philosophy is the pursuit of truth as it stands related to our minds considered as a particular kind or form of intelligence—that man can attain to no other truth than this, and that this truth is relative and conditioned.

These respective conclusions rest on grounds which have now to be considered as forming the ultimate stage in the adjustment of this controversy. Schelling's ground is that there is a common nature or quality in all intelligence; that man, through his participation in this common nature, is, so far, a pure—that is, a nonparticular or universal intelligence, and hence is, so far, capable of cognizing universal or unconditioned truth. That Schelling has worked out this doctrine explicitly, or even intelligibly, is not to be maintained. But "the intellectual intuition" which he ascribes to man is undoubtedly his expression for the mind considered as a pure intelligence, and as having something in common with all other intelligences, whether actual or possible. The "intellectual intuition" is opposed to the sensational intuition, the latter denoting that part of the mental economy which is more peculiarly man's own, or human. Schelling's opponents, on the other hand, must be prepared to hold and to show that there is no nature common to all intelligence—that the different orders of minds (supposing that there are such) have no point of unity or agreement—that their difference is absolute and complete. This is the only logical ground on which they can deny to the mind of man all cognizance of the unconditioned truth. Such seem to be the grounds on which the famous question respecting the philosophy of the unconditioned has to be debated. We have offered no opinion on the merits of the case. But the victory is Schelling's if he has succeeded in showing, or if it be admitted, that every intelligence has something in common, some point or points of resemblance, with every other intelligence (for that is the fundamental question, the decision of which decides all); while again, his opponents must be pronounced triumphant if they have proved that intelligent natures differ from each other entirely, and have no point or principle in common. On both sides the terms of the dispute, as here adjusted, have been only partially adhered to. Schelling often loses himself in the unintelligible; his opponents have not seen the exact point of the problem: so that the "philosophy of the unconditioned" still calls for a patient and impartial reconsideration.

The philosophical character and influence of Schelling are well summed up by Mr. Morell in the following remarks (see Modern German Philosophy; Manchester papers, 1856):—"The later phases of Schelling's philosophy," says Morell, "are chiefly characterized by unavailing attempts to reconcile the pantheistic standpoint which he first assumed, with the notion of a personal Deity, and with the fundamental dogmas of the catholic faith. In doing this he lost the freshness and charm of his first philosophic principles on the one hand, without solving the problem of religion, or satisfying the practical religious requirements of humanity on the other. He merely glided step by step into a strained, unintelligible mysticism, and, without acknowledging it, became a foe to all purely philosophic speculation, and a tacit abettor of an antique romanticism. The followers of Schelling formed two distinct schools. Those who attached themselves to his Natur-philosophie (such as Oken, Steffens, Carus, and others) have really done good service in spiritualizing the physical philosophy of the age, without running into any censurable extravagance; while those who started from Schelling's later mysticism, such as Schubert, Baader, and others of smaller dimensions still, have done little else than revel in a species of sentimental mysticism, sometimes of more elevated, and at others of a very mean and trifling character. But the influence of Schelling was not confined to Germany. His attempt to unite the process of the physical sciences in one affiliated line with the study of man, both in his individual constitution and historic development, has also had a very considerable result out of his own country. No one, for example, who compares the philosophic method of Schelling with the "Philosophie positive" of Auguste Comte, can have the slightest hesitation as to the source from which the latter virtually sprang. The fundamental idea is, indeed, precisely the same as that of Schelling, with this difference only—that the idealistic language of the German speculator is here translated into the more ordinary language of physical science. That Comte borrowed his views from Schelling we can by no means affirm; but that the



whole conception of the affiliation of the sciences, in the order of their relative simplicity, and the expansion of the same law of development so as to include the exposition of human nature and the course of social progress, is all to be found there, no one in the smallest degree acquainted with Schelling's writings can seriously doubt."

In the form of his head and the expression of his countenance Schelling is said to have resembled closely the busts of Socrates, and like him, too, to have been eloquent in conversation.—J. F. F.

SCHEUFFELIN, HANS. See SCHAEUFFELIN.

SCHIAVONE, ANDREA, a native of Dalmatia, was born in 1522, and studied painting in Venice, where he became a follower of Titian. He attained an extraordinary power of colouring; but as he was always poor he painted hastily, and his pictures are often careless in drawing, and generally wanting in expression. He sometimes worked as a journeyman for cabinet-makers and house decorators; but his despised pictures enriched their possessors after his death. He died in 1582; his family name was Medola, Schiavone or Slave designating his nation only, as Andrea Medola, Lo Schiavone. The public buildings of Venice still possess some good works by this painter.—(Ridolfi, *Vite dei Pittori*, &c.; Zanetti, *Pittura Veneziana*).—R. N. W.

SCHIAVONE, GREGORIO, likewise a Dalmatian, was born about 1430, and studied painting in the school of Squarcione at Padua, where he was the fellow pupil of Mantegna. The National gallery possesses a small altarpiece by Gregorio, in tempera, in ten compartments, signed "Opus Schiavoni. Discipuli. Squarconi. S." It is hard and meagre in form, but is well coloured.—R. N. W.

SCHILLER, JOHANN CRISTOPH FRIEDRICH, the greatest of German poets, if Göthe be excepted, was born in 1759 at Marbach, a small town of Württemberg, on the banks of the Neckar. His father had been a surgeon, and afterwards an ensign and captain in the Bavarian army. Before Schiller was born he had retired from the service, but was still retained in the pay of the duke of Württemberg as the layer-out and superintendent of his pleasure grounds at Ludwigsburg, and Solitude his principal country residence. Both the father and the mother of Schiller were persons of great probity and good sense; but it was from his mother more particularly, who was a woman of warm affections and deep piety, that he seems to have derived his poetical sensibility and taste. His early education was subject to frequent interruptions, owing to the migratory habits which the occupation of the father entailed upon the family. In his ninth year he was sent to school at Ludwigsburg, where the family were now settled; and whatever progress he may have made in scholarship, the following anecdote shows that he had begun, even thus early, "to muse on nature with a poet's eye." In his seventh year, having disappeared during a tremendous thunder-storm, he was found, after an anxious search, perched high on the bough of a tree, gazing at the tempestuous sky, in raptures with the beauty of the lightning, and eager "to see where it was coming from." He was at first destined for the clerical profession; but on the offer being made by the duke of Württemberg to enrol him in the new school which he had established at Stuttgart, and from which theology was excluded, this design was abandoned, although not without reluctance on the part both of Schiller and his parents. At the Karls-schule at Stuttgart, which Schiller entered in his fourteenth year (1773), the troubles of his life began. As each pupil had to choose some special study with a view to his future profession, Schiller entered first upon the study of law, which he soon afterwards exchanged for that of medicine. Neither of these were very congenial callings; but he might, perhaps, have reconciled himself to them, had it not been for the chilling and repulsive formalism which pervaded the whole establishment. The school was regulated on principles of the most inflexible martinism. "The process of teaching and living," says Carlyle, "was conducted with the stiff formality of military drilling; everything went on by statute and ordinance, there was no scope for the exercise of free will, no allowance for the varieties of original structure." Here Schiller spent six cheerless and vexatious years, fretting against a system which must have been irksome to all the inmates of this house of bondage, and irksome in a tenfold degree to a youth of his ardent and impetuous, and sensitive and independent temperament. He acquired, however, a sufficient knowledge of his profession, for in 1780 he was appointed by the duke of Württemberg to the office of surgeon to a regiment.

But the whole bent of his inclinations was towards literature, so that it is probable that even his regimental practice was little more than nominal, and that the quaint saying of Jean Paul was about to be fulfilled. "Schiller," said Jean Paul, "was educated for a surgeon; but fate said to him—'No, there are deeper sores than those of the body—heal thou the deeper!' So he became a poet and author." In fact, two years before this time, and while still a schoolboy, he had completed a drama, in which he poured forth the pent-up passions of his life, and which ere long was to burst upon the world like a thunderbolt. This was his celebrated tragedy of "The Robbers." "In that play," says Carlyle, "he wrenched asunder his fetters with a force which was felt at the extremities of Europe;" the sensation it excited spread through the mind of Germany, as Bulwer says, "like fire through flax." Symptoms which portended revolution had already appeared in the political atmosphere of nations; in many quarters a feeling prevailed that society and its institutions had become hollow, conventional, and antiquated. To these symptoms and feelings, "The Robbers" gave a shape and a voice, crude indeed, and exaggerated, but vivid, impassioned, awakening, and sympathetic. The piece was in the highest degree revolutionary; not that it was directly political, but it was a daring defiance of the artificial restraints of civilization—a glowing picture of free and wild life in the woods, led by a gang of young desperadoes who had thrown off the conventions of society, and were determined to live "according to the good old plan, that they should take who have the power, and they should keep who can." In a literary sense also it was highly revolutionary, inasmuch as it was founded on no foreign models, but was a genuine product of native German genius. As such it was hailed with very general acclamation. There can be no doubt that the inspiration of "The Robbers" is to be found in the restrictions by which Schiller was hampered in the Karls-schule at Stuttgart. This work was the rebound of his mind—the form in which his elastic spirit reacted against the cramping influences of the plan. But if this drama gave him fame, it also brought him into serious trouble. Though free from the trammels of school, he was not yet beyond the dual jurisdiction. His play was published in 1781. It gave great offence to his patron, the duke, as inconsistent both with good taste and with the duties of a regimental surgeon. It was soon afterwards acted at Mannheim, and Schiller was naturally present at the performance, although without leave. The duke caused him to be arrested, and he was imprisoned for fourteen days. How far this persecution might have been carried, it is impossible to say. But Schiller, fearing that he might be doomed to perpetual imprisonment, and having before his eyes the fate of the poet Schubert, who for offences as venial had pined for eight years in an Austrian dungeon, resolved to escape from the dominions of Württemberg. He went first to Mannheim, where he consolidated his acquaintance and his theatrical relations with Dalberg and Meir, the managers of the theatre there. But Mannheim was too near Württemberg to be a safe city of refuge, so he proceeded to Frankfort and Oggersheim. His faithful companion in these wanderings was a musical friend called Streicher, whose good humour and accomplishments helped to cheer the gloom of their situation. They could muster between them at the start, only about fifty florins (£5); and when these were expended, they were reduced to sore straits. In this crisis Streicher received some little assistance from his mother; and Schiller was invited by an old schoolfellow, Wilhelm von Wolzogen, to pay him a visit at Bauerbach, near Meinungen, where his mother, an admirer of the poet, resided. Here Schiller found an asylum; here he fell in love with the daughter of his hostess, Charlotte von Wolzogen, who, however, did not reciprocate his passion; and here he commenced the composition of two new dramas, "Fiesco" and "Cabal and Love." Meanwhile the anger of the duke of Württemberg had subsided. Though passionate, he was not vindictive. He may have felt, too, that it would ill become him to persecute a man whom all Germany was uniting to honour. Accordingly an intimation was conveyed to Schiller that he might henceforth reside where he pleased; and as he at this time received a letter from Dalberg inviting him to Mannheim, he took up his abode in that town, where he was appointed poet to the theatre, then the most celebrated in Germany.

Schiller settled at Mannheim in 1783, and there he remained until 1785. During this period he acquired, through his connection with the theatre and intimacy with Meier and Dalberg,



much insight into the means by which plays are best adapted for effective representation. He completed his tragedy of "Fiesco," which, although at first not so successful as "The Robbers," obtained, after a time, a large share of popularity. This was followed by "Cabal and Love," which was also very favourably received. Both of these tragedies are deeply impressive, and eminently original. They show a marked improvement in the author's taste and knowledge of human nature since the date of "The Robbers," for though they still somewhat overstep the propriety of nature, their exaggerations are less prominent than those of the earlier composition. The first of these plays has the advantage of being historical. It represents the conspiracy by which Fiesco, a man with many noble qualities, aims at the possession of the supreme power in Genoa, and how he falls by the hand of the bitter and bigoted patriot Verrina. The other drama, "Cabal and Love," is a tragedy of domestic life. Schiller's fame was now assured. But his was one of those minds which are ever struggling towards perfection, and ever animated by the desire to be serviceable to their fellow-creatures. He strove, therefore, incessantly to improve himself in dramatic art, and to render the theatre at Mannheim the instrument of a high moral purpose. He may have overestimated the power and the influence of theatrical representation; but he thought that, like the school and the pulpit, it might be made an effectual agent in the work of national instruction and civilization. To this noble end he bent all his powers, during his residence at Mannheim. Here he commenced "Don Carlos," a historical subject of the deepest tragical interest, and one on which he has expended the finest resources of his genius. In this play there are no traces of the immaturity which marked his earlier efforts. At this time he was raised to the rank of councillor to the duchy of Weimar. In obtaining this title, which was a mere nominal dignity, his purpose no doubt was to strengthen his chance of securing some office, diplomatic, legal, or medical, which might yield him a less precarious livelihood than that which he was earning in the service of the muses. With this practical object in view, and being embroiled with the actors, who frequently refused to adopt his suggestions, he resolved to leave Mannheim, and to betake himself to Leipsic, the great meeting-place of all the forces of the empire, intellectual, moral, and material.

Schiller took up his abode at Leipsic in 1785. He went thither, as has been said, with the view of obtaining, if possible, some employment less precarious in its returns than literature. He hoped through the influence of the duke of Weimar, who was interested in his fortunes, to procure some appointment either in law or in medicine. The chief motive which urged him to this has now to be told. While residing at Mannheim he had fallen in love with Margaret Schwann, the daughter of a bookseller in that town. Margaret seems to have been a very attractive person, and in all respects worthy of the poet's affection and admiration. But the uncertainty of his position and prospects interposed, at present, an insuperable bar to their union. "A bookseller," as Bulwer remarks, "is generally the last person to choose, as his son-in-law, an author. He has seen too much of the vicissitudes of an author's life, and of the airy basis of an author's hopes in the future, to be flattered by the proposals of a suitor, who finds it easier to charm the world than to pay the butcher." Hence the elder Schwann had looked rather grave on the growing intimacy between Margaret and Schiller; and it was to overcome his scruples that the poet had bethought him of turning his abilities into a more practical channel. He now wrote a letter from Leipsic to the father of the lady, explaining his intentions and prospects, and making a formal proposal for her hand. But whether it was that the bookseller distrusted the business talents of the poet, or had misgivings on some other score, he refused his consent, and all intercourse between the parties was broken off. They met at Heidelberg many years afterwards, when Margaret was married to another man, and their emotion showed how deep and intense their early attachment had been. In consequence of this disappointment, Schiller gave up his intention of devoting himself to a professional calling; and in order by a change of scene to alleviate his distress, he removed to Dresden in the autumn of 1785.

At Dresden Schiller completed "Don Carlos," wrote "Philosophical letters between Julius and Raphael," and most of the poems which in his collected works are entitled "Poems of the second period." The "Poems of the first period" had been written some time before. It was while residing at Dresden

that Schiller got entangled in an intimacy, that, had it not been timeously broken off, might have exercised a very sinister influence on his life and character. He met at Dresden an old acquaintance, Sophia Albrecht, who was now a celebrated actress. By her he was introduced to one who is described as "a young blue-eyed stranger named Julia." Julia resided with her mother, who was a widow of very questionable reputation. Julia was equally treacherous and designing, and her character was equally indifferent. But she so wove her meshes around the heart of the susceptible poet, and cast such a spell over his imagination, that it required all the entreaties of his friends, backed probably by some suspicion in his own mind of the fair lady's honesty, to induce him to dissolve the connection. The struggle between reason and passion was fierce, but the poet at last gave her up.

Dresden had no longer any attractions for the disenchanted lover. He resolved therefore to shift his residence to Weimar, which, though politically insignificant, was at this time the intellectual capital of Germany. Not to mention minor celebrities, here were to be found Göthe, Wieland, and Herder, assembled under the friendly patronage of the reigning duke and his amiable mother the Princess Amelia. In the adjacent town of Jena there were professors strong in philosophy and the sciences. Schiller came to Weimar in 1787; at first he was rather shy and constrained in his new position, but ere long he felt quite at home in a society which was polished without being stiff, and courtly without ceasing to be cordial. An event was now impending which was to make amends to him for his previous miscarriages in love. He made an excursion to Meiningen to visit his sister, who was married there. Here he fell in with his old friend Wilhelm von Wolzogen, with whom he paid a visit to Madame von Lengefeld at Rudolstadt. This lady had two interesting daughters, Caroline and Charlotte von Lengefeld. Schiller was won by the grace of Charlotte's manner and appearance, and by the amiability of her disposition; she had a strong sympathy with genius, so that they felt every day more and more convinced that they were fitted to make each other happy. But the poet's income was too scanty and precarious to enable them as yet to marry. Many, however, and happy were the visits which Schiller paid to Rudolstadt, and many and beautiful were the love-inspired poems which he wrote, during the three years of his courtship. At length he was appointed to the professorship of history in the university of Jena with a salary of two hundred rix-dollars. This income, combined with his other resources, seemed sufficient for the humble wishes of the happy pair, and they were united in 1790. For some years before Schiller had been deeply engaged in the study of history, in order that he might impart to his poetical creations a stronger air of reality, and also, perhaps, with a view to the chair which he was now summoned to fill. In 1788 he had published the "History of the Revolt of the Netherlands," an incomplete work. His "History of the Thirty Years' War" was published in 1791. Both of these works show that Schiller had a genius for fact, not much inferior to his genius for fiction. How he might have acquitted himself as a historical lecturer, we are not in a position to decide. His room was crowded, but his success seems to have been doubtful. But this must be considered, that his health broke down, and he had to remit the active duties of his calling before he had a sufficient trial, and before his preparations were complete. Schiller became seriously ill in 1791, and his health was never afterwards restored, although he continued during the remaining years of his life to work out his literary projects with an unabated ardour which no disease, but only death, could subdue. It was indeed, during these years of pain that his genius soared its noblest flights and executed its grandest achievements. Then were produced "Wallenstein" and "Mary Stuart," the "Maid of Orleans," the "Bride of Messina," and "Wilhelm Tell." The year 1797 is especially memorable in having witnessed the composition of the greater part of the "Poems of the third period." These pieces, the ballads in particular, are scarcely surpassed by any poetry in the world. It is interesting to remark how greatly superior the poems of this date are to those of the first and second period; for this shows how sedulously Schiller had cultivated his talents, and that the excellence of his writings was, perhaps, as much due to the steady training by which he had disciplined his mind, as it was to the great powers with which he had been endowed by nature.

From 1791 to 1799 Schiller resided principally at Jena, although incapacitated for the active duties of his professorship. The generous tribute of admiration which came to him from



far Denmark must not be passed over without notice in this slight sketch of his life. Two Danish nobles, the Count Ernest von Schimmelmann, and the Prince Christian von Holstein Augustenburg, having heard of his illness, tendered to him, with expressions of enthusiastic esteem, a pension of a thousand dollars to last for three years, in order that no means which could bring back his health might be left untried. Such munificence, so kindly offered, the poet of course gratefully accepted. It enabled him to face work before which even he, with all his heroism, might otherwise have succumbed. The summer-house at Jena in which—during the watches of the night, and with a flask of Rhenish beside him “to cheer but not inebriate”—his finest tragedies were composed, is still shown, we believe, as an object of interest to travellers; and unless the people of Jena are Vandals, it is likely to be preserved for long as a national temple of the muses.

Schiller's latter years from 1799 to 1805 were, by the advice of his physicians, spent at Weimar. His intimacy with Göthe, how these two great minds acted and reacted on each other to their mutual advantage, how by their joint efforts they brought the art of theatrical representation to the highest pitch of perfection in this elegant little capital, are well known, and have been already recorded in this work.—(See GÖTHE.) In 1804 Schiller's malady, pulmonary consumption, increased. His last illness came on in April, 1805. He died on the 28th day of that month, with these words upon his lips, that “death could be no evil because it was universal, and that many things were now becoming plain and clear to him.” His life has been written by Hoffmeister, Schwab, and Madame von Wolzogen; and in this country, by Carlyle and Sir E. Bulwer Lytton.—J. F. F.

SCHLEGEL, AUGUST WILHELM VON, an eminent German poet, critic, and orientalist, a son of Johann Adolf, was born at Hanover, on 8th September, 1767, and received a most careful education. From the study of theology, upon which he entered at Göttingen, he soon turned to that of classical learning and literature. He became a member of the philological seminary under Heyne, and was honoured with the friendship of Bürger. After completing his academical course he became private tutor to the family of a rich banker at Amsterdam, whence after a stay of three years he returned to Germany and settled at Jena. Here he began lecturing, and writing for the press. He soon distinguished himself as an active and prominent contributor to the *Allgemeine Literatur-Zeitung* and to the *Horen*; through his connection with which latter journal he became acquainted with Schiller. Not content, however, with the part of a mere contributor, he conjointly with his brother Frederick originated a periodical of his own, the *Athenæum*. The two brothers in the conduct of this journal, adopted the severest code of æsthetics and the highest standard for literary production. Even the most renowned and most popular geniuses of the nation were here called to account, and fearlessly criticized. Both in these criticisms, and in the original productions of the two brothers, the germs of the so-called romantic school may be found. A circle of striving young authors assembled around them, among whom we only mention Tieck and Hardenberg (Novalis). It was a period of great literary excitement, of high aspirations, but at the same time, of literary feuds and petulance; of which latter Schlegel's “Triumphal Arch for Kotzebue” (written in answer to the Hyperborean Ass of Kotzebue) may serve as the most brilliant specimen. It was also at Jena that Schlegel began his immortal translation of Shakspeare, by which he gave Germany a new classic poet, and the poet a second country. With Schlegel's consent, it was afterwards completed and revised by his friend Tieck. In 1802 he successfully lectured at Berlin, and in 1803 produced his tragedy of “Ion,” which, however classic in its form, could never get hold of either the reading or the play-going public. So much the greater was the success and influence of his translation of Calderon's Select Plays (*Spanisches Theater*), 2 vols., 1803-9, and of his *Anthology of Italian, Spanish, and Portuguese Poetry*, Berlin, 1804. By these masterpieces of translation Schlegel introduced the chivalric and religious spirit and the artificial metres of the Romance languages into German poetry, and proved himself an admirable linguist and unrivalled master of his mother tongue. In 1805 Schlegel formed a friendship with Madame de Staël, whom he accompanied for years in her travels and residences in Germany, Switzerland, France, and Italy. However we may judge of this liaison in

other respects, this much is certain, that from a literary point of view it was beneficial for Schlegel, and introduced him into the highest circles of social and literary life. For Madame de Staël he composed his grand elegy of “Rome,” and it was owing to her influence that he began to make use of the French language in his critical writings. In 1808 he delivered at Vienna those celebrated lectures on dramatic art and literature, which not only conferred a great celebrity on him in his own country, but also won for him the respect and sympathy of the English public. During the war of liberation Schlegel acted as secretary to the crown prince of Sweden, to whom he had become known at Stockholm in 1812, and who among other favours also conferred a patent of nobility on him. After the downfall of Napoleon he returned to Madame de Staël, with whom he remained at Coppet till her death. He then obtained a chair at Bonn, and married (in second marriage) a daughter of the celebrated Professor Paulus at Heidelberg, but as in the former case was speedily divorced. At Bonn Schlegel with unwearied ardour turned to the study of Indic literature, and to his fame as a poet and critic added that of one of the earliest Sanscrit scholars in Germany. His “*Indische Bibliothek*,” 2 vols., 1820-26; his editions of Bhagavad gītā and of Rāmājana; and his “*Réflexions sur l'étude des Langues Asiatiques*,” addressed to Sir James Mackintosh—show with what strength of purpose, and with what wide grasp of thought he succeeded, even in mature years, in penetrating into these hitherto undiscovered regions of linguistic learning. It is a subject of deepest sorrow for the student of human nature that such splendid faculties were coupled with, and indeed marred by an almost inconceivable vainglory and arrogance, which only increased as Schlegel advanced in years. Several poems published from his remains contain the most unworthy abuse of eminent men, with whom he had enjoyed friendly and respectful intercourse during his life. Schlegel died at Bonn, 12th May, 1845. His complete works, both in the German and French languages, have been edited with rare critical accuracy by Professor Böcking, 13 vols., Leipsic, 1845-46.—K. E.

SCHLEGEL, JOHANN ELIAS, a German dramatic poet, was born at Meissen, 28th January, 1718. His first attempts at dramatic poetry were made while he was a pupil at the renowned gymnasium of Schulpforte, near Naumburg. At Leipsic, where he devoted himself to the study of the law, he formed an acquaintance with Gottsched, and began his literary career. He then went to Copenhagen as private secretary to the Saxon ambassador, and in 1748 obtained a professorship in the academy of Soroe, where he died prematurely, August 13, 1749. Both by his dramatic productions and his periodical *Der Fremde* he did good service to German literature, and his name marks the transition from Gottschedism to the national and classic period of German poetry. A share of the same merit is due to his two younger brothers, Johann Adolf and Johann Heinrich.—JOHANN ADOLF SCHLEGEL was born at Meissen, 18th September, 1721; studied theology at Leipsic; and died as superintendent at Hanover, 16th September, 1793. He was a prominent contributor to the *Bremische Beiträge*, and translator of the celebrated work of Batteux, *Les Beaux Arts réduits à un même Principe*.—JOHANN HEINRICH SCHLEGEL, born in 1724, was professor and Danish historiographer at Copenhagen, where he died 18th October, 1780. He translated several dramas from the English, and among other historical works published a “*History of the Danish Kings of the House of Oldenburg*.”—K. E.

SCHLEGEL, KARL FRIEDRICH, the brother of August Wilhelm, and like him a poet and eminent writer, was born at Hanover, on 10th March, 1772. He was intended for the mercantile profession, but soon conceived such a dislike to it, that at his earnest request he was entered at the university of Göttingen, where he devoted himself to classical learning with such unwavering steadiness, that on leaving the university he could boast of having perused all the Greek and Roman classics of importance. He had the less occasion to hesitate as to what was his proper vocation that his first work, the “*Greeks and Romans*,” Neustrelitz, 1797, was favourably received even by Heyne. It was followed by a “*History of Greek and Roman Poetry*,” 1798, which, however, like the former, was never completed. The same fate was luckily shared by his famous “*Lucinde*,” 1799, to which he soon owed a universal, but by no means enviable notoriety. It speaks little for the morals of the time that such an open glorification of sensuality and voluptuousness should have



met with applause, and applause too from such high quarters as Schleiermacher, whose letters on Lucinde first appeared anonymously in the *Athenæum*, and have recently been republished by Gutzkow. Schleiermacher was indeed an intimate friend of Schlegel, conjointly with whom he had projected his translation of Plato; Schlegel, however, withdrew from the arduous task. But even Schleiermacher could not approve of the connection which his friend had formed with Madame Veit, a daughter of Moses Mendelssohn, who for Schlegel's sake had left her husband, and after procuring a divorce married to Schlegel some years afterwards. Schlegel in the meantime had settled at Jena as lecturer on philosophy; in 1802 he lectured at Dresden, and thence proceeded to Paris, where he stayed for several years. On his return home he with his wife embraced the catholic faith at Cologne, and then fixed his home at Vienna, where the services of such an able writer and enthusiastic convert were warmly welcomed. He gradually gained the confidence of Prince Metternich, by whom he was variously employed, and in 1809 acted as secretary to the Archduke Charles. In this capacity he penned those patriotic proclamations that contributed so much to rouse the German nation against the French. At the same time he continued to deliver and publish courses of lectures on modern history, on ancient and modern literature, on the philosophy of history, &c. He also edited the *Concordia*, a journal in which he vainly endeavoured to unite the different opinions on church and state. In the winter of 1828 he went to Dresden in order to lecture there, but died suddenly, 12th January, 1829. Friedrich Schlegel was undoubtedly a writer of no common order; but his literary activity was of too desultory a nature to produce any lasting monument of his genius. His tragedy of "Alarkos," for instance, in which he strangely intermingled classic and romantic elements, was a complete failure. His chief merit lies in the romantic turn which, in conjunction with his brother, with Tieck, and others, he helped to give to German literature. The brothers Schlegel in particular are considered the fathers of the romantic school, and their influence as such can hardly be overrated.—K. E.

SCHLEIERMÄCHER, FRIEDRICH DANIEL ERNST, the most influential theologian of protestant Germany that has appeared during the present century, was born in Breslau, on the 21st of November, 1768. His father was a military chaplain of the Reformed church, as distinguished from the Lutheran; and till his fourteenth year his education was chiefly superintended by his mother, who was a woman of superior understanding and deep piety. In 1783 he was sent to a Moravian school at Niesky in Upper Lusatia, where his brilliant talents drew upon him a degree of admiration which operated unfavourably for some time upon his character; and in 1785 he removed to the gymnasium or college of Barby, with the view of being educated in theological learning for the ministry of the United Brethren. But here he soon became dissatisfied both with the scientific qualifications of his instructors, and with the doctrines of the Moravian confession; and all the efforts which his teachers made to remove his doubts and objections proving fruitless, it became necessary for him to remove from Barby, and to forego his design of becoming a Moravian pastor. This was a painful disappointment to his father, who dreaded for some time that his son would become an apostate from the faith. "O, my foolish son," he exclaimed, "who hath bewitched thee that thou shouldst not obey the truth?" and on his father's account, to whom he was warmly attached, the incident was a most distressing one to young Schleiermacher himself. The letters which passed between them at that time, are in the highest degree honourable to both father and son. Being still anxious to pursue the study of theology, he removed to the university of Halle, where he heard the prelections of Semler and others, and devoted much of his time to the study of philosophy in the writings of Wolf, Kant, and Jacobi. He was one of the poorest, as well as ablest students, of Halle. When his course of study was completed, his wardrobe was in such a condition that he could not present himself before the board of examination in Berlin till he got his empty purse replenished from home; and when his worthy father sent him twenty thalers to supply his wants, that modest sum made him feel so rich, that he remarked in a letter to a kind uncle with whom he had lived in Halle, that he did not know what to do with so much money. In 1790 he passed the examination preparatory to ordination, and distinguished himself so highly that Dr. Sack, the chief examiner, and one of the royal chaplains,


sought a private interview with him, and promised to do his utmost to obtain for him an early appointment. It was by Sack's interest that he obtained in the same year a tutorship in the family of the Graf Dohna in Schlobitten in Prussia, a post in which he continued till the summer of 1793, when he returned to Berlin. He was for a short time a teacher in two of the schools there, and in 1794 and 1795 he acted as assistant preacher at Landsberg on the Warthe. In 1796 he was appointed preacher to the great hospital in Berlin called the Charity; and it was while occupying this position that he gave to the world his first important work, the "Reden über die Religion" (Discourses on Religion), which appeared in 1799, and immediately drew upon him the eyes of the highly educated portion of the community, to whom it was specially addressed. Designed to demonstrate by arguments of reason the necessity of religion for man, it was rather a treatise on the philosophy of religion than a theological work; and it was even at first mistaken by the author's kind friend, Dr. Sack, as a disguised pleading on the side of pantheistic views, such as had recently become current in writers of the romantic school. With many of these writers Schleiermacher had become personally familiar since his settlement in Berlin; with Frederick von Schlegel in particular he had lived on a footing of the closest intimacy; and Dr. Sack, who was aware of these connections, and had long seen them with uneasiness, was easily betrayed into the supposition that his friend had become tainted with the false principles of the literary and scientific circles in which he moved so freely, especially as some parts of the "Reden" had the appearance of looking that way. But the author assured him that he had entirely misunderstood the philosophical language which he had made use of; and that instead of corrupting religion with pantheistic metaphysics, his true aim and object had been to prove the independence of religion of all metaphysics whatever, and thus to rescue it from the storms of philosophical opinion which were then raging. It is admitted, however, on the other hand, even by Schleiermacher's warmest admirers, that his intimacy with Schlegel and others of the same school, was not unattended with disadvantage and danger to his moral tone and habit. They admit that the letters which he published in 1801 in Schlegel's *Athenæum*, in explanation and defence of that author's *Lucinde*, though admirably written, were at best a beautiful commentary on a bad text. It is also admitted that when he left Berlin in 1802, and removed to Stolpe in the capacity of a royal chaplain, this change of residence was of as great advantage to his subsequent moral and spiritual development, as his removal from Barby had been to his intellectual life. At Stolpe he remained for two years, during which he finished and brought out his elaborate "Kritik aller bisherigen Sittenlehre" (Critique of all past systems of Morals), the first of his works which had a strictly philosophical form; besides continuing to work hard upon a translation of Plato, which was to have been the joint production of Schlegel and himself, but which in the end, owing to his friend's hopeless habits of procrastination, fell entirely into his own hands. In 1804 he was invited to occupy a theological chair at Würzburg, and had resolved to accept it; but the king of Prussia withheld his permission, and bestowed on him instead a chair at Halle, to which he removed in the same year. He was appointed university preacher at the same time, and both his lectures and his sermons immediately excited in the students the warmest interest and enthusiasm. "I recollect very well," says Dr. Lücke, "how at that time some of my elder fellow-students returning from Halle spoke with enthusiastic praises of the new light that had arisen for them in the person of Schleiermacher." But so original and profound a thinker was not to be easily understood. By some he was mistaken for a Spinozist, and by others for a Pietist. The professors were as much divided about him as the students. Niemeyer and Vater stood by him, Knapp and Nüsselt stood aloof. It was at this period he published his "Weihnachtsfeier" (Christmas: a Dialogue), and his treatise on the first epistle to Timothy; the latter being the first fruits of his studies in the department of scripture criticism and exegesis.

In 1807 the lectures of the university were interrupted and finally suspended by the French invasion, and Schleiermacher suffered not a little personal hardship at the hands of the plundering parties of the enemy who entered Halle. His purse was again almost empty, and his health suffered from the spare diet rendered necessary by the high price of provisions. But his lofty patriotic spirit refused to bow to the invader. He









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